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The Missionary Visitor

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Contents for January, 1917

| | |
|---|----|
| EDITORIAL, | 1 |
| ESSAYS,— | |
| Special Evangelistic Campaign, By I. S. Long, | 3 |
| How It Works, By Drs. A. Raymond and Laura Cottrell, | 5 |
| Adventure, By J. I. Kaylor, B. Mary Royer, Anna M. Eby, Florence Baker Pittenger, Q. A. Holsoption, S. Ira Arnold, | 6 |
| Mother's Nook, By Gertrude E. Emmert, Rosa Kaylor, Nora Lichty, J. M. Pittenger, Mary E. Stover, Sadie J. Miller, Alice K. Eby, | 10 |
| Pills and Pellets, By Gertrude E. Emmert, S. Olive Widdowson, Adam Eby, Drs. A. Raymond and Laura Cottrell, Josephine Powell, Nora Lichty, Barbara M. Nickey, | 13 |
| Among the Better Classes, By W. B. Stover, Q. A. Holsoption, J. B. Emmert, Adam Eby, Premchaud Ganesh, | 17 |
| The Boarding School, By Sadie J. Miller, Premchaud Ganesh, Adam Eby, | 19 |
| Learning to Give, By Gertrude E. Emmert, J. M. Blough, D. J. Lichty, Alice K. Eby, J. B. Emmert, | 20 |
| The Children's Corner, By Rosa Kaylor, Josephine Powell, Mrs. S. Ira Arnold, Mary E. Stover, | 21 |
| Sunday-Schools and Missions, By Ezra Flory, | 24 |
| China Notes for October, By Winnie E. Cripe, | 24 |
| The Student Volunteer, By Edna Brubaker, Albert D. Helsner, | 26 |
| Weekly Prayer Hour, By R. A. Frantz, | 27 |
| FINANCIAL REPORT, | 28 |

The Missionary Visitor

Volume XIX

JANUARY, 1917

Number 1

EDITORIALS

A Happy New Year to our Visitor readers. We wish for each one such a year of spiritual prosperity as you have never before experienced, and sufficient of this world's goods—and no more—to make such a year most precious to you.



"Ring out the old," the poet said, and 1916 has given place to a New Year. Old things pass away. Witness the retreat of America's iniquitous liquor trade. See China changing, Islam disintegrating, India's hoary systems crumbling—all before the mighty impact of the New Day of civilization and enlightenment. Even Europe, torn and bleeding as she is, will learn through her tears and suffering to hate the thing she has loved, for Europe has loved war. Witness the changes, the evolutions, taking place within the ranks of Christianity. Farewells are said to movements once held dear and sacred by countless millions, and receptions are tendered to others that are ushered in to take their place.



"Ring in the new," the writer exclaims. Everything becomes new. Old thoughts and habits and conceptions of things can no more withstand the intruding life and activity and inspiration of new ideals than can the Old Year resist the dawn of New Year's morning.



The kingdom of heaven has become a reality this year in the hearts of many who never knew of it in the past. The marching feet of Christianity's millions have been instrumental this year in bearing the banner of King Immanuel into hearts and cities and provinces and lands where, before, there has been naught but the chant of the priest,

the cruelties of the witch doctor, the terror of the fetish or the whirl of the prayer wheel. Everything becomes new. Let us live closer to Jesus Christ, opening our lives and hearts to Him for purification from all uncleanness, in personal habits, sluggish worship, low ideals.



A brother, in sending in his donation for mission work, evidently has been reaching some wise conclusions for his own guidance, for he says, "Whenever I pray for mission work I am always reminded of the boy who told his father (who prayed for the poor) that, if he would give him the key to the corncrib, he would save God the trouble of answering the prayer." Brother, do you allow God to do all the answering?



When a real liberal donation for missions comes to our office we cannot refrain from immediately looking to see what caused such liberality. The most common of these reasons, nowadays, is the following, as expressed by a dear brother and his wife, who send \$50 for World-wide missions: "We have decided to give as the Lord prospers us, and to lay by a certain percentage of our income for the Lord's work. Give us some of the most needful places for help."



The number of mission study classes being conducted this winter is most gratifying. Apparently this will prove the banner year in the church for the study of this great subject. Have you organized a class in your congregation?



Dr. Wampler writes that he has found a true friend, in his efforts to build the hospi-

tal at Ping Ting Hsien. A good brother at Roanoke, Va., Sister Wampler's home, who is an architect, is preparing the drawings and specifications for him. If an architect were hired the price of the work would be several hundred dollars in gold. Such service as this, purely voluntary, is much appreciated by the General Mission Board, and will be all the more appreciated by those who have to work with Chinese laborers.



We are much gratified with the splendid response from our churches to the call of the Board for a Thanksgiving offering. Many offerings have come in, and they are liberal ones, too. This response helps to make the burden of financing our work easier—not only the offering itself does this, but the feeling of coöperation that such gifts awaken goes far to lend encouragement.



Several addresses of our missionaries on the field have been changed recently, and we would ask our correspondents in writing to them to please address them exactly as given on the back inside cover page of this Visitor.



Do you know that it costs the citizens of the United States \$1,100,000,000 yearly for police courts, prisons, charities, correction and similar forms of self-protection? Only \$600,000,000 is spent yearly for schools, churches and other constructive agencies.



The works of Shakespeare, the most famous of all secular writers, have passed through 1,300 editions in about twenty languages. There have been over ten thousand editions of the Bible, and it has been issued in over five hundred languages and dialects. More than thirty million copies of the Scriptures were circulated during the past year by all the Bible societies. There is no book that can compare with the Bible from the standpoint of circulation and translation.—Bible Society Record.



Through the special efforts of Bro. Jesse B. Emmert, in India, the material for this issue is furnished by our India missionaries. Bits from personal experience are always helpful, and the editor sends this issue forth,

feeling that it will prove of interest to you. The remainder of the editorials given herewith should be credited to Bro. Jesse B. Emmert.



During his short stay at Panchgani during last hot season, at the invitation of the only Christian patient in the institution Bro. Stover began holding Sunday afternoon prayer services in a sanitarium for consumptives. Many non-Christians also came and listened attentively. Since his return home he has learned with much pleasure that the services are continued by a local pastor.



Through Bro. Stover's suggestion at The Christian Patriot, a weekly devoted to the interests of the Indian Christian Community in Southern India, began publishing the "Notes on the Sunday-school Lessons" which are prepared by Sister Alice K. Ebey. These notes appear also in the Bombay Guardian, and are translated for our Gujarati Quarterly, which is used in all the missions of Gujarat. They have been solicited for the Marathi Quarterly also, and are to appear during 1917. Two sets of "Suggestions for Primary Teachers," by Sister Ida C. Shumaker, are all to appear in the Marathi Quarterly. It is hoped that both may please the patrons and that they may find a permanent place.



Brethren Isaac S. Long and J. M. Blough are our representatives on the Gujarati United Language Examination Board. Bro. Blough has been secretary of the board since its organization, more than three years ago. Bro. Long served as one of the examiners during the past year.



The Indian Sunday-school Union, with headquarters at Jubbulpore, is conducting what it is pleased to call a "Teacher Training College" for Sunday-school teachers. The short course consists of three books, two of which were written specially for this purpose by A. E. Annett, missionary for teacher training. The first, "Our Indian Sunday-schools," gives in brief form some of the principles of the art of teaching. The second is a series of lessons on lesson preparation. The third is a "Bible Course for

teachers" by Drs. Schauffler and Price, and taken from a teacher-training book widely used in U. S. A.



It would simplify matters greatly if these books when published by the I. S. S. U. are ready for India's 47,228 Sunday-school teachers. These teachers are working in at least twenty different languages, and to reach them of course the books must appear in as many versions. This preparation of translations involves a great deal of tedious labor and not a little expense. Our own mission is preparing the Gujarati manuscript of the "Bible Course for Teachers." It is hoped that it may be published by the end of the current year.



A course of graded Bible lessons, suitable for use in the village Sunday-schools, is also being developed. Two different books, suitable for the first year, have been published by the Indian Sunday-school union. The first one of these books was translated into the Gujarati by Bro. I. S. Long, assisted by an Indian brother. The second is also to be published in the near fu-

ture and will likely be in use before this Visitor is published. Books for the second and third years will appear in due course.



The splendid and helpful work of the Young Men's Christian Association has made itself felt during this awful war. The following, taken from the Bombay Chronicle, illustrates the influence it is having on Indian thought: "The world-wide success of the Young Men's Christian Association movement in promoting a spirit of mutual help among young men inspired the organizers of the Young Men's Hindu Association to emulate this worthy example." The objects of the association as given are "the imparting of religious, moral and, if possible, physical instruction to all classes of students and young men, irrespective of caste and creed, and the encouragement of unselfish service for the good of the community." It is stated that to realize these objects the beginnings of their work "took the form of Bhagwatgita classes and Emerson classes." It is interesting to see the fruit of much endeavor, even if it is grafted to a wild stalk.

SPECIAL EVANGELISTIC CAMPAIGN

I. S. Long.

Along with nearly all other missions of India we as a body of missionaries have agreed on the third week of February next, 1917, as a time for special effort to win the non-Christian population of this vast empire to the only Savior of men.

Preparation For It.

To this end we have a committee on "Aggressive Evangelism," whose duty it is to keep the church informed as to what others are doing and to give suggestions as to how and what we may do better to promote the success of our work. Several of our leading Indian Brethren are appointed to visit the various stations in an effort to inspire the churches to greater faith and effort. The Prakash Patra, our monthly paper, will be the medium of informing the church generally. We are building on the supposition that an informed church will soon be a transformed church.

Beginning now, six months in advance, at the several stations extra Bible classes will be organized, it is hoped, and more prayer than usual will be made to the Lord of the harvest for blessing—this in preparation of the church. Our Christians are scattered over a wide area. The work of warming their hearts and inspiring them to new service devolves mainly upon the village teachers.

Hence, in addition to the above, these scattered teachers will be called together also for a longer or shorter time, for prayer and the study of the Word. Water cannot rise higher than its source. The revival must begin in the leaders. So, in order to inspire them the special Indian evangelist will be present to assist the missionaries in charge. We realize that we need first of all a time of confession of sin and the consequent revival in our own hearts,

deeper devotion to the Master—nay, full surrender to Him as our Lord and Christ. If our teachers are really blessed in the preparatory meetings we hope they will go to their villages and succeed in having Bible study and prayer meetings in a way they never have hitherto.

How the Week Is to Be Spent.

It is evident that the missionaries and native workers alone will never win India to Christ; but the church, if awake and Spirit-filled, could. Not all can preach, but all can testify, all can witness of what Jesus has done for them. From now to February next we would, by His grace, do our best to inspire the entire church, therefor. Then we would like these filled hearts to drop secular business and volunteer for just one week to go out and testify to the hungry lost multitudes all about them. Don't you like the idea?

An Example.

It will interest you to know that a large church in South India had such a week of special effort a year ago. Some of the visible results are as follows: Thirty-eight hundred villages visited, 8,400 meetings held, over 300,000 people heard the Word preached, more than 6,000 confessed Christ openly, and nearly 9,000 were enrolled in Bible classes to study the teachings of Christ. And "thousands more have been influenced to some extent to feel that Christ is indeed the Hope of India, and His teachings the purest and truest that the world has ever known." In addition to the paid workers there were over 5,000 voluntary workers for that one week.

Many said they were sorry when the week ended. But, as you know, white-hot enthusiasm, accomplishing results as above noted, cannot die in a day. There may be many such weeks immediately following, if we will: for He wills it.

Again, it is said that the church in this effort found itself—that is, for the first time realized its mission. The individual member now knows that witnessing to both rich

and poor, winning the world to Jesus, is the real business of the entire membership, and not that of the teachers and preachers alone. Ah, it's worth while to find that out!

Necessity for Such an Effort.

The most experienced missionaries of India, not minimizing the work or workers of the past, long and are earnestly praying for greater blessing, for a blessed manifestation of the Spirit's power in the work. It is felt and honestly confessed that the results have not been adequate, considering the money spent and the life unselfishly poured out in the last one hundred years. For, at the past rate of progress, not generations merely, but centuries, will be required to make India "the kingdom of our Lord and of His Christ."

Our Source of Strength.

In our consciousness of weakness and utter insufficiency of ourselves we desire to cry anew to the Lord of the harvest for "showers of blessing." He alone has the power to "open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." We have tried many human devices, the power of money and the utility of education; but we realize perhaps as never before that this "great mountain" of Hinduism will fall "Not by might, nor by power, but by My Spirit," as saith the Lord of hosts.

What the Home Church Can Do.

Brethren, the one aim of this article is to help you to join us in more intelligent prayer, if possible, in behalf of this effort. We gladly go down into the well of darkness, provided you hold the ropes by intercessory prayer. Shall not each of us enter somewhat into the sufferings of the Master, as, yearning over the "world of sinners lost," He died for each one of us? Then only will He "see the travail of His soul and be satisfied." Then, too, your hearts and ours will be refreshed from on high.

"With God go over the sea; without Him not over the threshold."
"What I spent I had—what I kept I lost—what I gave I have."



Ground on Which New Hospital Is to Be Built, Bulsar, India.

HOW IT WORKS

"But when the people were put forth He went in . . ." (Matt. 9: 25).

One day a missionary wrote us, saying there was a very sick girl in a village a few miles from his station. The mother in the family had died only a few weeks before, and now a young girl was very ill. The father had heard of the missionary doctors and wanted them to come and heal his daughter.

The village is some thirty miles from Bulsar, and we wrote that we would go and see the girl the next day. The father met us several miles from his village, and together with the missionary we went to the man's house.

All the village knew of our intended coming, and within a few minutes after we had reached the place there were a hundred or more people gathered together waiting to see what the Doctor Saheb would do. It is rather a rare event for a doctor with western training to go to a village which is any distance from the railway, so all the people are more than curious to see what is going to be done.

In the verse at the head of this article, quoted from Matthew, it says that "when the people were put forth He [Christ] went in." Now you would not need to be a mission doctor very many days before you would appreciate the scene described in that verse more than you now do. When we went into the room to examine the patient the missionary counted no fewer than thirty-

eight people, besides the patient and myself, who had crowded into the room. On another occasion more than sixty men, women and children had crowded every available space inside the room, and so many who could not get in tried to look in the window and door that a guard had to be placed at the window and door to keep the people away, so there would be enough room and light to examine the patient. Now if it is thus with an ordinary mission doctor, what crowds do you suppose assembled when the word was spread that Jesus had come to heal and restore life! No wonder that "He put them out." Sometimes they scarcely give one room to turn around, and such a thing as privacy is impossible unless the crowds are put out.

On examining this girl we had been called to see it was soon apparent that she was suffering from a severe attack of pneumonia, and judging from her condition she would either die or get well within the next two or three days. Strict orders were given to bar the cattle, goats, chickens and dogs from the room for at least a week, to keep the doors and windows open day and night, and to use a great deal more water, both internally and externally. Suitable medicines were left, and the family was informed that there would be a decided change within two or three days. Three days later the father went to the missionary's bungalow and told him that the Doctor Saheb's medicine

was very good and the girl was well.

Now, in making that trip, there was more accomplished than simply restoring a sick girl to health. Our mission has had a Christian school in that village for some time. At one time the school was opposed by the villagers, and it was only through the kindly influence and help of the man who had called us that the school had been permitted to continue. Later, things began to go some better. Then came sickness in the family of this influential man, the mission doctors were called, and by the blessings of God the patient was quickly restored to health and strength. Within two weeks from that time some thirty people from that

village traveled sixty miles each to come to the mission doctors, for, said they, "The mission doctors are kind and they give us good medicine, even though we be poor."

You can readily understand that now the people are decidedly more favorable to our mission and its work than before the visit of the doctor. The mission school at that place is being enlarged instead of having to close. Thus you can see how the medical work helps to break down prejudice and opposition. May His blessings always attend us, that more barriers may be broken down and removed and that the message of the Good Tidings may be given to all.

Drs. A. Raymond and Laura Cottrell.

ADVENTURE

A COBRA IN THE CUPBOARD.

One day Madam Sahab was cleaning and rearranging things in the large cupboard on the back veranda on the Ahwa bungalow, preparatory to storing new supplies. As she sat working, something caught her eye moving across the floor of the cupboard from behind some tins. The first thought was—a rat. She moved to see, and at once it raised its head with spread hood and hissed, not three feet away. Of course she screamed and ran away and called for help. By the time I came with the gun he had crept among the tins again. Now to capture him without his springing upon some one was the question. I called for one of the men, who brought a long bamboo. I mounted a table at a safe distance and told him to punch away among the tins. How the old fellow did hiss! It almost made one's hair stand up! Finally he shot up his head, ready to strike the intruder. A load of shot finished him. So, in different ways, we killed about eight cobras about the premises during one rainy season, and Bro. Pittenger had captured many more before us. As dangerous as this species of reptile is, the people worship them, and have a day that they call "Cobra Day"—Rom. 1: 23 fulfilled.

J. I. Kaylor.

A BHIL UPRISING.

In August, 1914, when the world was shocked by the declaration of war in Europe, the native kings of the Dangs Forest lost no time in planning for their independence from British rule. Having no conception of the vastness of the British Empire, they thought if they could invade the little village of Ahwa (the seat of governments in the Dangs) they would again be a free and independent people. Upon hearing of their plans the officials took steps to safeguard the village, and, if possible, prevent the attack. The chief of police (Indian) paid one of the kings a friendly visit. At the same time the political agent of the district was informed of the situation.

In his interview with the king the chief of police began to converse about the war. "You see," said he to the king, "Rām [the chief god of the Hindus] had two wives. The one was more beautiful than the other and more beloved of Rām. She had an only child, whose name was Victoria. Because she was the only child of his most beloved wife, he made her queen of the British empire, and so prospered her reign that her kingdom became one of the greatest of the world.

"You have no idea what wonderful things the British can do. They have machines by which they can fly through the air like great birds. You can't see them, but they

can see you. In this present war they are using these machines to drop explosives into the enemy's camps and are daily destroying great numbers. No foe, however powerful, shall ever conquer the British. It is evident that the best thing for us to do is to be loyal to the government. If we are not, who knows how soon they may fly over our villages and destroy us?"

On this wise the policeman tried to break up the plans of this ignorant king. But a Bhil is wonderfully superstitious, and it was found that several kings were in league to declare their independence. One of our Christian men urged that the women and children be taken to a government bungalow about eight miles from Ahwa. But it was just before the close of monsoon. The roads through the jungle were dangerous and almost impassable, and the rivers difficult to cross. So we waited and looked to the Lord for our protection.

Nothing serious happened until the missionaries had gone to the railroad, a distance of forty-eight miles, for the regular December committee meeting. The kings had gathered an army of over two hundred Bhils, who were just outside of Ahwa waiting for marching orders. It was a time of anxiety for our Indian Christians. In the absence of the missionary they felt like sheep without a shepherd. For four nights they locked themselves in the grain room on the mission compound. However, the political agent (English) arrived with a body of Indian troops just in time to take the offender prisoner before his plans were carried out.

B. Mary Royer.

WHEN THE HORSES BALKED.

"We must go to Chikli yet before monsoon breaks, and we have not many days to wait. So you may prepare to go next Monday."

On Sunday evening the almanac was carefully read for information concerning tides. To get to Chikli an arm of the sea must be forded, and we always try to avoid the tide. "The tide will be in at eight in the morning, so if we go at noon we shall escape the tide."

Monday noon we had prayer with our Bible women, and with God's blessing attending we were off. A bargain was made for a tonga, the driver assuring that his horses

were good. But when we reached the sea the tide was just coming in. "It will be quite safe," said the driver, and we ventured in. The wind was high and the water was rising rapidly. Right there in the swell of the tide the horses balked. The driver shouted and beat them, but they refused to go. The rickety tonga creaked and the old harness was tested to its limit. For a moment we were terrified, and thought we would surely be engulfed. We lifted our hearts in prayer and our Father took us safely through, and we had a good day at Chikli.

Anna M. Eby.



"GOING TO MEETIN'."

The third week of October was set for Bible study and prayer for our missionaries, as well as the time for the regular committee work. We were very anxious to go, but the nearer the time came to go the greater became the question of how to go. The rains had kept up late, hence the rivers were very high.

On Thursday morning we started out with two ox-carts, one horse and four men. The roads were so bad that it took us from 8 o'clock in the morning until 5 o'clock in the evening to reach our first stopping place, ten miles from home. However, we went a roundabout way in order to miss one high river; so that we actually traveled about fifteen miles.

As soon as the oxen were unhitched they were turned into the jungle to graze. In half an hour one of our best oxen was dead. We think a cobra must have bitten him. They abound in these parts. Three of our men spent nearly all night hunting another ox. They found one at a near-by village, and so on Friday morning we proceeded on our journey, making ten more miles by noon.

After our lunch one more mile brought us to the largest river on our journey.

Nearly all the men and boys of the village we had just left came with us to help us across the high water. There are neither bridges nor boats, and so swimming is all that is left to do. All our luggage was unloaded and the empty carts swam across first. This was done by four men hanging on each side of the cart to balance it. All that could be seen as they went across was



On the Way to Meeting from Ahwa, Brother and Sister Pittenger's Home.

the upper part of the men's bodies and the oxen's noses. Next came our turn. One of the village's best swimmers tied around his waist about one dozen dried gourds. Two of the gourds were so arranged as to extend out from the man's back about one foot. On these we sat (one at a time), holding to the man's neck with our hands. Then eight other men took hold of the man and swam across, dragging him and his burden. Our weight took us into the water up to our armpits. To add to the danger of such an adventure was the fact that all the men had been drinking and barely able to control themselves. As we launched out into the deep, raging water our hearts kept saying, "O Heavenly Father, if Thou canst use our lives in further service, keep us." Heaven seemed so near. After our feet were again on the earth we waited in almost breathless anxiety, watching our little boy being brought over. Had it not been for the strength given us from on high, it would have been too much for us to trust our boy to a set of drunken men through such grave danger. Finally our luggage was brought over on the heads of swimmers. Some of our wet clothing was exchanged for dry, and in all, about two hours were spent until we were again on our way. Darkness overtook us long ere we reached our night's stopping place. On Saturday morning we made the last eight miles to the little railway station, having traveled forty some miles through jungle, over roads almost indescribable. On Saturday even-

ing we reached Bulsar, tired and weary with the great heat, yet rejoicing in the keeping power of our Lord.

Bro. Pittenger had just risen from a bed of fever and was very weak.

It is an old saying that one appreciates a thing to the extent that one sacrifices to obtain the desired object. We believe that the Lord will give us strength and great blessing through these days while we are together.

Florence Baker Pittenger.



LOST IN THE GRASS.

No, it was not a five-cent piece. It was a real, live missionary, who was lost. I had arranged for my horse to be at a railway station five miles from Anklesvar. It would be easy to find my way before dark to the village, one and one-half miles distant. The Christian teacher would provide a guide to take me to another village, two miles farther on. For some reason neither the master nor his wife was there, and so I had to proceed to the next village without a guide. Darkness was fast approaching as I left the village by what seemed to be a well-traveled path. After going some distance it was found that the path led through a field which had just been cultivated, removing every trace which might be distinguished in the dark. Choosing the general direction I crossed the field and found that the path entered a grass field. This was followed, but the farther I went the taller

the grass and the less distinct the path. Soon the grass was as tall as the horse and then as tall as the rider's head. The danger was increased, because at times the horse stepped into holes. Having noted the direction by the new moon a straight course was maintained. After some time of uncertainty, the moon rapidly descending, a cart road was found. Proceeding rapidly in what I supposed was the proper course I met a traveler, who informed me that my village lay in the opposite direction. I was grateful for this much certainty. In due time I reached the village, held the appointed services, and securing a capable guide went home without further mishap.

Q. A. Holsopple.



AN EMBARRASSING EXPERIENCE.

The fast passenger stopped at Navsari. The Parsee and other gentleman with whom I had ridden from Bulsar, taking their luggage left me alone in the compartment. The train had stood ten minutes and was nearly ready to start, when another Parsee entered. Calling my attention to a bedding roll that I had not noticed on the opposite seat, I said the man who got off must have forgotten it. He suggested that

we hand it to the station porter to give to the owner, and I consented. The bundle was handed out the window as the train started. Soon I glanced up and saw on the shelf above a basket and parasol. Who could they belong to? I felt uneasy. At Surat the original Parsee returned to the compartment and inquired for his luggage, which we had put off at the preceding station. He had gone for a drink of soda, several cars back in the train, and not having time to return had ridden in another car to Surat. What could we do? We confessed to what we had done. He began to rave. "A soft answer turneth away wrath." We apologized; we offered to pay the damage; but no, he kindly refused. He saw our situation and we saw his. I suggested that he telegraph for his luggage, and offered to pay the expense, but he would not allow that. I bought a book from the station bookseller and tore out the flyleaf for him to write the telegram. At his request I dictated as he wrote. All was ready for the bookseller to take the message to the office. Then at my suggestion he got off to wait, hoping his luggage would come on the next train. That our good intentions had caused him so much trouble, I was indeed very, very sorry. S. Ira Arnold.



Mango Tree in Full Bloom, India.



Christian Women and Babies, India.

MOTHER'S NOOK

SHE CALLS HER HUSBAND LORD.

Today I saw a common mechanic on the way to the railway station, as many others have been going the past few months. He may be on his way to Mesopotamia to help in the British construction work there. Proudly and unconcernedly he walked along empty-handed, except that he carried a hoisted umbrella to protect him from the sun. Ten or fifteen feet behind him, in the ordinary fashion of Indian women, went his wife, carrying on her head her husband's luggage, which consisted of a sheet-iron trunk and a bundle of clothing. The woman in India calls her husband lord, and serves him as if she were a slave. Many must ask their lord daily what food to prepare, lest in making a wrong choice she bring down on her head his lordship's wrath. And yet we hear that some women in America admire the Hindu religion!

Gertrude E. Emmert.



FOR SALE—A WOMAN.

He took to himself a wife a few years ago, paid his dowry, and settled down at Jarlla, a near village where we often go. He must have considered himself very fortunate, for they say that there is not an-

other such a beautiful woman in all Thana District. But she proved unfaithful, and ran away with another man. Her husband brought her back, but she at the first opportunity followed the man who enticed her. This time the husband took her to her parents and asked for his dowry back, for he was tired of her, but her father said, "She is no longer my daughter, but your wife; do with her as it seems good to you." So he offered her for sale. One of our Mohammedan acquaintances offered one hundred rupees for her; but this sum was refused. So she was inspected and bargained for, as a beast would be, and finally fell into the hands of a Musselman for 125 rupees. What an outrage! But nothing was thought of it, for she was only an Indian woman! There is only one remedy. They must have the saving knowledge of Jesus Christ. Who will tell the multitudes?

Rosa Kaylor.



A MODEL WOMAN.

Some twelve or fifteen years ago a little Bhil girl was found starving in the backward jungle. She was brought under Christian influence and training and today is a wife and mother, of a good, strong character.

She, with her husband, spends eight hours a day teaching school. Besides her teaching, she does all her housework, cares for her two little girls, and teaches a Sunday-school class.

The school inspector thinks it a great miracle that the little jungly, backward girl has developed into such a fine character. So much for Christian training.

Nora Lichty.



HIS MOTHER WEPT.

Mother, how do you feel when your boy becomes a Christian? Listen!!

It was a very beautiful morning, this morning of the 23rd of October, 1915. It was, moreover, Saturday and our hearts were so full of joy because of the duties which were before us, for we were to go to the beautiful little mountain stream near our home to receive into fellowship with our dear Lord Jesus, seven precious lives.

We were up early. The morning worship was very blessed, indeed. But in the midst of our joy we heard wailing and it was the sort that makes one feel and know that the mourner's heart is full of the keenest sorrow. But who, in our little community, can be sad when we, and, we feel, all others, are or should be so happy? Who, who, indeed, can it be?

It is Bhajan's old mother. But who is Bhajan? He is one of the applicants for baptism. He and his wife are ready to start with us and the others to the river. Why does his mother cry? It is because Bhajan, her own dear boy, is going to become a Christian—a despised Christian! Oh, if he could only have died before this dreadful hour came to him! I shall never forget those heartrending sobs of Bhajan's old mother as we drove off toward the babbling waters from which Bhajan and Jamna were to come forth into a new and infinitely blessed life! And when we returned the sobs were even more touching.

Then my memory went back to the night when my own dear widowed mother (Bhajan's mother is a widow) wept when her boy confessed Jesus, and also how the next morning, in the icy waters, when he entered fully into covenant with his Lord, she wept still more. But that was the weeping of joy. Mother, you whose boy has

"believed on the Lord Jesus," have had this same joy. Is it precious to you? And is not He who gave you this joy still more precious to you than your boy and the joy of his home coming?"

Will you not, with us, try to think what a deep and terrible gulf you would have to cross to weep in the same way as did Bhajan's mother? Will you not pray with us for Bhajan's mother that she be brought across that terrible gulf to the side where you, your boy and her boy now stand?

J. M. Pittenger.



HAPPY CHILDHOOD.

Esther, from Vyara, came to Anklesvar to visit Helen and Daniel. They had good times together, for they are great days when the little ones of our missionaries can be together. Presently I found Daniel playing alone with his blocks. "Where are the girls?" "I sink they are upstairs with their dolls." There they were, but not with their dolls, but with Jithie, the little girl who lives in the widows' home, one of the little orphans. Esther was combing Jithie's hair, and Helen explained, "We gave her a bath, mother, and now we want a nice, clean dress for her." "Yes, and, auntie, a hair ribbon," Esther added. "See, her hair was tied up with this old string."—When the toilet was complete, she was taken downstairs and shown to the others of our household, their real live dolly. Later, the children asked whether the little girls in America had real live dollies like Jithie to bathe and dress. I suggested they may, perhaps, play with their brothers and sisters, but they answered together, "Have they no Jithie?" and one added, "I am afraid little girls and boys in America do not have such good times as we do." There is nothing like home to a child, and this is their home, after all.

Mary E. Stover.



CIRCLE DAY.

In our circle we have an enrollment of nine women, all illiterate. They sew each Wednesday, and every other day sit for Bible lessons. The following is an example of what they talk about if not directed otherwise in conversation:

Khani: "Where have you come from, Dutli?"

Dutli: "Miss Saheb sent me to call two of the women. Dudli is here, you know, and must be called."

Dhyli: "Dudli, when did she come? It has been a long time since she was present at our circle. Not since she left here to live down east."

Dutli: "Only last evening she and her husband came. I just saw something which is so funny!"

Amdi: "What may it be?"

Dutli: "Why, Jhanki and family were eating from a table, don't you know. Just a small table, but think of those jungly, poor people making use of a table! They hardly have enough food to eat and can scarcely know enough to wear their clothes proper. Eating from a table! The very idea. [Laughter.] Yes, they had some sort of old cloth spread on the table and had just 'daslo' [rice cooked in water] for their meal. It did look so queer to see that combination, Budia, Jhanki, their apparel, their food, and then with it a table and table cloth." [Great laughter.]

Vachti: "Dutli, you have only one eye, but you do see things more and better than the average of us. Jhanki and Budia at a table—I say that is funny!"

Khalpi: "Dutli is not only quick to see, but notice how she grasps the lessons Miss Saheb teaches us every day. None of us are as well informed as she, and none are as old in years. Yet when it comes to knowing things and living as a Christian should, Dutli stands first."

Dudli: "Amdi, why do you have that chotli [a tuft of hair like a queue] on your little girl? Every one takes her for a boy. Dutli has the scissors; let her cut it off."

Amdi: "No, no, indeed! You will not cut that. [Amdi is not a Christian.] When my child was a baby she was sick and would not nurse. I took her to a god and was told to let her chotli grow for eight years. So I can't allow it to be cut."

Dutli: "Then I will not dare cut it lest she curse me [taking the scissors], but let

me cut the hair about the chotli; that looks bad, too."

This Dutli did and suddenly she clipped off the chotli, too. Every one took a hearty laugh, for it was a joke and really clever of Dutli. Amdi made no fuss, neither did she act unkind, but with the rest joined in the fun of laughing. The tuft is gone, and we trust with it all the superstition. Amdi has been here less than six months. She sews beautifully, though she never used a needle before coming here.

Sadie J. Miller.



OPIUM FED BABIES.

One evening, as we passed by our little country grain shop, the grandmother hurried out and begged us to sit with her. Then the daughter-in-law, with her sari drawn carefully over one side of her face, came shyly out. A seven months' old baby dangled on the hip of the younger woman, and soon the grandmother brought out another baby. "Yes, they are twins, and they cry so much that every morning and evening I give them a little pill of opium," and the older woman rolled up a black gum in a pill as large as a pea and forced it into the mouth of the crying child. Then she did likewise to the other helpless babe.

"Not good for babies! Don't you give it to your baby?"

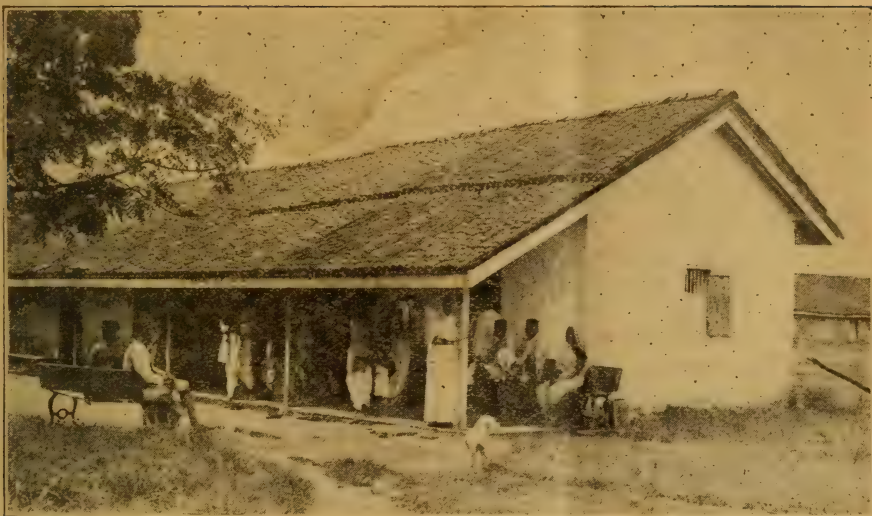
"No, never," we assured her, "for it weakens children and might kill them."

"Well, it is our custom," she said, "and besides our babies just cry and cry till I give it to them. With these twins both crying, how could we work in the day or sleep at night if I did not give them opium? It is different with your baby. She is three months younger, but she is fatter and happier than ours, and I know your baby never cries."

A few months later one of these opium fed babies died, and the other lives on, stunted in body and mind by the baneful drug. And there are thousands of babies in India who suffer and die because those who love them best know not the evil of this baneful drug.

Alice K. Ebey.

"You might as well try to cure smallpox by scenery, as to try to save the world by improvement of environment."



Bulsar Dispensary.

As it appears every weekday forenoon. As many as one hundred come in a day. Only a few women happen to appear in this snap shot. Perhaps half a dozen women are inside the room. As many women and children, as men, come to the Dispensary.

PILLS AND PELLETS

SHE COULDN'T SLEEP FOR IT.

One day a woman came and showed me the worst case of ringworm I have ever seen. Practically her whole body was covered with it. It was quite easy to believe her when she said she could not sleep for the itching torture. She took along eight cents' worth of ointment and a piece of carbolic soap. We often wondered afterwards if she had secured relief. Last week she returned for more ointment, saying that what she had used completely cured her and she wanted more to prevent its return. Of course she received a Gospel Tract each time she came to the mission home.

Gertrude E. Emmert.



A SCORPION STING.

One day, after a very busy forenoon, I was just ready to take a few minutes' rest when one of the widows from the Home came to my window and called, "Miss Saheb, Miss Saheb, one of the women has been bitten by something and is crying with the pain." I said I would come, and went to see what was the matter. She thought she had been bitten by a snake, but finding only one mark we decided it was perhaps a

vinchi (scorpion), and treated it accordingly. I sat a few minutes talking with one of our aged Indian mothers. She said she had seen many kinds of vinchis. One kind, which builds little mounds around it, sort of walls itself in and is not very poisonous. The little white vinchi also is not very poisonous, but the big black kind, like we killed the other day, is **deadly** (?) poisonous. Another kind, not so large, which trails through the grass, is so poisonous that the grass appears as if it had been burned. This kind she had heard about. By this time the pain was less, and an hour after the woman was around as usual, which proves that the medicine is good, as they say (or the wrong diagnosis of the case). Villagers sometimes come and say they want good medicine. I say, "That is the only kind we have." They say, "Yes, yes, Saheb."

S. Olive Widdowson.



A BRAHMAN PATIENT.

A Brahman has been friendly for a long time. He has said he wants to be a Christian. He is well educated and has some special training. He is head clerk to a lumber firm. He often got medicine. One day

another Brahman came with him. They got their medicine. Taking a dose they asked for water to drink. They drank from a European's hand. That is breaking caste. There are many who acknowledge Christ. There are many like these two men. There are many who acknowledge Christ but do not openly confess Him. Pray for them.



Adam Ebey.

AMUSING INCIDENTS IN THE DAY'S WORK.

Doctors everywhere, and especially mission doctors, see and hear so much of misery, sickness and distress that their digestion is apt to suffer if they think only of the troubled side of life; so we take pleasure from time to time in looking at the happy side of our work. Now if you have ever read "Pollyanna's Glad Book" you know that most things have a bright side to them and the doctor's work is no exception.

Last month some five hundred new patients and more than a thousand old ones (those who come more than one time) came to the Bulsar Mission Dispensary, and from some of their sayings and doings we have gleaned the following:

Fruit, Cigarettes and Salvation.

A patient comes complaining of indigestion.

Doctor: "What kind of food do you eat?"

Patient: "I eat very little."

Doctor: "But *what* do you eat?"

Patient: "Some bread, rice and grain."

Doctor: "How many times do you eat each day?"

Patient: "I eat one time."

Doctor: "At what time of day do you eat?"

Patient: "I take my food in the afternoon."

Doctor: "Do you not eat anything in the morning?"

Patient: "Nothing."

Doctor: "Not even a little?"

Patient: "Oh! Yes, I take about a half pound of rice" (cooked).

Doctor: "Anything else?"

Patient: "I drink tea fifteen times a day."

Doctor: "And do you smoke cigarettes?"

Patient: "Yes."

Doctor: "How many?"

Patient: "About one hundred."

Doctor: "Do you eat any fruit?"

Patient: "No."

Doctor: "Why not?"

Patient: "I am trying to get salvation so I do not eat any fruit."

Doctor: "Well, you quit smoking cigarettes and eat some fruit and drink less tea and you will get salvation much quicker."

Note.—Later it was found out that this man spends all his time praying while the rest of the family do the work about the farm. One man praying that the whole family might get salvation! We told him that Jesus Christ, and no other, was the only True Way to salvation.

He Talked Too Much.

Doctor: "And so you want different medicine this time?"

Patient (a man): "Yes, give me another kind this time."

Doctor: "Why do you wish different medicine? Was not the other medicine good?"

Patient: "Saheb, your medicine is very good. But I am talking useless words all the time."

Bystanders (laughing): "Women also talk too much."

He Wanted to Sit Down.

Doctor: "Do you have any other trouble besides the fever?"

Patient: "Yes. Now you see I am standing up. Well, I feel just as if I wanted to sit down."

Doctor: "Oh, that is nothing. I feel that way myself sometimes."

Too Round.

(Quotation from a note written by a man concerning his grandson, who is too fat.)

"So, for the other symptoms I have nothing to say: I weighed him and he has turned out eighty-six pounds. I shall measure the roundness of his stomach today and watch his waist for a week and see how the roundness comes or goes."

Needed Fixing.

Doctor (to husband of patient): "What is the matter with your wife?"

Husband: "The Doctor Madam Sahel knows, I don't. Madam Sahel, please examine her very minutely, for there is something the matter with all her works."

Too Much Pain.

(Copy of a note written in English.)

"Respected Doctors: I beg to request your honour that am suffering too much pain in my all joints & too much pain in my tumuck. I have no appetite also too much pain in my front part of my body. I hope you will see my pain with machine & then you come to know that what pain disise I have. Kindly do needful I will pay your fee very willingly. I beg to remain,
Your most obdt pupil."

eats, etc., then again questions about the sleep.

Doctor: "You say you go to bed at half-past ten?"

Patient: "Usually at eleven."

Doctor: "You get to sleep by one o'clock, now, don't you?"

"Yes, sometimes," replies the patient.

Doctor: "Do the cattle or the chickens waken you in the morning?"

Patient replies, "The chickens."



A Group of Dispensary Patients, Bulsar.

The building in the background is the bungalow. With these people Drs. Cottrell are rapidly gaining a reputation and winning their love.

He Got No Sleep.

"See me. I want medicine," says a patient.

"What pain do you have?" asks the doctor.

"I do not have any pain," comes the reply. "But I do not sleep at night."

"Do not sleep at night? Not even a little?" asks the doctor.

Patient replies, "No, not even a particle for three months."

"Are you sure you do not sleep even a little?" again questions the doctor.

"No, I never sleep any more. Just lie wake," the patient replies.

The doctor then asks about the patient's family, what work he does, what food he

Why They Did Not Come in the Morning.

As far as possible we have all patients come to the dispensary in the morning, so as to keep the afternoon free for other work, study, preparation of medicines, outside calls, etc. One day a man and his wife arrived at the dispensary at about two o'clock in the afternoon and the following conversation took place:

Patients: "We want medicine."

Doctor: "Why did you not come this morning?"

Patients: "We did come this morning."

Doctor: "But it is now nearly three o'clock. This is not morning."

Patients: "But we did come this morning as soon as we could."

Doctor: "What time did you leave your home?"

Patients: "When the chickens began to make a noise."

Doctor: "Where do you live?"

Patients: "We live very far away."

Doctor: "How far have you come?"

Patients: "Saheb, we have come more than twenty-five miles."

Many patients travel long distances to reach mission dispensaries.

Satisfied at Last.

Many patients are curious to know what disease they have, and they often ask us to tell them the name of their disease. We find that there is no equivalent word in the Gujarati language for many of the English names of diseases, so all that we can do is to tell them what part or organ is affected. Sometimes this does not satisfy them and they think we do not know as much as we should and insist on a name. To satisfy such people we occasionally give them the English name for their diseases. This satisfies them and they think we are very wise, for we know the name of their disease even though they may not have the slightest idea what the word means and will probably forget it in ten minutes. The following story illustrates a typical case of the kind just mentioned:

Doctor: "All right, you may go now."

Patient (an old fisherwoman, who can scarcely count up to ten): "Madam Saheb, what disease do I have?"

Doctor: "I have given you good medicine, you will get better."

Patient: "I will praise your honor's name very much. Is my disease a bad disease?"

Doctor: "No, it is not a bad disease. You have stomach trouble."

Patient: "What is that? I do not know what kind of a disease that is."

Doctor: "There is no name in Gujarati for your disease. You may go now; do you not see that many other patients are waiting?"

Patient: "What is the name of my disease; you know, I don't."

Doctor: "You have gastritis."

This satisfied her, and with a gratified, though non-comprehending look on her face, she drawled out a long "O-o-o-o-o-h,"

picked up her bottle and went her way in peace.

Drs. A. Raymond and Laura M. Cottrell.



THE NYAK'S WIFE.

Nyak is one grade of Police.

One evening a stranger came to our door. He said, "My wife is very sick, can you give her some medicine?" After he had told us a little about her sickness, we said that it would be good if we could see her first. "Shall we come?" He said, "Yes, come." So Sister Kaylor and I went at once. When we reached there she was suffering dreadfully. We decided to stay and doctor her, so we sent her husband back to the bungalow for some medicine and cloths. As soon as he returned we began heating the cloths, over a charcoal fire, and applying them, after having bathed her well with the medicine. In an hour or so she seemed better, and, hoping that she could get a little sleep we came home.

The next day they told us that she did not sleep any. This continued for several days, and we were concerned about her, and it seemed at times that she would succumb to the disease. We continued the treatment, however, and in ten days or so she was feeling good again. We were glad for the opportunity of helping her, and also glad to get acquainted with the family. In this family are three children, a boy and two girls. The baby girl is such a dear little thing, and so friendly. She made up with us the first time we were there, and always seemed pleased when we came. She liked to cuddle up in our arms while her mother was too sick to hold her. It seemed that she was hungry for a little loving. We continued going to this home till the woman was quite well. When we went the last time she was up, and greeting us with a smile said, "Your medicine made me well." We believed that it was not so much the medicine as it was answer to prayer in her behalf. We staid a little while, then got up to leave, but she said, "No, do not go yet." That meant, "We are making tea for you." So we staid and drank tea. Now when any of them are sick they come to us. We can't doctor all diseases, but so far have been able to doctor any disease that they have

come to us with. It has made a friendship that we feel will be lasting.

Josephine Powell.



A CONSUMPTION CURE.

A woman lay dying of consumption and her brother cooked her a mess of crows and chicken meat as a last cure. The Bhils believe that crow meat is very heating and thus effects a cure. It is mixed with chicken to deceive the patient. The woman died a few days after she had eaten the meat.

Nora Lichty.



THE NEED IS GREAT.

Here comes an elderly woman who has been suffering for some months. She has taken medicines, but none have helped her. She has heard of the new European lady doctor, so her husband brings her to us for relief. She is pale and weakened from her illness. On examination we find she has a tumor, and no medicine will give her relief. An operation is the only remedy. They want to know if we can do it. We have to tell them we have no place. They must

go eighty or a hundred miles to a hospital. These people are very timid about going a distance from home. She will probably continue to suffer rather than go. If we had a place to operate and a place for in-patients we would be glad to take care of her.

Just the day before the only child of well-to-do parents was brought to us. She is crippled and in pain from disease of the spine. There is nothing to do for her outside hospital appliances and treatment, so we must give them the same unwelcome news and send them away.

About ten days previously, parents brought their only child, who is very sick with pneumonia. They fell at my feet, pleading for me to make their baby well. It needs the best of care. But we have no place to offer them. We can't even ask them to stay on the dispensary veranda, as our rooms are rented of a high-caste man and his buildings would be defiled if we allowed these low-caste people to stay and eat on even the veranda. It is rainy season and they must have shelter. We gave them medicine and told them how to use it.

Barbara M. Nickey, M. D.

AMONG THE BETTER CLASSES

TRUST, BUT KEEP ONE EYE OPEN!

Not long ago I was talking with a non-Christian personal friend of good standing—a business man. I was expressing my sorrow that so many men can't be trusted,—that it is dangerous to trust them fully. He added that to trust implicitly, and to shut our eyes meanwhile, is nothing more nor less than to throw the other fellow into temptation, and if he falls we are responsible for it. Then he added: "And to make sure of me, I say, you had better buy elsewhere sometimes, so that I am not tempted to take advantage of your presumed ignorance on the price of things."



W. B. Stover.

A DAY AT THE STATE CAPITAL.

In company with Brethren Arnold and Lichty a night and day were spent in visiting Nandod, the capital of Raj Pipla State. This is a city of about twelve thousand souls. Arrangements had been made for

our accommodation by the superintendent of police, at the government bungalow. Here we found comfortable beds and wholesome food. The next morning we were invited by his highness, the raja of the state, to visit him at the court. This was a new experience for two of our party, so we had appointed Bro. Lichty to be our spokesman. The raja is a young man who has received his education in part in England. He thus spoke English with ease and spoke with intelligence on various topics. He showed some interest in our mission work, especially in our efforts to train the people in improved methods of agriculture. He gave a warm invitation to our mission to establish a hospital in the city of Nandod. Taking leave from the king the rest of the morning was spent in seeing the sights of interest. It was rather a surprise to find so many things modern and improved in this capital of a small Indian state.

Q. A. Holsopple.



An Indian Christian Home.

This house was built by a Christian family in Bulsar in 1916. All are church members but are engaged in private work for a livelihood.

LOOKING FOR A PLACE TO PRAY.

Again the government of India encouraged government servants to celebrate the anniversary of the beginning of the war by attending prayer services in their respective places of worship. The Hindu gentleman who is at the head of government affairs in our county was educated in a mission school and believed that a special service should be held for prayer to the one great God. He sent to the mission to inquire if we would hold such a service and invite him and his associates to attend. We were very, very sorry indeed to be compelled to answer that we had no suitable room for such a meeting. Then it was decided to hold the meeting in the courtroom, and the missionary was invited to come and lead them in their worship. An earnest and prayerful effort was made to lead all present to see that to get God to help us we must first ally ourselves with Him. He cannot oppose Himself by taking sides with those who live in rebellion to His will.

J. B. Emmert.



OUR DEAD BRING US TOGETHER.

A high-caste merchant died of plague. He and his brother have been our friends for several years. When the elder brother died

the younger man was very sad. He cried and I cried. "Only weak men and women shed tears." When our Adah died, he wept with me. A few months ago, when he heard of our going to America, he came to the bungalow and we wept together again. He is a good man, and much respects Christ and our work. Pray for him.



Adam Ebey.

A TESTIMONY TO MISSION WORK.

We have just had our examinations in the boarding schools and are very pleased with the result. The government examiner, a high-caste man from Baroda, afterwards told me about as follows: "Many people think because I am quiet, not talkative, that I am proud. This is not true of me: It's my nature to be quiet. On finishing my education and beginning work as a school inspector, the king himself advised me to do my work quietly, attending to my own business; to do it not for pay, but for the benefit I might be to my fellow-men; in short, to give myself in unselfish devotion to my work, like foreign missionaries in India. I see you teachers in this school are working, not for pay merely, for your pay is low; but for results, and you are winning, you are getting things done."

Premchaud Ganesh.



Bible Students' Rooms, Bulsar Bible School, India.

THE BOARDING SCHOOL

ON THE VALUE OF EDUCATION.

A non-Christian told me recently, "When my father died I was but 9 or 10 years old. At the time I had neither money nor fields, yet was in school, though against my mother's wish. Seeing I could learn little in the village I ran away to the Government Boarding School and finally passed in the sixth standard. How much this education has benefited me I am unable to tell. My people still think there is no advantage accruing from schooling, but they are badly mistaken. On coming out of school I had nothing; but today I have fields and implements for farming. So the village people, taking me for a sample of what a school can do for one, have through me called for a mission school in our town. They now see what they have missed hitherto." That village furnishes the house, the books and slates, and we have started a mission school there. We pray that it may prove great blessing to the people, in leading them to the Lord.

Premchaud Ganesh.



THE CHANGED MAN.

One of our boys in the Orphanage was inclined to be wayward. He was a good boy, in a way, but he often yielded to temptation. He had to be punished often and hard. He

was expelled several times. He contracted a disease from his sinful life, and almost died. At last he repented, was cured, began to live a clean life, stuck to his job, and got married. Today he is doing well. He teaches a school. He is not high-minded; often does carpenter work outside school hours, and is not afraid of common labor. The grace of God doeth wonders. Godly patience with the wayward bears good fruit.

Adam Ebey.



HOW NATLI IMPROVED.

She came to us dirty, bashful, untaught and uncouth, very scantily dressed. The first weeks we could scarcely get her to talk. A more unpromising one seldom comes to us.

After being here nearly a year her father said, "What is the use in her going to school? Even if I ask her a question she does not know enough to answer, but stands and laughs very silly. She has no brains or sense—"

But Natli kept on in school. She began to have a more open face and grew brighter. Untidy and careless about her personal appearance, she was rather repulsive, but with other improvements this, too, began to manifest itself in improvement until we

(Continued on Page 32.)

LEARNING TO GIVE

THE MARY N. QUINTER MEMORIAL.

When we learned that the Bulsar Hospital is to be named in honor of our deeply-lamented Sister Quinter, who used to be in charge of the work here at Jalalpor, our Women's Meeting decided to make up an offering for it. A solicitor was appointed and made a canvass of the entire membership and some friends in town. She has already secured fifteen rupees and there is yet some to come in. This will seem a little amount to you in America, but our people here get only about \$4 a month on which to keep a whole family. Those who get \$6 or \$7 are considered pretty well off. In the light of this we are pleased with their offering. Gertrude E. Emmert.



OFFERINGS FOR DISTRICT MISSION WORK.

Our District Mission Board was elected in 1909, and the sum of \$125 was put in its hands to begin work. The way in which these offerings have increased from year to year is most encouraging. Just notice:

| | | | |
|-------------|-------|-------------|-------|
| 1909, | \$125 | 1913, | \$336 |
| 1910, | 187 | 1914, | 413 |
| 1911, | 213 | 1915, | 393 |
| 1912, | 304 | 1916, | 428 |

Seeing that we have 1,400 members at present, this last offering represents 30c per member, which is very good, indeed, when we remember the poverty of our people. Most have but a scant living, but we are trying to teach them to give liberally. Some few give the tenth.

J. M. Blough.



AN ACRE FOR GOD.

The ordinary native bin in India is about four feet deep by two and a half feet square. It is made of a mixture of chaff and clay, carefully moulded in two or three sections. These are dried in the sun and finally joined together by mud and cow-dung plaster. A lid is also plastered on the top after the bin

is filled. A fist hole at the bottom allows grain to be taken out as required.

The particular bin I am to write about had a chalk mark drawn horizontally around its middle. It had been built by a Bhil Christian's wife, and was in his house, but the chalk mark divided what was his share of the recent rice harvest from God's share.

Bins were scarce, so this arrangement had to do for one year at least. A more satisfactory method of giving God his dues followed. Instead of the half bin, our worthy brother now cultivates an acre for God which is half of the field just near his house. Of course he has other fields, too, but none are better cultivated than the acre for God, and none give him greater joy. Wouldn't it be interesting to know how much land God owns in Christendom?

D. J. Lichty.



WILLING GIVERS.

Some thirty fisherboys came to the mission school, lately opened in their village. Every Sunday morning the Christian teacher taught them the regular Sunday-school lesson, and these heathen boys learned many gospel truths. One morning, about eight months after the school had been opened, one of the boys said, "Master, I want to speak a word to you. We no longer worship idols, and we offer no sacrifices to our gods. We have learned that people in the days of Paul gave something for Jesus the first day of each week. Why could not we give something, even though we are poor?"

The teacher was pleased, and now each Sunday the basket is well filled with their offerings. A few pice (half cent pieces) are dropped in the basket, but those who have no money hunt the courie shells on the seashore near by. Twenty of these shells are worth a pie—one-sixth of a cent. But these boys are learning the meaning of regular, willing giving, and such giving is well pleasing to the Lord.

Alice K. Ebey.

A GIFT FOR BELGIAN CHILDREN.

Just a little while before the close of the second year of the war, the director of public instruction sent to all government and aided schools the suggestion that an entertainment be held in each school and that an offering be taken up from those present for the benefit of the suffering Belgian children. Our young Indian brother, Narotam, who is head master of the mission school at Bhat, learned of the scheme too late to carry it out in his school on the appointed day. Not to be behind in so good a work, he took it upon himself to make a house-to-house canvass in his village and succeeded in raising, from a people who knew practically nothing of giving, as much as twelve rupees and three annas (\$4.06).

J. B. Emmert.

HELPING TO BUILD A DISPENSARY.

A new dispensary is being built in Jalalpor. The hope is that if the citizens supply the house and equipment, the government will supply the doctor. Surrounding villages were asked to contribute. The town people are sometimes inclined to think that the Christians are not a part of the community, but are rather associated with the foreigners. To counteract such notions we as a Christian community decided to contribute forty rupees for this dispensary. Six rupees come from the Bhat school, mentioned above, and seven from the school at Machad, in which another young brother, Hiralal, is head master. The balance is to be supplied by those at Jalalpor.

J. B. Emmert.



Native Homes, Bulsar.

The children from these homes are fairly regular in the Mission School. These "homes" are within a few hundred feet of the Bulsar Church.

THE CHILDREN'S CORNER

WITH THE GIRLS.

We have just settled our class of girls to their sewing. Only ten of them today, so things seem rather quiet; when twenty or thirty come they make quite a hum till each girl gets her work. Some are sewing quilt blocks, which were sent from home, into little quilts. These are the beginners. When they have learned to sew

nicely they get waists to make; there are several now sewing on their waists and are doing it nicely, too. Then when they have learned to sew well they are taught crocheting. But a class of twenty girls, eight to twelve years old, is not without its problems; for girls are girls the world over. Voices come from here and there, "I want some thread," "Give me a quilt patch,"

"Miss Saheb, my needle is blunt," "Miss Saheb, Chumpy is sticking out her tongue at me," or, on the other hand, "Why, Tuckie, you did not do that right; it must be taken out," "Kondie, you are quarreling again," "Nerie, you are improving; keep on trying," "Guji, give Shanti her work; you work on your own," etc., etc., directing and correcting. But they enjoy coming as much as we enjoy having them.

These girls are of the best class of Hindus, and go to the Girls' School through the day and come here from 5 to 6 in the evening. They come pretty well dressed, but not always overclean; and sometimes we have to send them home to wash their hands or comb their hair, as we make this a requirement. Through these girls we have found entrance into a number of their homes, and through this friendship hope to do much good. Rosa Kaylor.



APPRECIATED GIFTS.

The women and children of different churches in the homeland have been supplying us with picture cards and quilt patches for some time, and I thought that perhaps you would like to know how these are used. We at our station use the picture cards in both heathen and Christian Sunday-schools. The cards are appreciated very much, especially by the boys and girls in the heathen Sunday-schools. You see these children never have anything that is really pretty in their homes, and to come each Sunday morning and get a pretty card is something worth while. To see the eager faces when it comes time to give out the cards is a great pleasure. Many of these children keep their cards and paste them on the walls in their best room. Then when we go to their homes they point to them and say, "See our cards." They are as happy over them as you would be if some one would give you a real nice present.

The quilt patches are used in the sewing classes for our Christian women and also in classes for heathen girls. These girls, when they first come to learn sewing, are given these quilt patches, and the first thing that they make is a little quilt for their dolly. Would you children like to know what kind of dolls they play with? All right, I will tell



When the Fruit Man Comes Aunt Ida
Treats the Children, Anklesvar.

you. They are little wooden dolls that are made out of a flat piece of wood, and it is left flat on the back, while the front is shaped a little like a doll. But I'm sure you children would not like to play with them for they are not pretty, like the dolls that you have. But you see many of these children have never seen any other kind of doll. I have some real pretty dolls that were sent from people in America, and I am going to give them to the sewing-class girls for next Christmas. One day I showed them these dolls and they almost went into ecstasies over them. They all wanted to hold one, just for a little while.

Josephine Powell.



SOME OF THE CHILDREN.

Parental sin and ignorance cause much suffering among Indian children. Two such instances came to our notice recently.

Two women brought a tiny baby, about a month old, to us for help. It was full of sores and tumorous bumps and was crying piteously. What could we do? Nothing!

So we sent them to the government doctor for help.

A few days ago a baby about a year old was brought for medicine. There was a large boil on the little fellow's neck. While examining it we noticed a raw sore, as long and broad as one's finger, on the child's back. Inquiring what it was, they answered 'Oh, we burned him there with a hot stick to drive away the evil spirit.'

Oh, how my heart goes out for the children of this land! May God help us to help the parents to know better how to care for their children. Pray for us, that if we can not reach the older ones we may reach the children and teach them to become better parents, that the children of future India may not have to suffer so much, and that they may be brought up in the way of the Lord.

Mrs. S. Ira Arnold.



SUNDAY MORNING.

The first bell has rung to call us together for Sunday-school. Here come the little ones, for they never wait for the ringing of the second bell. They play about on the swing, on the veranda, in the sand-pile, a few slyly peeping in at the doors till the time passes.

Now it is time to go. The little ones, skipping or running, or walking by twos and threes, are in their places first. The boys from the boarding school come gravely along in a line. The older folk, with their

Bibles and hymn books, come more slowly. Presently all are gathered and quietly seated, each one having bowed his head in silent prayer as he sat down. The opening service proceeds, classes separate for the study period, and we shall notice them as they pass. The women form a class on the veranda. The boys make up three classes and recite in the schoolrooms. Sister Widowson has a class gathered from the town—more properly the streets—big and little, to whom she with her helpers tells the simplest and most easily understood truths. One class remains in the meeting room, the men, with Bro. Stover as teacher.

I want you to come with me today to the little children's class. We go to our house, where we can sing as loudly as we wish, and not disturb anyone. There are twenty-five present, the youngest not yet two years old, the oldest nearly nine. They are all children of Christians—yes, all of them—and some are now left parentless. You should see their bright faces as they sing, pray, or repeat verses of Scripture. These are the hope of our future church in India.

This in our little Sunday-school at Anklesvar, only one of a number of Sunday-schools all over our needy field. The work is quite similar to what you are doing at home, only remember that if you walk out on the road, just beyond the mission centers, you are where Sunday is not kept at all. So glad for your visit. Come again.

Mary E. Stover.



Sahab Daud (David), One of India's Prospective Preachers, Taking a Bath.

SUNDAY-SCHOOLS AND MISSIONS

Ezra Flory.

WE believe what one Sunday-school expert says: "The church will fail in its task of world-conquest if the Sunday-school does not give systematic instruction in missions," for it is only by giving the world vision to the children in the Sunday-schools that we can save the man of tomorrow from the religious impoverishment which today is so often seen, in spite of the marked progress made in the last generation in conquest of the world for Christ. Leaders of the missionary movement have come to the conclusion that the Sunday-school is the place where the problem must be solved. Like many other great reform movements, this work must be laid deep in the instruction of the young.

In years past we have seen sporadic or spasmodic methods employed, but these have been found insufficient. Sometimes a sermon was preached once a year, stirring the emotions of the people, and followed by an appeal to pocketbooks. This was discovered to be unworthy of the great missionary cause, and today the attempt is being made to reach the work in a more thoroughgoing plan of missionary training so as to produce a missionary church and people at home.

Many schools give to missions when there

is no effort made to study missions. Education in this line must keep pace with missionary giving, if cheerful and generous givers are to be produced.

Some one has said that conversion usually consists of four stages: first, the head; second, the heart; third, the mouth; and fourth, the pocketbook. But from the third to the fourth there is a long passage with cataclysms to impede the progress, worse than those in the Nile. It is this grace of giving through the intelligent motivation of education that must be reached. In fact, we are not conserving the early manifestations of this feeling in the moral and religious training of our children.

The day is coming when the Sunday-school that has not sent some of its members to a home or foreign mission field, while at the same time numbering still others in its membership as volunteers pledged to go, will be ashamed and self-condemned.

The kingdom of God, in its present spread in the world, is the point of contact with the Bible story of old. We are teaching as much religion by teaching the progress and characters in the field of present missionary endeavor as when we tell the old story over and over.

3446 Van Buren St., Chicago.

CHINA NOTES FOR OCTOBER

Winnie E. Cripe.

President Li Yuan Hung is not only progressive, but philanthropic in his position and manner of ruling in China. For years there have been organized Anti-footbinding Societies in the coast cities and points in prominence along the railroads, and much has been done in a public way to stamp out this evil in the land, but such movements had not yet reached the more remote and mountainous districts in the interior. The president has sent forth a command that notices be posted in all the provinces advising against footbinding, and encouraging the organizing of societies opposing it. Word

came from the governor of Shansi to the official at Liao Chou, and about a month ago the notice was posted on the city billboard for the first time, as far as we know. Thus far the girls in our mission boarding school here are the only ones with unbound feet, but sentiment is growing along this line and we hope this official encouragement will prove effective.

Sister Shock reached her destination at Liao Chou during the first days of the month, and on the 9th the school for our

foreign children here was opened in the little brick schoolhouse in Bro. Bright's back yard. It is a great joy and blessing to have this privilege for these little ones in the homes of our missionaries who must spend their early days in a foreign land, and we continually thank the Father Who has made it possible.

Oct. 10 the cornerstone was laid in the foundation of the hospital which is being built at Liao Chou. At the appointed hour quite a crowd gathered on the grounds, including the pupils of the boys' and girls' schools of the mission, and some from the government boys' school. We were pleased to have present our local city official, his wife, one son and four daughters. During the opening of the service the official sat on the platform, arranged temporarily for the occasion, with Dr. Brubaker and Bro. Bright, after which he spoke briefly of the purpose of the building and the advantage it would be to the district.

Both Bro. Vaniman and Dr. Wampler left their work at Ping Ting Hsien to spend a couple of days at Liao Chou in field committee meeting. Bro. Vaniman tried, as an experiment, to come over the mountains on his bicycle. He not only succeeded in covering in fourteen hours the ground that we usually spend the most of three days on by litter or riding donkey, but gave the natives a new kind of scare all along the route. He was perhaps the first to go over this mountain road in this way, and his "self-going cart" was a great wonder to the residents of Liao Chou.

The Woman's Bible School, opened last month at Ping Ting Hsien, seems to be filling a need felt at that station. Twelve are now enrolled—some Christians and some non-Christians, but all, show an interest in the work, and the prospects are that the attendance will increase.

Everybody has been very busy harvesting and getting ready for winter, which condition renders it rather difficult to work in the villages and the homes. Sister Metzger has taken advantage of this time to make a trip to Peking to look up the work and see our new workers who are in language

study there, while Sister Blough can be at the station and have charge of the Girls' School during her absence. Sister Blough plans some extended trips in the country among the villages after the busy season is past.

Bro. Bright has been spending a few days at the out-stations from Liao Chou, holding classes for the inquirers. He first went to He Shun; then Sisters Bright and Hutchison went with him to Yü She Hsien. This was the first time foreign ladies had gone to the last-named place, but they were received with a hearty welcome and the people seemed eager for them to return and tell them more of the true Gospel. There are men at each of these places who are now under special teaching, preparatory to entering the church, and they seem eager to have their families also believe. There would be sufficient work of this kind to consume the most of the time of a worker, both among men and women in the villages and out-stations, but as yet no one can be spared from the main station for this work. We hope the day may soon come when these too may have an opportunity to hear the truth.

A PRAYER BAND.

It is only accidental that I found out about a small band of our Bible students on whose heart the Spirit laid the burden of prayer. It was with a very glad heart that I learned about it and now tell about it. We are planning for a great "Forward Movement" in the India church, and these brethren, as they thought about it as well as about the needs of their own spirits, banded together for special waiting on the Lord in prayer. The purpose was born of the Spirit, and with holy zeal they meet in the church every night to pray as the Spirit leads. We praise the Lord for those on whose hearts rests the salvation of India, and who seek to be prepared themselves for the greatest possible service. And their testimony is splendid to the value of prayer. If every church in the Brotherhood had such a prayer band what an immense "Forward Movement" we might expect!

J. M. Blough.

THE STUDENT VOLUNTEER

ECHOES FROM JUNIATA.

Edna Brubaker.

Greetings to Our Fellow Volunteers:

We are glad to be a part of the Student Volunteer Movement. Our band is small, ten active and three associate members; but we hope to increase our number. There is also a Mission Study Class of sixty students organized. We are studying "The Decisive Hour of Christian Missions," by John R. Mott. Besides this, the curriculum offers a mission course which includes "Christian Heroism" and the seal books.

Our aim is to increase interest and enthusiasm in the cause of missions and to develop leaders in the church. Our medium of accomplishing this purpose is deputation work. There are many calls for programs, and we consider each one of them a precious opportunity.

May the sunshine of God's love unfold each of our lives, that we may lavishly scatter His fragrance and His beauty among our fellow-men.

Secretary of Volunteer Band.



JESUS FIRST.

This should be the slogan of every Christian, and I believe it is the slogan of every Christian who possesses joy, peace, and power for service. There are three characteristics which the Christian who lives this motto does possess, and it behooves every sincere Christian to acquire them and develop a higher standard of Christian living.

To begin, the love of Jesus Christ must be the motive of our lives. Because we love, we will desire to serve for the sake of serving, asking nothing in return. We will not only render willing service, but will serve with will.

Love and service are the stepping stones to the second characteristic. The presence of Christ must be the dominant standard and principle of our lives. I believe that the study of Christ as a Man, as well as the Son of God, and frequent secret prayer are fundamental to this characteristic. Obedience will naturally result, and we will seek

to live the surrendered life. I think it is a practical help to remember that "God wants not only surrender for all time but at all times."

The third characteristic will naturally follow, and the glory of Christ will be the end and rule of our lives. Our scale of values will approach Christ's scale of values; and it will not matter to us if our ambition and selfish ideals are wrecked if it results in Christ's glory. The fulfillment of "God's plan" and the "Coming of His kingdom" will be our guiding principles. Then, as Mrs. Sangster has written,

"In hope that riseth ever,
In faith forever strong,
In love that faileth never
We lift our joyful song.
Where Jesus leads we'll follow,
His footprints go before,
The cross, our conquering symbol,
We seek for more and more."

Edna Brubaker.



WHY I AM A VOLUNTEER.

Albert D. Helser.

The general tendency of the family from which I come was to attend Ohio State University, Columbus. I passed through four years of high-school work and one year of teaching, with the plan before me at all times of entering Ohio State University. I expected to pursue an agricultural course. I chose this field because I realized the fact that people must be fed first, last and all the time. However, I came to realize that the environment at State institutions was not the best, so I decided to get my first year's work at Manchester College, where environment was of the best type. I did not have the least intention of taking more than one year's work at Manchester, because I desired a special agriculture course. With this intention I entered Manchester College in September.

My environment brought about a wonderful change. I did not give up the idea of nourishment as a thing we must have.

just changed my view as to the kind of nourishment that was most needed. After careful and prayerful consideration, I decided that there were more souls hungering for the bread of eternal life than there were for daily bread. I was impressed, also, by the following statement: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall

of the Spirit reap life everlasting." As a result I am a volunteer. This changes my future plans considerably, but if it is God's will, His will be done and not mine. Your life does not belong to you. Why do **you** not give to God those things which are God's and permit Him to use **you** as His wisdom may direct?

Manchester College.

WEEKLY PRAYER HOUR

R. A. Frantz.

Jan. 14-20.—MISSIONARIES IN LANGUAGE STUDY.

Praise the Lord that so many are earnestly at work on the field learning the language. Pray for the teachers who direct and for the missionaries in their difficult task of learning the language.

Remember personally each of the new arrivals in China: I. E. Oberholtzer and wife; Laura Shock, Bessie Rider and Nettie Senger; in India, A. T. Hoffert, H. P. Garner and wife, Jennie Mohler and Goldie Swartz.

Pray that the Spirit may give them exceptional ability in mastering their first large task.

Jan. 21-27.—MISSIONARIES ON FURLOUGH.

Seven of our missionaries are now in the home country resting from their labors. Pray for Bro. Crumpacker who is covering such a large field in his visits among the schools and churches.

Remember Sister Ida Himmelsbaugh in her nurses' training work at McPherson, Kansas.

Pray that Brother Adam Eby and wife may be used largely of the Lord in arousing an enthusiasm for missions.

Pray for Brother E. H. Eby as he moves about among the churches of the West in the interest of our mission work.

May we intercede for Sister Holsopple that she may quickly recover from her sickness.

Remember Sister Eliza B. Miller as she continues her furlough that she may be instrumental in kindling much zeal for Christ's kingdom.

Jan. 28-Feb. 3.—MISSIONARIES' CHILDREN AND THEIR EDUCATION.

Let us think of the junior department of our foreign missionary service. Perhaps these boys and girls, children of our missionaries, have a larger place to fill than is usually accredited to them.

Think especially of those young men and women who are separated from their parents while they are attending schools in this country.

Pray that their lives may mean much to the students of their respective schools. Pray for the health of the missionaries' children who are on the field in the midst of so many diseases.

Remember the education of these children which is such a large problem in India and in China.

Pray for Sister Shock in her field in China.

Feb. 4-10.—EDUCATIONAL AND EVANGELISTIC PROBLEMS OF THE MISSION FIELD.

Pray for the evangelistic workers in China, Brethren Vaniman, Bright, and Flory.

Praise God that so many women and girls are being reached by the kindness and teaching of our sisters at Liao Chou and Ping Ting Hsien.

Remember A. W. Ross, J. M. Pittenger and others who have oversight of this work in India.

Pray for the native Christian evangelists who are such valuable assistants in this important work.

Pray for the boys and girls in our schools in both India and China.

Pray that our schools may be fully equipped in teachers and buildings.

FINANCIAL REPORT

CORRECTION.

Under World-wide, in the December Visitor, the \$1.00 credited to Jos. F. Hamilton, First West Virginia, should have been credited to Mt. Union congregation, Western District of Pennsylvania, instead.

During the month of November the General Mission Board sent out 23,910 pages of tracts.

The Board is glad to report the following donations for the month of November:

WORLD-WIDE.

Ohio—\$155.26.

Northwestern District, Congregation.
Deshler, \$15; Lick Creek, \$8,\$ 23 00
Individuals.

Daniel Bock, \$15; N. I. Cool (marriage notice), 50 cents, 15 50
Northeastern District, Congregations.

Black River, \$7.30; Burbank, \$30; Chippewa, \$6.65, 43 95
Individuals.

John and Dorothy Strausbaugh, \$10.50; Simeon Longanecker, \$10; Oma Karn, Covington, \$1.00; Mrs. Clara A. Holloway, \$1; Maria Zellner, 90 cents; Ethel Hauenstein, 10 cents; A brother, Sugar Creek, \$2, 25 50
Southern District.

Congregation, Brookville, 8 00
Sunday-school.

Donnels Creek, 21 31
Individuals.

Luther Petry, \$10; J. R. and Maggie B. Halladay, \$5; Minnie Chalfant, \$1; B. J. Ashmore, \$1.00; A sister, \$1.00, ... 18 00
Indiana—\$138.93.

Northern District, Congregations.
Goshen City, \$33.48; North Liberty, \$5.70, 39.18
Individuals.

S. B. Reppert and wife, \$25; Mrs. Lewis Kleitz, \$1.25, 26 25
Middle District, Congregations.

Salamonie, \$40.47; Manchester, \$8.43, 48 90
Individuals.

Mollie Toney, Upper Deer Creek, \$1; Mary Kitchel, Upper Deer Creek, \$5; W. H. Ridenour, Upper Deer Creek, \$1; A brother, Roann, \$4.20, 11 20
Southern District, Individuals.

Mrs. David Miller, New Hope, \$3; Curtis Harris, \$2.60; Clarence Harris, \$2.60; Cora D. Harris, \$2.60; Quinter Harris, \$2.60, 13 40
Pennsylvania—\$134.88.

Western District, Congregations.
Husband-Middle Creek, \$4.55; Scullton-Middle Creek, \$1.98, 6 53
Sunday-school.

Middle Creek, 2 50
Individuals.

Mary A. Townsend, \$1.10; Annie M. Garber, \$1; Anna E. Osterwise, \$1, 3 10
Middle District, Aid Society.

Leamersville Junior, 5 00
Individuals.

Edward Harden and wife, \$4; Catharine Wright, \$2; Thomas Harden and family, \$1; An individual, 25 cents, 7 25
Eastern District, Individuals.

Lizzie B. Heisey, \$1; Lizzie Denham, \$1, 2 00
Southern District, Individuals.

Mattie F. Hollinger, \$2; Mrs. Geo. W. Ditmer, \$1; C. G. Winey (marriage notice), 50 cents; A brother, Waynesboro, \$100; A sister, Ridge, \$5, 108 50
Kansas—\$106.43.

Northwestern District.
Individual.

Roy A. Crist (marriage notice), 50

Northeastern District, Sunday-school.

Appanoose,\$ 5 93
Individuals.

J. A. Sheets and wife, \$70; W. W. Peebler, \$3; Phoebe McGaffey, \$1; Mrs. W. H. Entrikin, \$1; J. F. Hantz, \$1; J. A. Root (marriage notice), 50 cents; O. R. McCune (marriage notice), 50 cents; J. F. Hantz (marriage notice), 50 cents; C. B. Smith (marriage notice), 50 cents, 78 00
Southwestern District, Individual.

Mrs. A. L. Walker, 1 00
Southeastern District.

Individual.
A sister, 21 00

North Dakota—\$70.27.

Congregations.
Cando, \$48.77; Egeland, \$6, 54 77
Individuals.

A brother and sister, \$15; Isaac Miller (marriage notice), 50 cents, 15 50
Illinois—\$62.00.

Northern District, Individuals.
Collin Puterbaugh, \$5; Lura B. Pittenger, \$2; M. W. Emmert (marriage notice), 50 cents; A sister, Yellow Creek, \$25; A sister, \$2, 34 50
Southern District, Individuals.

Henry Werner, \$25; Mary Hester, \$1; Lizzie Gergen, \$1; Jacob Wine (marriage notice), 50 cents, 27 50
Maryland—\$55.50.

Middle District, Sunday-school.
West Brownsville, 20 00
Eastern District, Sunday-school.

Union Bridge, Pipe Creek, 5 00
Individuals.

Wm. E. Gosnell and wife, \$10; W. E. Buntain (marriage notice), 50 cents; A sister, \$20, 30 50
Canada—\$48.10.

Western District, Individuals.
D. H. P. and Bessie Reesor, \$25; J. W. Priser and wife, \$10; Mr. and Mrs. J. I. Clark, \$5; Wm. and Dora Ardinger, \$5; Louisa Shaw, \$3.10, 48 10
Idaho—\$46.00.

Sunday-school.
Nezperce, 5 00
Individuals.

Mrs. A. R. Fike, \$20; T. H. Beckwith, \$10; John W. Rodabaugh, \$5; Brother Stookey, \$5; A. K. Yearout, \$1, 41 00
Iowa—\$39.45.

Middle District.
Sisters' Bible Class, Dallas Center, ... 14 45
Southern District, Individual.

Elizabeth Gable, 25 00
Washington—\$29.45.

Congregations.
Forest Center, Springdale, \$3.25; Tacoma, \$3.20; Deer Park, \$2.35, 8 80
Individuals.

A. N. Huffman, \$10.50; D. E. Fox, \$10.15, 20 65
Nebraska—\$22.70.

Congregation.
Lincoln, 17 70
Individuals.

Levi Hoffert, \$3; Wm. McGaffey, \$2, ... 5 00
Virginia—\$17.00.

First District, Individual.
Martha A. Riner, W. Virginia, 1 00
Second District.

Unknown, 15 00
Northern District, Individual.

Lydia F. Whisler, 1 00

Colorado—\$16.30.

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| Western District, Congregation. | |
| First Grand Valley, | \$ 10 30 |
| Southeastern District, Individuals. | |
| Della Moore and Mary E. Haney, ... | 6 00 |

Michigan—\$12.00.

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| Individuals. | |
| Mr. and Mrs. E. B. Leffell, \$10; Jos. W. Smith, \$1; Mrs. Alex. Burrell, Chippewa Creek, \$1, | 12 00 |

Missouri—\$12.00.

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| Middle District, Individuals. | |
| John M. Mohler, \$10; John Haughen-douger (marriage notice), 50 cents, .. | 10 50 |
| Southern District, Individuals. | |
| Mary J. Mays, \$1; Mrs. N. B. Shellen-berger, 50 cents, | 1 50 |

Wisconsin—\$11.00.

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| Sunday-school. | |
| Ash Ridge, | 11 00 |

Oregon—\$9.60.

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| Congregation. | |
| Newberg, | 7 60 |
| Individuals. | |
| A. E. Troyer and wife, | 2 00 |

California—\$4.80.

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| Southern District, Christian Workers. | |
| Santa Ana, | 2 80 |
| Individuals. | |
| I. G. Cripe, \$1; Magdalena Moyers, \$1, | 2 00 |

South Dakota—\$4.50.

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| Individual. | |
| Mrs. J. G. Hazlett, | 4 50 |

Montana—\$4.00.

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| Individuals. | |
| Mrs. R. D. Clark, \$3.50; J. S. Geiser (marriage notice), 50 cents, | 4 00 |

Minnesota—\$2.90.

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| Congregation. | |
| Deer Park, | 2 90 |

West Virginia—\$2.00.

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| First District, Individuals. | |
| Geo. T. and K. E. Leatherman, | 2 00 |

Tennessee—\$2.00.

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|--|------|
| Individuals. | |
| Mrs. M. M. Fine, \$1; Mary Loyd, \$1, .. | 2 00 |

Massachusetts—\$1.00.

| | |
|------------------------|------|
| Individual. | |
| Irvin S. Hoffer, | 1 00 |

New Jersey—\$1.00.

| | |
|-----------------|------|
| A sister, | 1 00 |
|-----------------|------|

Unknown—\$1.00.

| | |
|----------------------------|-------------|
| Total for the month, | \$ 1.010 07 |
| Previously received, | 30.232 62 |

| | |
|----------------------------|-------------|
| For the year so far, | \$31,242 69 |
|----------------------------|-------------|

INDIA MISSION.**Washington—\$40.00.**

| | |
|--------------------------------|----------|
| Individuals. | |
| Thurman Suttle and wife, | \$ 40 00 |

Idaho—\$8.70.

| | |
|-------------------|------|
| Congregation. | |
| Winchester, | 8 70 |

Missouri—\$3.00.

| | |
|-----------------------------------|------|
| Northern District, Sunday-school. | |
| North Bethel, | 8 00 |

Illinois—\$5.00.

| | |
|----------------------------------|------|
| Southern District. | |
| A sister, Hurricane Creek, | 5 00 |

California—\$1.80.

| | |
|----------------------------------|------|
| Northern District, Congregation. | |
| Chico, | 1 80 |

Ohio—\$1.30.**Northeastern District, Individual.**

| | |
|----------------------------|-----------|
| Morris Weisel, | \$ 1 30 |
| Total for the month, | \$ 64 80 |
| Previously received, | 575 42 |
| For the year so far, | \$ 640 22 |

INDIA ORPHANAGE.**Ohio—\$60.00.**

| | |
|---------------------------------------|----------|
| Northeastern District, Sunday-school. | |
| Canton City, | \$ 20 00 |
| Individual. | |
| Mrs. R. J. Mishler, | 20 00 |
| Southern District, Aid Society. | |
| New Carlisle, | 10 00 |
| Christian Workers. | |
| New Carlisle, | 10 00 |

California—\$20.00.

| | |
|----------------------------------|-------|
| Southern District, Congregation. | |
| South Los Angeles, | 20 00 |

Illinois—\$17.00.

| | |
|---------------------------------|-------|
| Northern District, Aid Society. | |
| Franklin Grove, | 16 00 |
| Individual. | |
| Galen Clair, | 1 00 |

Kansas—\$16.00.

| | |
|---|-------|
| Southwestern District, Christian Workers. | |
| Larned City, | 15 00 |
| Individual. | |
| Mrs. Geo. Blondefield, | 1 00 |

Washington—\$10.00.

| | |
|--------------------------------|-------|
| Individuals. | |
| Thurman Suttle and wife, | 10 00 |

Pennsylvania—\$5.52.

| | |
|--------------------------------------|------|
| Eastern District, Christian Workers. | |
| Ridgely, | 5 52 |

Maryland—\$3.05.

| | |
|-------------------------------------|------|
| Middle District, Christian Workers. | |
| Manor, | 3 05 |

Indiana—\$2.00.

| | |
|-------------------------------------|------|
| Middle District, Christian Workers. | |
| Ogans Creek, | 2 00 |

| | |
|----------------------------|-----------|
| Total for the month, | \$ 133 57 |
| Previously received, | 1,663 12 |

| | |
|----------------------------|----------|
| For the year so far, | 1,796 69 |
|----------------------------|----------|

INDIA BOARDING SCHOOL.**Virginia—\$75.00.**

| | |
|---|----------|
| Northern District. | |
| Willing Workers' Class, Mill Creek, ... | \$ 50 00 |
| Aid Society, West Mill Creek, | 25 00 |

Washington—\$67.02.

| | |
|---|-------|
| Congregations. | |
| Olympia, \$14.47; Graham, \$1.79; Wenatchee City, \$3.37; Wenatchee, \$13.69; Forest Center, Springdale, \$4.60; Spokane, \$4.35; Tekoa, \$18.75; Omak, 90 cents; Loomis, \$5.10, | 67 02 |

Idaho—\$9.00.

| | |
|--------------------|------|
| Congregation. | |
| Clear Water, | 9 00 |

Illinois—\$7.00.

| | |
|-----------------------------------|---------|
| Northern District, Sunday-school. | |
| Douglas Park, Chicago, | \$ 7 00 |

| | |
|----------------------------|-----------|
| Total for the month, | \$ 158 02 |
| Previously received, | 809 49 |

| | |
|----------------------------|-----------|
| For the year so far, | \$ 967 51 |
|----------------------------|-----------|

INDIA HOSPITAL.**Iowa—\$36.41.**

| | |
|-----------------------------------|---------|
| Northern District, Sunday-school. | |
| Greene, | \$ 6 41 |

| | |
|--------------------------------|----------|
| Middle District, Individual. | |
| A brother, | \$ 25 00 |
| Southern District, Individual. | |
| Elizabeth Gable, | 5 00 |

Illinois—\$7.50.

| | |
|-----------------------------------|------|
| Northern District, Sunday-school. | |
| Bethel, Naperville, | 7 50 |

Indiana—\$5.25.

| | |
|-------------------------------------|-----------|
| Middle District, Christian Workers. | |
| Ogans Creek, | 5 25 |
| Total for the month, | \$ 49 16 |
| Previously received, | 271 73 |
| For the year so far, | \$ 320 89 |

INDIA NATIVE SCHOOL.**Missouri—\$2.00.**

| | |
|----------------------------|---------|
| Southern District. | |
| A Sister, | \$ 2 00 |
| Total for the month, | \$ 2 00 |
| Previously received, | 14 10 |
| For the year so far, | 16 10 |

VALI CHURCHHOUSE, INDIA.**Iowa—\$5.00.**

| | |
|--------------------------------|----------|
| Southern District, Individual. | |
| Elizabeth Gable, | \$ 5 00 |
| Total for the month, | \$ 5 00 |
| Previously received, | 80 40 |
| For the year so far, | \$ 85 40 |

QUINTER MEMORIAL HOSPITAL—INDIA.**Ohio—\$49.65.**

| | |
|-------------------------------------|----------|
| Northwestern District, Aid Society. | |
| South Poplar Ridge, | \$ 17 65 |
| Northeastern District, Aid Society. | |
| New Philadelphia, | 2 00 |
| Southern District, Aid Society. | |
| Poplar Grove, | 30 00 |

Montana—\$25.00.

| | |
|-------------------|-------|
| Aid Society. | |
| Grand View, | 25 00 |

Pennsylvania—\$25.00.

| | |
|---------------------------------------|-------|
| Western District, Aid Society. | |
| Red Bank, | 5 00 |
| Middle Dist., Aid Societies. | |
| Spring Run, \$15; Everett, \$5, | 20 00 |

California—\$20.00.

| | |
|------------------------------------|-------|
| Southern District, Aid Societies. | |
| Covina, \$15; Pasadena, \$5, | 20 00 |

Maryland—\$15.00.

| | |
|-------------------------------------|-------|
| Middle District, Aid Societies. | |
| Manor, \$10; Hagerstown, \$5, | 15 00 |

Illinois—\$13.50.

| | |
|---------------------------------|-------|
| Northern District, Aid Society. | |
| Lanark, | 12 50 |
| Individual. | |
| Ida M. Myers, | 1 00 |

Oregon—\$10.00.

| | |
|----------------------|-------|
| Aid Society. | |
| Mohawk Valley, | 10 00 |

Minnesota—\$10.00.

| | |
|--------------------|-------|
| Aid Society. | |
| Worthington, | 10 00 |

Virginia—\$10.00.

| | |
|--------------------------------|-------|
| Second District, Congregation. | |
| Barren Ridge, | 10 00 |

Indiana—\$10.00.

| | |
|--------------------|-------|
| Southern District. | |
| A sister, | 10 00 |

Kansas—\$5.00.

| | |
|-------------------------------------|------|
| Southwestern District, Aid Society. | |
| East Wichita, | 5 00 |

Missouri—\$1.00.

| | |
|----------------------------|-----------|
| Southern District. | |
| A sister, | \$ 1 00 |
| Total for the month, | \$ 194 15 |
| Previously received, | 739 04 |
| For the year so far, | \$ 933 19 |

CHINA MISSION.**Kansas—\$24.56.**

| | |
|--------------------------------------|---------|
| Northwestern District. | |
| Quinter Sunday School Class, | \$ 5 50 |
| Southwestern District, Congregation. | |
| Peabody, | 13 40 |
| Southeastern District, Congregation. | |
| Independence, | 5 66 |

Washington—\$15.00.

| | |
|--------------------------------|-------|
| Individuals. | |
| Thurman Suttle and wife, | 15 00 |

Missouri—\$8.00.

| | |
|-----------------------------------|------|
| Northern District, Sunday-school. | |
| North Bethel, | 8 00 |

Iowa—\$5.00.

| | |
|--------------------------------|------|
| Southern District, Individual. | |
| Elizabeth Gable, | 5 00 |

Indiana—\$3.25.

| | |
|--|------|
| Northern District. | |
| Bethany Sunday-school and Christian Workers, | 3 25 |

Tennessee—\$0.50.

| | |
|---------------------|----|
| Individual. | |
| M. A. Emmert, | 50 |

Illinois—\$0.30.

| | |
|---------------------|----|
| Southern District. | |
| Alice Rohrer, | 30 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 56 61 |
| Previously received, | 1,186 18 |

| | |
|----------------------------|-------------|
| For the year so far, | \$ 1,242 79 |
|----------------------------|-------------|

CHINA ORPHANAGE.**Kansas—\$45.75.**

| | |
|------------------------------------|---------|
| Northwestern District, Individual. | |
| W. W. Jamison, | \$ 5 75 |
| Northeastern Dist., Sunday-school. | |
| Rock Creek, | 10 00 |
| Christian Workers. | |
| Chapman Creek, | 8 00 |
| Southwestern District, Individual. | |
| Mrs. E. Adamson, | 22 00 |

Indiana—\$37.76.

| | |
|--|-------|
| Northern District, Congregation. | |
| Elkhart City, | 3 75 |
| Christian Workers. | |
| Nappanee, \$3.26; Middlebury, \$2.75, .. | 6 01 |
| Middle District, Christian Workers. | |
| Ogans Creek, | 1 40 |
| Southern District, Christian Workers. | |
| Locust Grove-Nettle Creek, | 4 60 |
| Individuals. | |
| A. C. and Kittie Metzger, | 22 00 |

Montana—\$22.00.

| | |
|-------------------|-------|
| Aid Society. | |
| Grand View, | 22 00 |

Iowa—\$15.23.

| | |
|-------------------------------------|-------|
| Middle District, Christian Workers. | |
| Coon River, | 10 23 |
| Southern District, Individual. | |
| Elizabeth Gable, | 5 00 |

Maryland—\$15.00

| | |
|---------------------------------------|-------|
| Middle District, Christian Workers. | |
| Manor, \$8; Pleasant View, \$7, | 15 00 |

Pennsylvania—\$12.01.

| | |
|--------------------------------------|-------|
| Eastern District, Christian Workers. | |
| Harrisburg, | 10 00 |

| | |
|---------------------------------------|------|
| Southern District, Christian Workers. | |
| Mechanicsburg, | 2 01 |

| | |
|---|-----------|
| Michigan—\$11.00. | |
| Aid Society. | |
| Woodland, | \$ 11 00 |
| New Mexico—\$10.00. | |
| Sunday-school. | |
| Clovis, | 10 00 |
| Washington—\$10.00. | |
| Individuals. | |
| Thurman Suttle and wife, | 10 00 |
| Louisiana—\$6.00. | |
| Christian Workers. | |
| Roanoke, | 6 00 |
| Virginia—\$3.77. | |
| Northern District, Christian Workers. | |
| Linnville Creek, | 1 22 |
| Eastern District, Christian Workers. | |
| Oakton, | 2 55 |
| California—\$3.35. | |
| Southern District, Christian Workers. | |
| Egan, | 3 35 |
| Minnesota—\$3.27. | |
| Congregation. | |
| Minneapolis, | 3 27 |
| Colorado—\$3.25. | |
| Southeastern District, Christian Workers. | |
| Lamar, | 3 25 |
| Missouri—\$2.50. | |
| Northern District, Congregation. | |
| Rockingham, | 2 50 |
| Illinois—\$1.00. | |
| Northern District, Individual. | |
| Galen Clair, | 1 00 |
| Total for the month, | \$ 201 89 |
| Previously received, | 744 77 |
| For the year so far, | \$ 946 66 |
| CHINA HOSPITAL. | |
| California—\$50.00. | |
| Southern District, Individual. | |
| I. G. Cripe, | \$ 50 00 |
| Iowa—\$36.41. | |
| Northern District, Sunday-school. | |
| Greene, | 6 41 |
| Middle District. | |
| A brother, | 25 00 |
| Southern District, Individual. | |
| Elizabeth Gable, | 5 00 |
| Montana—\$28.09. | |
| Congregation. | |
| Grandview, | 28 00 |
| Illinois—\$7.50. | |
| Northern District, Sunday-school. | |
| Bethel, Naperville, | 7 50 |
| Pennsylvania—\$5.00. | |
| Southern District, Christian Workers. | |
| Waynesboro, Antietam, | 5 00 |
| South Dakota—\$3.00. | |
| A friend, | 3 00 |
| Missouri—\$2.00. | |
| A sister, | 2 00 |
| Ohio—\$1.00. | |
| Southern District, Individual. | |
| Harry McPherson, | 1 00 |
| Indiana—\$1.00. | |
| Southern District, Individual. | |
| Jas. A. Byer, | 1 00 |
| Total for the month, | \$ 134 00 |
| Previously received, | 385 87 |
| For the year so far, | \$ 519 87 |

| | |
|-----------------------------|----------|
| CHINA BOYS' SCHOOL. | |
| Pennsylvania—\$3.15. | |
| Middle District. | |
| Unknown, | \$ 3 15 |
| Total for the month, | \$ 3 15 |
| Previously received, | 96 65 |
| For the year so far, | \$ 99 80 |

| | |
|--------------------------------------|-----------|
| CHINA GIRLS' SCHOOL. | |
| Indiana—\$5.00. | |
| Middle District: | |
| Manchester Girls' Junior Band, | \$ 5 00 |
| Total for the month, | \$ 5 00 |
| Previously received, | 105 70 |
| For the year so far, | \$ 110 70 |

| | |
|--|-------------|
| HIEL HAMILTON HOSPITAL—CHINA. | |
| Indiana—\$552.50. | |
| Middle District, Individuals. | |
| J. L. and Ida Cunningham, \$25; Jesse Johnson, \$1; E. F. Wagoner, \$10; Ida Sink, \$20; C. F. Sink, \$10; O. P. Clingenpeel, \$20; Mrs. O. P. Clingenpeel, \$5; Sarah Myer, \$1; Clyde Sink, \$1; Date Witter, \$5; Chas. and Mary Mosier, \$20; Ross Myer, \$1; Edna Allbaugh, \$2; Riley Flora, \$10; David Sink and wife, \$8; William Douglas, \$10; Fred Myer, \$7.50; Wilbur Richardson, \$5; Charles E. Myer, \$5; Clarence Wolf, \$2; O. A. Witter, \$5; A sister, \$10; Martha Welty, \$3; Bernice Snively, \$1; Dale Snively, \$3; Vesta Myer, \$7.50; Alta Myer, \$6; Sam Welty, \$10; Sam Musselman, \$10; W. H. Denton, \$1; Mary Replogle, \$1; Irvin J. Brim, \$5; John G. Trent, \$5; Wm. H. Metzger, \$15; Elmer C. Metzger, \$7.50; Francis Metzger, \$1; O. L. Housenfluck, \$24; Elva Replogle, \$1; Wm. Eckerle, \$25; Nellie Bechtelheimer, \$3; David Bower, \$5; Mary J. Smith, \$4; Emma Eikenberry, \$2; David Eikenberry, \$5; W. H. Eikenberry, \$13; Elizabeth Eikenberry, \$3; Charles A. Tritle, \$20; Master Paul Tritle, \$2; I. M. Wheeler, \$5; Flora Brim, \$5; Fannie Myer, \$5; Sarah E. Myer, \$5; Charles E. Stouse, \$2; Wm. H. Burns, \$7; I. C. Shagley, \$5; Mary Overholser, \$3; Mary Stinehouse, \$1; Frank Myer, \$2; A. W. Eikenberry, \$20, | 426 50 |
| Southern District, Individuals. | |
| Elizabeth Hooker, \$1; Frank and Alta Smeltzer, \$4; Elizabeth Wagoner, \$10; Minnie Wagoner, \$1; Uda Wagoner, \$1; Mrs. Henry Reppert, \$1; Susan Ulrey, \$9; Harry F. Ulrey, \$1; Fred Replogle, \$2; W. H. Replogle, \$1; Albert Ulrey, \$25; Cassie Walker, \$1; Solomon Ulrey, \$30; Andrew Wagoner and wife, \$21; Herman Leibert, \$5; Dora Murphy, \$2; Allen Wagoner and wife, \$10; John W. Root, \$1, | 126 00 |
| Total for the month, | \$ 552 50 |
| Previously received, | 608 38 |
| For the year so far, | \$ 1,160 88 |

| | |
|-----------------------------------|----------|
| SWEDEN MISSION. | |
| Oklahoma—\$5.00. | |
| Individual. | |
| J. E. Lehman, | \$ 5 00 |
| Illinois—\$4.70. | |
| Northern District, Sunday-school. | |
| Douglas Park, Chicago, | 4 70 |
| Total for the month, | \$ 9 70 |
| Previously received, | 21 00 |
| For the year so far, | \$ 30 70 |

BELGIAN RELIEF.**Ohio—\$1.00.**

| | |
|----------------------------|----------|
| Southern District. | |
| Isabel McPherson, | \$ 1 00 |
| Total for the month, | \$ 1 00 |
| Previously received, | 20 00 |
| For the year so far, | \$ 21 00 |

ITALIAN MISSION—BROOKLYN.**Pennsylvania—\$8.00.**

| | |
|-------------------------------------|------|
| Middle District, Individuals. | |
| Mary A. Kinsey, \$5; An individual, | |
| \$3, | 8 00 |

Iowa—\$1.00.

| | |
|--------------------------------|-----------|
| Southern District, Individual. | |
| F. H. Heilman, | 1 00 |
| Total for the month, | \$ 9 00 |
| Previously received, | 641 29 |
| For the year so far, | \$ 650 29 |

ARMENIAN AND SYRIAN RELIEF.**Pennsylvania—\$435.74.**

| | |
|---|----------|
| Western District, Sunday-school. | |
| Rummel, | \$ 10 30 |
| Middle District, Congregations. | |
| Huntingdon, \$130.58; Everett, \$17.64; | |
| Replogle-Woodbury, \$15.08; Curry- | |
| Woodbury, \$12.06, | 175 36 |
| Sunday-school. | |
| Replogle-Woodbury | 6 86 |
| Eastern District, Congregations. | |
| White Oak, \$64.52; Spring Creek, \$44- | |
| 31; West Conestoga, \$36.50; West Green | |
| Tree, \$22; Conewago, \$20.35, | 187 68 |
| Sunday-schools. | |
| Skippack, \$17.71; Mingo, \$16.25; Fair- | |
| view, Spring Creek, \$1.16; Spring Creek, | |
| \$4.75, | 39 87 |
| Southern District, Congregation. | |
| Back Creek, | 14 67 |
| Individual. | |
| Mattie F. Hollinger, | 1 00 |

Illinois—\$285.09.

| | |
|--|--------|
| Northern District, Congregations. | |
| Bethany-Chicago, \$253.84; Mt. Morris, | |
| \$8.96, | 262 80 |
| Sunday-school. | |
| Mt. Morris, | 17 29 |
| Individual. | |
| Elizabeth Gnagy, | 5 00 |

California—\$115.78.

| | |
|----------------------------------|--------|
| Southern District, Congregation. | |
| Pasadena, | 115 78 |

Kansas—\$66.09.

| | |
|---------------------------------------|-------|
| Northwestern District, Congregation. | |
| Quinter, | 35 50 |
| Northeastern District. | |
| Kansas City, Central Avenue Congre- | |
| gation and Sunday-school, | 20 00 |
| Southeastern District, Sunday-school. | |
| Grenola, | 2 20 |
| Individual. | |
| D. W. Shideler, | 8 39 |

Ohio—\$35.23.

| | |
|---------------------------------------|-------|
| Northwestern District, Sunday-school. | |
| Sugar Grove, | 7 03 |
| Aid Society, Greenspring, | 10 00 |
| Northeastern District, Sunday-school. | |
| East Nimishillen, | 17 20 |
| Southern District, Individual. | |
| Katie Beath, | 1 00 |

Wisconsin—\$11.00.

| | |
|------------------|-------|
| Sunday-school. | |
| Ash Ridge, | 11 00 |

Iowa—\$9.60.

| | |
|----------------------------------|------|
| Northern District, Congregation. | |
| Curlew, | 8 60 |
| Southern District, Individual. | |
| F. H. Heilman, | 1 00 |

Minnesota—\$8.90.

| | |
|--------------------|---------|
| Sunday-school. | |
| Hines Union, | \$ 5 00 |
| Individual. | |
| P. L. Page, | 3 90 |

New Mexico—\$4.65.

| | |
|---------------|------|
| Congregation. | |
| Clovis, | 4 65 |

Michigan—\$2.65.

| | |
|-----------------|------|
| Sunday-school. | |
| Shepherd, | 2 65 |

North Dakota—\$2.00.

| | |
|----------------------|------|
| Sunday-school. | |
| Pleasant Hill, | 2 00 |

| | |
|----------------------------|-----------|
| Total for the month, | \$ 976 73 |
| Previously received, | 265 07 |

For the year so far, \$ 1,241 80

**HOW NATLI IMPROVED.**

(Continued from Page 19.)

could not tell which was Natli in the long or short row of girls as they lined off to Sunday-school.

In July she passed the oral examination of the all-India Sunday-school Union, though not with high marks, yet she got a pass and is still on the mend. You may hear more from this girl as the weeks and years go by. Let us hope she may become a good worker for the Lord.

Sadie J. Miller.

**HOW THEY READ.**

For the encouragement of both teacher and pupil, and for the training of both pupil and examiner, the missionary when visiting village schools "takes" an examination, or "does" an inspection. A child in the third reader will read half a page, selected at random, at express-train speed. He is halted, asked to close his book and tell what he read. After coughing a bit, shifting from one foot to the other, he folds his arms tightly, his elbows protruding through his ragged sleeves in the direction of his examiner. Then beginning with the first word he proceeds at even greater speed to repeat the whole of the lesson verbatim. That is the way he has been taught, and the teacher is surprised that the examiner could wish for something short of that. In another school a boy old enough to be half-way through high school was reading in the primer. He did fairly well, pointing to the lines as he read. Observation, however, revealed the fact that he was reading about one and one-half lines ahead of his index finger.

Q. A. Holsopple.

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Miller, Eliza B. (on furlough),Care General Mission Board, Elgin, Ill.
Miller, Sadie J.,Vyara, Surat Dist., India
Mohler, Jennie,Bulsar, Surat Dist., India
Nickey, Dr. Barbara M.,Dahanu, Thana Dist., India
Pittenger, J. M.,Ahwa, Dangs Forest, via Bilimora, India
Pittenger, Florence B.,Ahwa, Dangs Forest, via Bilimora, India
Powell, Josephine,Vada, Thana Dist., India
Royer, B. Mary,Dahanu, Thana Dist., India
Ross, A. W.,Bulsar, Surat Dist., India
Ross, Mrs. A. W.,Bulsar, Surat Dist., India
Shumaker, Ida C.,Bulsar, Surat Dist., India
Stover, W. B.,Anklesvar, India
Stover, Mary E.,Anklesvar, India
Swartz, Goldie,Bulsar, Surat Dist., India
Widdowson, S. Olive,Anklesvar, India
Ziegler, Kathryn,Bulsar, Surat Dist., India

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THESE are days of much speculation. Expensive living, things once that luxuries now being counted necessities add to the strain of "breaking even" at the end of the year. This strain prompts many to take hold of enterprises which promise large returns, but which in reality offer no real security. For a short time they receive a good income, then **SUDDENLY AWAKEN** to the fact that the concern entrusted with their savings has failed and they have lost all. All over the Brotherhood are widows who trusted just such investments and today are dependents: there are brethren old and unable to produce, who, having lost all, must live off the charities of the Church. Now **THOSE THUS TRUSTED** were by no means dishonest, nor did they intend to fail. But is it not wise to know thoroughly the character of the enterprise and not depend simply upon the "honesty," and "good intentions" of those who are to manage our investments?

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THE MISSIONARY VISITOR

Messages from Oklahoma



Bible Normal, Cordell, Oklahoma.

December 24-30, 1916.

Our Brethren in Oklahoma believe that the Bible is at the basis of all true Christian culture and growth. Accordingly, as a District they gather annually for such a Normal as that which recently closed at Cordell.

CHURCH
OF THE
BRETHREN

Vol. XIX
No. 2

FEBRUARY, 1917

The Missionary Visitor

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CHURCH OF THE BRETHREN

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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Contents for February, 1917

| | |
|---|----|
| EDITORIALS, | 33 |
| ESSAYS,— | |
| Introduction, | 36 |
| Brief History of Work for Four Years, By J. H. Morris, | 37 |
| New Organizations in the Last Four Years, | 38 |
| Oklahoma Tithers, By Elsie K. Sanger, | 41 |
| Bible Normal Work in Oklahoma, By Charity S. Holsinger, | 44 |
| The Sunday-school Work of Oklahoma, By Birdie R. Morris, | 45 |
| The Outlook of the Texas Panhandle Country, By C. D. Fager, | 46 |
| The Child-saving Mission of Oklahoma, | 48 |
| Needs of Oklahoma, By W. P. Bosserman, | 50 |
| China Notes for November, By Winnie E. Cripe, | 51 |
| The Oldest Insurance Company, | 52 |
| Dedication of Our New Mission House, By A. F. Wine, | 53 |
| Invalid Transport, By J. F. Graybill, | 54 |
| Helpful Thoughts from a Student Volunteer Convention, By Ruth Royer, | 56 |
| Weekly Prayer Hour, By Roy Frantz, | 58 |
| FINANCIAL REPORT, | 59 |

The Missionary Visitor

Volume XIX

FEBRUARY, 1917

Number 2

EDITORIALS

In twenty-two months Mr. Geo. T. B. Davis, International Secretary of the Pocket Testament League, who is working among the soldiers in the trenches, has secured 60,000 signatures to the league pledge, and has led 36,000 of these men publicly to confess Jesus Christ as their personal Savior.



While the number of male missionaries of British societies has naturally fallen off during the war, it is interesting to note from statistics compiled that the adults baptized by these societies have increased during the past year from 42,966 to 48,580, or more than ten per cent.



The total foreign mission receipts, as reported to the Missionary Review of the World, for the past year, from 130 societies in the United States, were \$24,688,728. This is a considerable advance over last year.



A sister in Pennsylvania, after carefully inquiring and reading of the China mission work and corresponding with missionaries in that land, recently has sent to us \$2,500 to be used for the erection of a Girls' School Building at Liao Chou. Inasmuch as this building will not be erected for a couple of years the money is being placed on interest until that time. Surely the Lord is remembering the needs of our missions in many wonderful ways.



While we rejoice in the fact that the saloon is being banished from a large portion of our country, yet it is sufficient stimulus to us to keep up the fight when we learn that the drink bill of the country for last year was enough to cover the entire national budget for two years, with a surplus larger than the great military and naval appropriation of the preparedness program.

A few years ago missionaries in China had to seek refuge in official quarters from the mobs who were intent on doing them harm. In recent disturbances Chinese officials sent their families to missionary compounds for safety.



The response to the General Mission Board's appeal to our Sisters' Aid Societies for funds to erect the Mary Quinter Memorial Hospital has been most gratifying, so far as the societies reporting are concerned. The number, however, who have reported is small compared to the societies in the church. We hope that many others have taken some action on this matter and that they may be heard from shortly.



Most gratifying to us has been the splendid response of the young people of our church to mission study during the past year. We are safe in saying that it has been by far the most successful year in our history in this regard. Not only have there been more classes and larger enrollments, but the spirit of the study, as gathered from reports, correspondence and records, shows that the study has taken firm hold upon the hearts and lives of many.



What are we doing with the prosperity which has come to us in such full measure through this war in Europe?—high prices for our products and our labor, and splendid markets for everything that we can grow. Do we, when figuring up our incomes, include the claims of our Lord Jesus upon our purse? Prosperity oftentimes begets forgetfulness of God. Let us insist, as pastors and as individuals, that the claims of God come in for a chief share in our unusually large profits.



How the innocent ones must suffer because of this war! Recently there has come

to our desk, in behalf of some of these sufferers, an appeal, word pictures of which beggar description and start the tears to flow from sympathetic eyes. We quote the following paragraphs from the appeal:

"Fourteen million Poles, including all the children under seven years of age, have already been wiped out of existence. Five hundred thousand young Polish girls have had their lives shattered by the greatest tragedy that can come to a woman. More than two hundred towns have completely disappeared, 20,500 villages have been leveled to the ground; 1,600 churches are in ruins. The loss in property destroyed exceeds \$11,000,000,000. The whole country is but a vast cemetery. Money reaches Poland without delay by way of Switzerland. The embargo concerns only foodstuffs and raw materials."

Our Board gladly will forward any money that comes to us for the suffering peoples of any of these war-stricken lands.

The pension fund for the ministry of the American Presbyterian Church now stands at \$5,350,000. It is planned that the yearly pension shall be \$500 to superannuated and disabled ministers and \$300 to the widows of ministers. This suggests to us that it would not be out of harmony with our desires to create large endowment funds for missions, to remember the Ministerial and Missionary Relief Fund of our own church.

We sometimes talk of the "poor heathen." And true it is that there is a dreadful poverty of spiritual things in their lives. But why are they poor? Did not the Father send His Son to reveal to all mankind their right to sonship and the heavenly inheritance?

To be sure, our Savior revealed to us our right to the inheritance. He told Peter and James and John and the rest, and they revealed the Great Secret until it has reached us. He has told us to divide the inheritance with others. And then we decide to divide it in such measure as we choose. If your own father died and left an estate, and your brother happened to live over in another State, would you feel it your privilege to pay him his share at such times as you choose?

Grossly unfair to take advantage of you in such fashion, one might think, but the same obligation rests upon us to tell our brethren throughout the world of the home, instead, with its many mansions, which has been prepared for us.

Before these lines reach our readers Sister Eliza B. Miller will have sailed from Vancouver, B. C., and be well on her way to India. Sister Eliza has been patiently waiting to start, but not until recently was the Board able to secure permission from the British Government for her to land in India.

We learn that Sister Ida C. Shumaker plans to sail from India in February for her furlough in this country. Sisters Winnie E. Cripe and Minerva Metzger will likely leave China in April for their furlough. We are thus promised the fellowship of these sisters with us in America during 1917. They will reach home some time before the Wichita Conference.

Considerable space in this issue of the Visitor is devoted to work in the Oklahoma State District. Much of the credit for this must be given to Bro. J. H. Morris, who has assembled the material and forwarded it to us. The need of Oklahoma, as is revealed in a number of these articles, is for leaders to assist in the work. Oh, for more consecrated leaders in churches throughout the Brotherhood! The following editorials should be credited to Bro. Morris.

"You had better not go there to visit, because Mrs.—— doesn't have any use for preachers. She may turn you away." This was said by a well-meaning woman in a certain community, of one of her neighbors. We made a call, were invited back, went a few times, talked to husband and wife, and baptized both before the meeting closed. They ordered a Bible to use in their home.

A number of men and boys in a certain community used to gather at a bachelors' headquarters and play cards for a part or whole of the night. They were impressed during a meeting, and one broke from the company and accepted Christ. Since that

time he has been chosen for Sunday-school superintendent several times and his word is accepted in every home in that community at its face value. He is a prosperous farmer. One of his companions in card playing has sold his farm and has very little, seemingly, of this world's goods. He has a red nose. I do not say that the whole difference lay in church work, but it is very noticeable, at least, to any one who knew them both four years ago.



"I used to gamble and drink. I was rotten; that is all." These words were uttered by a man who was having family worship and helping his children to get Bible study books and assisting in Sunday-school. He was aiding in prayer and superintending Sunday-school as an assistant in a union school. He was quite changed.



"I never saw such a change in a person as there is in Gertie since she has been converted." This was the expression of a mother whose married daughter and her husband were converted. The rest of the people look upon them in a similar way.



"Got Along Better When Tithing"

We began tithing when we were first married, but after having been called to the ministry we gave so much time to the work we felt we were excused from tithing. But we took it up again four years ago, realizing we had made a big mistake to drop it at all. We have always gotten along better when tithing than otherwise.



BIBLE LESSONS FOR THE SUNDAY-SCHOOL AND THE HOME

WE feel sure that in the "Bible Lessons and Foundation Truths" that recently have appeared under the above caption, from the pen of Bro. A. C. Wieand, with his corps of helpers, the many people in our church who have been looking forward to a series of graded lessons for primary pupils will find their desire satisfied.

Bro. Wieand, through our Brethren Publishing House and Sunday-school department, has issued lessons for beginners in the Sunday-school of the ages of four and six. It has been his hope that our schools would

begin the lessons with this present quarter. The lessons of the first quarter are designed to teach the Fatherhood of God; of the second quarter, God the Creator, and the origin of sin; of the third quarter, God our Provider, Teacher and Friend; of the fourth quarter, God our Protector and Redeemer. The Handbook, or Quarterly, for the lessons of the first quarter, has been issued. Careful examination of this production reveals that only after a great deal of study and planning have these lessons been undertaken and offered to the public. Extreme care has been exercised in the material presented.

Should we attempt to analyze the treatment accorded each lesson we would require considerable time and space, but we discover that the material is divided as follows: Suggestions on How to Teach the Lesson, Introduction, Main Discussion, The Lesson Story, Conclusion, Home Assignment and Notes for Parents, Suggestions to Teachers on How to Study the Lesson, besides many original suggestions on supplementary work and equipment, such as sand tables, songs, paper cutting and pasting, and Suggestions for Inductive Study. We mention these things to show in what detail the lessons are presented. This, apparently, is done with the purpose in mind of placing the lessons on such a plane that any teacher, with a heart full of love and interest, may follow the simple directions and suggestions given and use the lessons with much profit to her class of little ones. The great objection to graded lessons has been the fear of difficulty in preparing to teach them. This has been foreseen by the author and provisions have been made to remove such obstacles. Of course, as the author states, these lessons can be made most effective only when parents in the home teaching co-operate with the Sunday-school teacher.

We hope that these lessons may be ordered by our Sunday-schools over the Brotherhood. The Quarterly for the present quarter contains 100 pages, stitched in heavy paper cover. Price, per quarter, single copy, 25 cents; five or more copies to one address, 20 cents each. When one considers that the same quarterlies can be used year after year in the school, the first cost can not seem excessive.



New Churchhouse, Antelope Valley Congregation, Oklahoma.

INTRODUCTION

A few years ago Oklahoma was thought of as a far-western prairie, with Indians and cowboys. The only thing that most papers recorded of it was some uprising or some sectional cyclone. Of course, there have been uprisings and cyclones and winds, but where is the State that doesn't have such or similar drawbacks? How about some States with their cold, freezing weather, their floods, their lynchings, etc.? It isn't altogether fair to judge any State by its exceptional happenings or the freaks of some of its inhabitants.

The State has been in the front in many papers for several years on account of its oil and gas. The oil and gas are there, too. New fields are being opened all the time. Besides the occasional, we want to study the daily and yearly happenings in its thousands of good homes; in its quiet country gatherings; in its bustling city business houses. Look at the business prospects in Oklahoma City, Tulsa, McAlister, Muskogee, Cushing, Drumright, Guthrie, Blackwell, etc.; its chances for work in the oil fields, coal fields, or harvest fields; its chance for securing or renting a farm and establishing a home. Besides all these, the consecrated man or

woman has a chance for work for the Master. Eighty per cent of Oklahoma's people make no profession of religion. There is work among the whites, colored and Indians; there are opportunities in city and country; a place for evangelist, pastor, Sunday-school teacher, deacon or lay member.

After reading these pages, we think you will be convinced that there are people in Oklahoma who need a Savior, and many are willing to receive such an One. In order that they may have an opportunity the District needs more consecrated workers. We are wondering whether you will be one who will come where the field is large, ripe and ready for the reaper. There are already several who are here for full or part work. Also, there are many consecrated workers who are laboring hard for their individual congregations. The Mission Board is made up of men who know some of the needs of the field and are striving to supply those needs. They are giving their services free to the District. Our elders are (in most cases) laboring for the success of the work. There are a number of young ministers who are preparing themselves for future usefulness. Besides all these we have consecrated deacons and lay members. Also, you would

be impressed with the consecrated devotion of many of our sisters. They are assigned work which requires time and energy, and they do it nobly. See the boards and committees and notice the prominent part taken there by sisters. Year after year they are selected, showing the worth of such service.

Clovis has a sister doing city mission work; the Temperance Committee has two sisters; the Child Saving Board one; the Sunday-school and Christian Workers' secretary is a sister; two teacher-training classes and one mission study class are conducted by sisters.

BRIEF HISTORY OF WORK FOR FOUR YEARS

J. H. Morris

MANY changes have come in the last four years. Death has visited many sections and taken old and young; Christians and non-professors; workers and friends. When recalling the former helpers, we remember J. H. Cox, Rhoda Poyner, Ola Poyner, and others. Also, we recall Henry Moyers and wife, Bro. (Grandpa) Root, Bro. Jacob Root, Sister Zook, Sister Williams, Sister Coover, Sister Silverthorn, Sister Murray, Sister Ennis and Sister Henricks. All about Cordell will remember the sad occurrence of Bro. Early burning to death; also the young brother who died in the hospital; also the death of Clara Howell. Besides these there were many who never made any profession and were about to decide but put off the matter. Death claimed them before that time.

Second, many changes have come through moving from place to place or from our State. Some congregations have diminished greatly in such ways. For example, Elk City, Monitor, and North Star, and now Aylesworth. Some others have been built up in similar ways.

Third, many changes have come through many uniting with the church. It is noticeable in the Antelope Valley congregation, Hollow, May and Woodward. Cheyenne has been both added to and diminished in last four years.

Fourth, many changes have come through the unfaithfulness of a few of the new converts. A few (too many, though) have failed to make good in their new field of labor. Some, because they have not taken hold of the work and through carelessness

have grown cold and then returned to their old haunts of sin. With all these influences combining, the work has gone on and through God's help to the adding of numbers to our force. The four years' history looks something like this: Sermons preached 1,543; visits made, 2,291; tracts distributed, 78,792 pages; received by restoration and baptism, 347; Bible classes taught, 138; Sunday-schools organized, 11; Christian Workers' Meetings organized, 5; teacher-training classes organized, 5; discussions held, 7; miles traveled, 11,415. In all this time the Lord has blessed us with health and strength. If any good has been done, it was the Lord's part, because we were crude in our ways; awkward in appearance; and unlearned in many methods of soul-winning.

With all the changes in the District, the report of 1912 showed 982 members and in 1916, 1,125. Since that time about seventy-five have been added, making now a membership of 1,200. During the four years, meetings have been held by several ministers, besides the District workers: Bro. Brower, Bro. Wine, Bro. D. G. Brubaker, Bro. Holsinger, Bro. Root, Bro. Rosenberger, Bro. Deardorf, Bro. J. F. Appleman, and others. We have now in our work Bro. Fager, for the Panhandle of Texas, north of the Canadian River; Bro. Blair Hoover, for the work in and around Miami, Tex. Bro. D. G. Brubaker now has charge of the Elk City work. Besides these, Bro. H. B. Mohler and wife have done some effective service, and we hope it will be possible for them to remain with us. The District needs such workers.



Converts Baptized in the Antelope Valley Congregation, Oklahoma,
By Bro. J. H. Morris.

NEW ORGANIZATIONS IN THE LAST FOUR YEARS

Aylesworth

A few members moved from western Arkansas to Marshall County, Oklahoma, having a desire to engage in religious work.

They began a Sunday-school at Timbered Hill schoolhouse. In July, 1912, they called for meetings. During the meetings three united with the church.

About the beginning of 1913 they were organized into a church known as the Aylesworth church.

In July, 1913, another meeting was held, in which seven united with the church. A number moved in from other States. In the early part of 1916 a churchhouse was dedicated.

Many of the members have moved from Aylesworth, leaving very few there to have Sunday-school or preaching services.

Since its organization the elders have been Josiah Lehman, J. R. Pitzer, M. M. Ennis.

Cheyenne

In September, 1912, a call was made for a meeting in the northern part of the Elk City congregation. This meeting resulted in fifteen accessions to the church.

Being so far from Elk City they desired

to be organized into a church. Eld J. R. Pitzer, with the assistance of Bro. N. I. Bowman, a deacon, effected an organization.

Having no minister in this new congregation, and many moving away, they were left almost without services or help in the Sunday-school.

Indian Creek

Indian Creek church was organized about twenty years ago by Elders N. F. Brubaker and E. J. Smith.

The church grew nicely for a short time; then the shepherd decided to go to other fields. So, without a minister, the work dropped back. Still a few remained.

Later, Eld. W. P. Bosserman moved in, but he was twenty miles from the central location. He gave us occasional meetings. In the autumn of 1913 arrangements were made to build a small house of worship. During this time Eld. E. J. Smith moved in and settled only one and one-half miles from the church. Bro. Bosserman preached our dedicatory sermon.

Since Bro. Smith came we have had preaching twice each Sunday and an ever-green Sunday-school and Christian Workers' meetings.

Our evangelist, Eld. J. H. Morris, has given us two revivals and Bro. C. H. Brown one. About twenty-four have been received by baptism.

In all we now have about fifty-five members.

Hollow

The first member settling in this part was Bro. O. E. Loshbaugh, who arrived some twenty-eight years ago. He then was a member of the Altamont church, at Altamont, Kans. Twelve years ago his wife united with the Church at Altamont, and seven years later his son Ralph and daughter Zady united with the same church.

Five years ago, in November, Bro. Sells, of Fredonia, Kans., began a series of meetings in the Oak Grove schoolhouse, and as a result thirteen were baptized, all sending their names in and uniting with the church at Altamont. One year later Bro. Campbell, of Parsons, Kans., held another series of meetings at the Oak Grove schoolhouse.

Sept. 14, 1912, the church was organized by Bro. Button, of Altoona, Kans., Bro. Campbell and Bro. Clark, of Parsons, Kans., with sixteen charter members. It was then known as the New Oak Grove church.

Bro. Button preached once a month during 1913. In December, 1913, Bro. W. H. Miller, of Independence, Kans., held another series of meetings, and as a result six were baptized.

Bro. Button was again elected elder in charge. He held a series of meetings in the

fall of 1914 and was again placed in charge of the church for the year 1915. Six more united with the church during this year.

During August and September a new house was built, and about the first of November Bro. J. H. Morris, of Cordell, Okla., began a series of meetings.

Nov. 7, 1915, the new house was dedicated by Bro. J. H. Morris, and at the quarterly meeting in November Bro. W. H. Miller was elected elder in charge for 1916.

The new house has a seating capacity of near 200.

The church has a present membership of twenty-six, including three ministers.

Antelope Valley

The Bear Creek church, Noble County, was organized June 30, 1901, by Eld. W. B. Sell, of Fredonia, Kans., assisted by Jos. S. Masterson, of Tonkawa, Okla., and M. Welland, of Ponca City, Okla.

Eleven members, formerly attached to the Turkey Creek church, and five by letter, were the charter members. It is not known if there were any ministers, and there was only one deacon.

Eld. Sell had charge and did some preaching, assisted by Bro. Masterson. There were a number of accessions to the church, of which we have no record.

The activity of the church then centered nine miles northwest of Perry, Okla., at the Lone Star schoolhouse. Later on Eld. Samuel Edgecomb had the oversight, assisted by A. J. Smith.



A Baptismal Scene in Oklahoma.
Twenty-four baptized at one date by Elder J. H. Morris.

Near this period of the church's history several moved away. Among them were Bro. A. J. Smith and family.

June 9, 1905, Eld. W. G. Cook and family moved near the Antelope Valley school-house.

The first council at the Lone Star school-house was in August, 1905. There were sixteen members scattered many miles apart. W. G. Cook accepted charge of the work.

The church thought best to concentrate her efforts at the Antelope Valley school-house. Regular preaching and a union Sunday-school were conducted. Later a Brethren Sunday-school was organized, and by the influence of preaching and Sunday-school, with the tracts handed out and the Gospel Messenger as a missionary, a community center was established, and the time, through consecration and prayer, had come for a series of meetings.

In March, 1913, Bro. J. H. Morris, our District evangelist, was secured to hold meetings. His work was blessed by forty-three being baptized and one reclaimed.

In November, 1913, Eld. J. F. Appleman and wife gave us a two weeks' meeting and seven were baptized.

In June, 1913, Bro. Morris returned to visit the new members and two more were baptized.

During 1913 fifty-five were baptized and one reclaimed.

The attendance increased and the interest demanded more room. Assisted by the members and generous-hearted friends, funds were pledged for a church, and work commenced on the same Nov. 9, 1914. It was dedicated May 15, 1915, free from debt. The sermon was preached by Eld. J. H. Morris, our District evangelist, our membership being increased from 17 to 71.

We organized a Christian Workers' Meeting and midweek prayer service. At this time our ministerial force was one elder, one minister, second degree, who was too far away to render assistance, and four deacons, who have not taken up the work fully.

This community center offers an exceptionally good field for young or middle-aged ministers and deacons to work for the Master. Who will come and help the Lord's work?

At a members' meeting, before building a house of worship, the name was changed

from Bear Creek to Antelope Valley.

During the period of 1905 to 1916 Eld. E. J. Smith presided one year, Eld. D. E. Cripe one year, and Eld. W. G. Cook the remainder of the time.

Wawaka

The Wawaka church, located on the broad, fertile plains of the Panhandle of Texas, Ochiltree County, is little more than a year old and has great opportunities and prospects ahead.

About fifteen years ago, Bro. D. B. Stump and family located here and the next few years several other Brethren families located. They have battled for the right in union Sunday-school work and occasionally a minister of our faith would happen by and give them a sermon or two, and pass on.

In December, 1915, the Mission Board organized them into a working body and E. J. Smith, of Woodward, Okla., was chosen as their elder.

May 3, 1916, Bro. C. D. Fager, of Florida, was secured to take charge of the work as their pastor.

During the summer and fall seventeen have been added by baptism.

They now number about fifty members, some badly scattered.

They welcome loyal workers to settle with them and help in the cause.

(Material collected by Bro. Pitzer and arranged and copied by Sister Maud Stump, Ochiltree, Tex.)



PASSED BEYOND THE VEIL

God Knoweth Best

The gates of life swing either way
On noiseless hinges, night and day;
One enters through the open door,
One leaves us to return no more;
And which is happier, which more blest,
God knoweth best.

We greet with smile the one who comes
Like sunshine to our hearts and homes;
And reach our longing hands with tears
To him who in his ripened years
Goes gladly to his heavenly rest.
God knoweth best.

He guards the gates. We need not dread
The path these little feet must tread,
Nor fear for him who from our sight
Passed through them to the realm of light,
Both in His loving care we rest,
God knoweth best.

—Mary Wheaton Lyon.

OKLAHOMA TITHERS

Elsie K. Sanger

IT is estimated that the church members of the United States each give about forty cents a year for the evangelization of eight hundred million souls for whom Jesus died, while sinners spend two hundred and twenty times as much for whiskey and one hundred times as much for tobacco. Oh, that God's children were as willing to sacrifice for Him, in the face of all His blessings, as are Satan's followers to serve him, with only returns of ill! The Lord has placed enormous wealth in the hands of His people. Alexander Grant has said that if tithing were adopted "even by the truly converted and spiritual of the members it were well within the reach of the churches to evangelize the world in twenty years, and actually preach the Gospel to every creature under heaven." If the Jews who were responsible for only themselves gave the tenth, shall we, who have the responsibility of the whole world, give less? Wm. Saleman has said, "We may safely take the tenth as a starting point, for few care to give less than the heathen and Jew."

It is estimated that the income of the average American family is six hundred dollars per year. If your congregation has twenty-five families, the tithe would amount to fifteen hundred dollars a year. But how many of our churches of this size are giving this much? Shall the servant satisfy himself with comforts, yea, even luxuries, and then give only the paltry remnant to the Master? "What I spent for self is lost; what I save I have for the present, but what I give aright, is treasure laid up in heaven."

There have been a few tithers in the District of Oklahoma for a number of years, but this method was not practiced extensively until about four years ago, when our District missionary secretary visited among the churches, encouraging the members to comply with decisions of the St. Joseph (Mo.) Conference in regard to laying by a portion of their income for the Lord's work. Since then this method has been constantly growing. Below we give words of testimony from tithers representing half a dozen

congregations. These have come from merchants, ministers, mothers, bankers, and teachers who have great joy in systematic giving:

"Makes the Lord Seem Nearer"

It makes the Lord seem nearer since I have made Him an actual Sharer in the fruits of the labor of the day, and it makes my work become more His work, which is very satisfying. Teaching myself (for it did take teaching) to give the tenth has made it a much easier matter to give more, when I feel directed to do so.

"A Blessed Privilege"

I wish every member of the Church of the Brethren were interested in tithing. The wonder to me is, how any true child of God can treat the subject indifferently. I think all should consider it a blessed privilege to return a part of what God has so generously given us. I wish every member would try the plan and be as well pleased as I.

"Systematic Giving"

In the first place, we owe it to the Lord. If we rent a farm, do we expect the landlord to donate it rent free? Or if we own the farm, do we expect to be exempt from paying tax? Much less should we expect the Lord to furnish us all the blessings of life without paying Him something in return.

If we adopt a systematic method of paying the Lord these dues, it is so much more satisfactory to us, and certainly to Him also.

While under the old law Israel paid a tenth, there is no stipulated amount that we should pay, but "as the Lord has prospered us." But in this prosperity we should consider ALL the blessings which we daily receive at His hands.

Our income may not be in regular weekly, or monthly installments, so that we may not be able to make weekly or monthly payments to the Lord; but we can adopt a system by which we can pay a certain per cent of our income to Him, be that a tenth or more or less.

In paying this "rent" or "tax" to the Lord, we may include in the whole amount what we may have paid into the Sunday-

school fund, the church fund, or any of the various mission funds. Some may imagine this would require too much bookkeeping, but all such will find, after having followed such plan for some time, that it is not only a pleasure, but also an inspiration to pay the Lord His dues.

Besides, when we have such a fund available to draw on, we are never handicapped when we have a special call from some mission field.

By all means adopt a systematic method of giving, be the amount a tenth or more or less, and having once adopted such method, let us not neglect it!

"A Source of Satisfaction"

I can truly say that it is a source of much satisfaction, and a blessing that has given me much joy.

"Can't Afford Not to Tithe"

Several years ago we read some literature on tithing. About the same time Bro. J. R. Pitzer, our Mission Board secretary, solicited our congregation for funds for District work. He asked us to set aside some part of our income for missions, and rather encouraged tithing. Since that time we have been tithing. Now we **want** to give the Lord's money. Before this we thought it was hard to give **our own**. We had thought for a good many years about tithing, but always concluded we couldn't afford it. But since trying it for about four years, we feel we could not afford not to tithe. We think it pays big in dollars and cents, also in spiritual things.

"A Consciousness of Duty"

When we came to Oklahoma and faced the conditions of the mission work, we asked God to send workers to this field. This caused us to meditate upon the financial problem. We began giving systematically. We continue to tithe because of the blessings received from it, and we have the consciousness of fulfilling our duty in the work of giving towards the spread of the Gospel. I believe it has helped me to consecrate more of my means, as well as my time to the Master's service.

"A Bank Account for the Lord"

Why not start a bank account for the Lord?

It has become quite common in these

days for not only adults but for children to start a bank account.

With one or more banks in almost every country town it is an easy matter to do this. Most of these banks will accept a deposit, however small, thus encouraging the children to bank their nickels and dimes.

But while we are doing this, why not open an account for the Lord? The banks will accept small amounts on such accounts, as well as any other. And after having such account started, it is an inspiration to see it grow.

If every member of the Church of the Brethren in Oklahoma would deposit a dime each week, \$5.20 per year for missions, we rather think the Mission Board would not be so badly cramped for funds, but would be able to answer more of the calls for help.

Yes, start a bank account for the Lord.

"Don't Seem to Miss It"

One is surprised at the amount the Lord's share amounts to in a year, but we don't seem to miss it, for we have seemingly done better financially every year since we began to tithe. It seems easier to give to the Lord's cause when one has set aside the money for this purpose.

Now as to our method of tithing it is this: When we sell anything, we just count out one-tenth, or if we draw a day's wages, we count out one-tenth for the Lord's share. Some think they should count out the expenses before they take out the tenth, but I don't see it that way. If I were to rent a farm from some one, and agree to pay the tenth, the landlord would expect the tenth regardless of the cost. We are the Lord's servants, and He expects the tenth, or more.

"Will Start the New Year with Tithing"

When we began to tithe, we had so arranged our finances in paying for our home, that it was almost impossible for us to continue giving one-tenth. We discontinued tithing, but afterwards lost all we had put into the home. I believe God had a hand in it. While we have been blessed beyond our appreciation, I believe we have lost many blessings we might have claimed, had we continued to tithe. I am going to start the new year, and, God helping me, give the tenth or more to the Lord's cause.

"Greater Joy in Giving"

We began tithing when we were first married, because we wanted the Lord to have an interest in our labors. While we were isolated, we grew indifferent, but were always willing to help in every good work. Later on we began tithing again and have had more ready money and greater joy in giving than ever before.

"Solicitors Not Needed"

My experience as solicitor has added conviction to my faith in tithing. So many times in soliciting one is made to feel the one solicited thinks you are meddling into their personal business and one must take many a rebuff. But not so when you find a tither. When you speak of a need of funds, they are interested at once, for they are looking for a place to invest the Lord's money where it will do the most good. If our people were all tithers we could do away with solicitors, for the treasury would always be full.

"Glad for Needs, Now"

In my regular funds I have had no reason to feel sorry I began to tithe. In my funds for the Lord's work I have found that for every need I have so much more. I find myself looking for places to use that money to the best advantage. I am glad for needs, now.

"Always Have Something to Give"

Since we have been laying by a portion of our income we always have something to give when called upon. I feel as if we are robbing God if we do not give as much as the tenth. If we could all realize that the "earth is the Lord's, and the fullness thereof," it would not be so difficult for us to give back a portion of what He has given us. I feel that if we as a church would give as we should, He would "open the windows of heaven and pour out blessings we could not contain." We began tithing because we felt it a duty; the more we give the more we have, and the more we want to give. I am not satisfied with giving money alone, but pray for wisdom that I may bring my family up filled with missionary spirit and that my children will consecrate their lives to the service of God.

"Wages More Than Doubled"

The question in my mind was, How much or how little shall I give? This caused me to try the tithing system. I have become a strong believer in this method of giving. I started tithing secretly, but it leaked out and became known. My importance increased in the factory and my wages increased until they amounted to more than double what they were before. So my tithes increased. I am sure I have been able to help the mission work along at a number of places by my tithing. This brings me great joy and I count it a great blessing that I am permitted to tithe in His name. To those who have never tried this system of giving, I would say that before giving a voice against it, try tithing long enough to actually experience it. Touch the burden if you think it is one, then speak.

Thomas, Okla.



OUR OKLAHOMA TITHERS

J. B. Niswander

We've a band in Oklahoma,
An earnest tithing band;
Whose motto is "Send the Gospel,
To home, and foreign land."

Though this band is widely scattered,
And membership is small;
It is none the less devoted,
To heed the gospel call.

Its members advocate the tithe,
Because they think it's right
To have their money with them strive
In sending forth the light.

Although these tithers heed the call,
And pay the Lord His due;
The whole amount they pay is small,
Because they are so few.

If all our members in the State
Would join this tithing band
Our mission fund would then be great,
For home and foreign land.

So through these lines we'll sound the call
For tithers everywhere;
And thus we'll swell the mission roll,
The gospel light to bear.

Although we may not have great wealth
Of worldly goods in store,
We might, by just denying self,
Pay to the Lord much more.

We trust the happy day is near
When more will see the need
Of sending forth the gospel cheer,
For starving souls to feed.

Guthrie, Okla.

BIBLE NORMAL WORK IN OKLAHOMA

Charity S. Holsinger

THE first Bible Normal of Oklahoma was held at the Monitor church near Nash, in January, 1913. The work was planned and conducted by the District evangelist, J. H. Morris, assisted by J. R. Pitzer. These brethren have been the instructors at the Annual Bible Normals held in Oklahoma since their organization. The work being somewhat new to many of the churches throughout the District, the attendance at that first one was not so large as at the Bible Normals which followed annually. But the interest manifested in the work that first year was encouraging to the instructors, and plans were made for a meeting to be held the following year. It was in the Washita church, near Cordell, where the second Bible Normal was held. The enrollment was near ninety; a number of the churches were represented at this meeting. An outline booklet on the Acts of the Apostles and the Pauline Epistles, which had been prepared by our District evangelist, was studied. Many good impressions were made upon the minds of those in attendance, during the course of lessons which were studied, and at the test given at the close of the work they showed that they had put forth an effort in the study.

This created with them a desire to study the Bible more thoroughly than they had in former years.

The third meeting was held in the Big Creek church, near Cushing. The same booklet which had been used the previous year was used in the course of study pursued. A number from other churches were present, and the class was composed largely of young people who took active part in the work. Out of twenty-five who took the test at the close of the work, all but three were under twenty years of age.

The fourth Bible Normal was held at Thomas. There was a noticeable increase in attendance, as well as a greater interest manifested in the work. Twelve different churches were represented at this meeting.

The subject of redemption was studied from an outline booklet prepared by the instructor.

The following year the same booklet was used at the Bible Normal held in the Washita church, near Cordell. This was the second normal held at this place and proved to be the best Bible Normal that was ever held in Oklahoma. There was an increase in attendance over all the previous meetings and great interest was manifested by young and old in the work. At the last two Bible Normals held a period was given each day to the instruction of the children. The work accomplished by the teachers who had charge of this work was a credit to them as instructors. The children who took part in the work showed by the tests given at the close of each meeting that they had learned Bible truths.

Each day at the close of the lesson a period was devoted to Bible reading and outlining of texts for sermons. This proved interesting and was much appreciated, especially by the ministers who were in attendance. Considering that the work is new to many of the older people, who never had the privilege of engaging in Bible Normal work, much interest is manifested by them. They take part in the discussions on the lessons, thus encouraging the young people. They also show their sympathy and interest in the work by making it possible for the young people to attend so many of the sessions held annually. As one attends the meetings from year to year it is encouraging to notice how anxious the people are to engage in the study of the Bible and how eagerly they take hold of the work.

Though the length of time consumed during each normal is only from six to ten days, much good has been accomplished and the influence has been far-reaching.

The singing has always been uplifting and inspiring.

Another feature of the work which has resulted in much good is the association of the members of the different churches.

Each year new friendships are formed and old ties renewed and strengthened. The churches in which the Bible Normals have been held showed their hospitality by making it pleasant and comfortable for the visitors from other churches. During our late Bible Normal services were held two different evenings. Vital subjects were taken up and discussed by our District evangelist, assisted by others who were interested in the

work. The success of the work is due largely to the faithful, untiring efforts of our instructors from year to year, who leave nothing undone to make the work profitable and instructive. While perhaps the work is in its infancy in Oklahoma, it cannot long remain in that condition, because of the progress it is making from year to year.

Agra, Okla.

THE SUNDAY-SCHOOL WORK OF OKLAHOMA

Birdie R. Morris

The Sunday-school fills such an important place in the church of today that failure to give to it due consideration would be doing it an injustice. The Oklahoma churches have felt their need of the Sunday-school, and it is an all-important avenue through which the churches are striving to reach the people of our State. Our schools have not attained the highest standard, nor can we say they are near it, but they are working in that direction.

When we stop to consider that some of our Sunday-schools of the early days of Oklahoma were organized in dugouts, and from them passed to the sod schoolhouses, thence to the frame schoolhouses, the fact that eighteen of the nineteen strictly Brethren Sunday-schools of our District are convening in churchhouses gives us no little cause for rejoicing over the progress made in that line. Ten of these churchhouses have at least one separate Sunday-school room—some more—and one has four rooms used for that purpose.

Not only would we consider the strictly Brethren schools, for there are many isolated members who are doing splendid work in union schools. At present there are in the District about seventeen union schools in which our people are taking active part, some as superintendents, some as teachers and some proving themselves faithful, helpful scholars. So we see that not only in organized churches is the work being taken up, but out in the remote corners the influence of the church is being felt through the faithfulness of isolated members in their work in the union schools. Some of these

would not exist were it not for the efficient help given by some of our own members. Then, too, looking about us, we can see where the way has been opened for the coming of the evangelist by the work done by them in the union schools. Within the last four years revivals have been held in fourteen communities where union schools are conducted, and as a result, at least seventy-eight persons have been added to the Church of the Brethren.

Another factor that gives the Sunday-school work a brighter outlook for the future is the number of trained teachers in active service, with others in preparation. The trained teachers are calling for better facilities, and some of the schools are responding readily to the calls, by building additional rooms, or, in some cases, furnishing curtained classrooms, procuring blackboards, maps, sand-tables and the like.

Our schools are ever in need of workers, and we like to think of all the scholars as being workers, especially those who have made Christ their Leader. Of the 347 who have taken this step in the last four years, 264 have come directly from the Sunday-schools, and we have confidence in them that they will not allow the Sunday-schools to suffer for want of workers in the near future.

During the last four months we have visited ten of the schools in organized churches and two union schools in which our people take an active part. On the whole we were encouraged in the work being done. In almost every case we found the schools eager to reach the standards

set by the General Sunday School Board, not merely for the sake of reaching the standards, but because they felt they would be benefited by so doing and the cause of Christ advanced.

It is encouraging to know that some of the schools are doing real, practical Christian work and others are willing to do the same when they are told how to go about it. We are sure that if some of our Sunday-school people, who think their work begins and ends on Sunday, could have seen the joy that came to a class of girls that took a Christmas dinner to a poor family, they

would be in such work themselves and be encouraging others to join them. There is no better way of advertising the Sunday-school than by her members exhibiting the Christ-life every day of their lives by loving words and deeds.

While our Sunday-schools have not made the progress they might, yet, generally speaking, they have done well, and many of them have resolved by the help of God and the coöperation of all, to do more and better work in the future. We are praying to that end that the cause of Christ may prosper and His name be glorified.



Elder C. D. Fager and Family.

Brother Fager is Missionary-Evangelist for the Panhandle of Texas and Oklahoma.

THE OUTLOOK OF THE TEXAS PANHANDLE COUNTRY

C. D. Fager

WE landed at our present field of labor May 3, 1916, to take charge of the Wawaka church as pastor and also assistant District evangelist. Until recently I have been the only active worker in this part of Texas. Brother Blair Hoover, of Arkansas, has just been secured as pastor at Miami, Tex.

If you get your map and locate the extreme southwest portion of Oklahoma, drawing a line west to New Mexico, north

to Oklahoma, then east and south along the Texas line to starting point, you can get a faint idea of the scope of the Panhandle plains. But our territory is not limited to the Panhandle of Texas, the three western counties of Oklahoma—Cimarron, Texas and Beaver—also being allotted to us. This is a very fruitful annex to the Panhandle, since there are members scattered in these three counties. I held evangelistic meetings at two different points where the

Brethren had never before preached. At one place two and at the other place seven were baptized. Both are fruitful fields where ministers ought to be located. They are calling for more preaching. But we cannot take care of so many places and do justice to all. Who will heed the call?

At three other points in Cimarron and Texas Counties there are calls for evangelistic meetings that have not been answered yet; a few members live at each of these points.

The Miami church, located south of the Canadian River, has been organized a number of years. Bro. John Stump located there thirty-five years ago. He has done an untiring work at different points. Our District evangelist, J. H. Morris, came to a branch of this church and held meetings last April and baptized two. This church through the Mission Board has secured Bro. Hoover, and he with his family is in that part of the great field. With the co-operation of the few members there the church should do a good work.

Bro. J. H. Morris, in answer to a call of some previous time, began evangelistic meetings in our home church near Ochiltree the first part of May, where he baptized eight and two await baptism. This was the first evangelistic meeting held here by our people. This, the Wawaka church, had been organized into a working body only a few months before, and it was a means of great strengthening for us. We have nearly fifty members, seventeen having been added, with two applicants since I came. Some are widely scattered and this necessitates much traveling. I have driven the faithful Ford nearly 8,000 miles. Some Sundays I travel seventy-five miles in order to carry the glad tidings to hungry souls who appreciate the whole Gospel.

Our part of the Plains country is beginning to develop rapidly, as we are promised a railroad through the northern counties. A syndicate has bought up large tracts of this land and is dividing it up for settlers, so we look for many Brethren families to locate in this section of Texas. They, too, will need care, and we trust many ministers will find their way to this needy field, that it may be taken for the Church of the Brethren.

FINANCIAL REPORT

(Continued from Page 64)

| | |
|----------------------------|----------|
| Mrs. S. L. Whisler, | \$ 6 00 |
| Total for the month, | \$ 6 00 |
| Previously received, | 46 35 |
| For the year so far, | \$ 52 35 |

CHURCH EXTENSION

| | |
|------------------------------------|----------|
| Iowa—\$7.50. | |
| Southern District, Individual. | |
| Eliza R. Wolfe, | \$ 7 50 |
| Kansas—\$1.00. | |
| Southwestern District, Individual. | |
| Katie Yost, | 1 00 |
| Total for the month, | \$ 8 50 |
| Previously received, | 23 40 |
| For the year so far, | \$ 31 90 |

BELGIAN RELIEF

| | |
|-------------------------------------|----------|
| Pennsylvania—\$2.50. | |
| Southeastern District. | |
| Y. M. B. Class, Philadelphia, | \$ 2 50 |
| Total for the month, | \$ 2 50 |
| Previously received, | 21 00 |
| For the year so far, | \$ 23 50 |

ITALIAN MISSION, BROOKLYN

| | |
|---|-----------|
| California—\$11.00. | |
| Southern District, Aid Society. | |
| Pasadena, | 5 00 |
| Individuals. | |
| Mrs. S. E. Yundt, \$5; D. Earl Brubaker, \$1, | 6 00 |
| Illinois—\$9.00. | |
| Northern District, Congregation. | |
| Shannon, | 8 00 |
| Southern District, Individual. | |
| Bettie Barnhart, | 1 00 |
| Iowa—\$5.00. | |
| Middle District, Individuals. | |
| W. I. and Katie Buckingham, Prairie City, | 5 00 |
| Total for the month, | \$ 25 00 |
| Previously received, | 650 29 |
| For the year so far, | \$ 675 29 |

POLISH RELIEF

| | |
|--------------------------------------|----------|
| Kansas—\$53.38. | |
| Southwestern District, Congregation. | |
| McPherson, | \$ 53 58 |
| Total for the month, | \$ 53 58 |
| For the year so far, | \$ 53 58 |

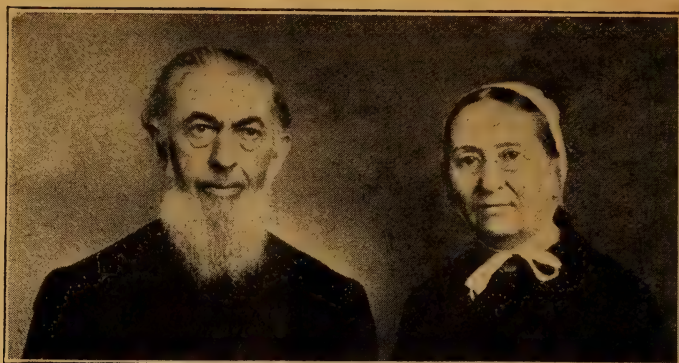
ALBANIAN RELIEF

| | |
|---------------------------------|----------|
| Pennsylvania—\$20.88. | |
| Eastern District, Congregation. | |
| West Green Tree, | \$ 20 88 |
| Total for the month, | \$ 20 88 |
| For the year so far, | \$ 20 88 |

ARMENIAN AND SYRIAN RELIEF

| | |
|---|----------|
| Iowa—\$110.00. | |
| Middle District, Congregation. | |
| Cedar Rapids, | \$ 25 00 |
| Sunday-school. | |
| Dallas Center, | 55 00 |
| Individuals. | |
| Jos. Newcomer, \$25; S. and Agnes Schlotman, \$5, | 30 00 |
| California—\$47.55. | |
| Northern District, Congregation. | |
| Empire, | 47 55 |
| Kansas—\$37.41. | |
| Northwestern District, Congregation. | |
| North Solomon, | 13 09 |
| Individual. | |
| Isaac B. Garst, | 7 00 |

(Continued on Page 49)



Elder and Sister D. E. Cripe.

Brother Cripe has been associated with the Child Rescue Work of Oklahoma from the beginning. Their work has proved an incentive and inspiration to many in the Brotherhood.

THE CHILD SAVING MISSION OF OKLAHOMA

EVERY one who attends the Annual District Meeting of Oklahoma gets the impression that the Child Saving Mission is a very important part of the church work of the District. At these meetings Thursday night is set apart for this work, and it never fails to draw a crowd that fills the largest house in which the meeting is held. A brief report of the year's work, the number of children that have been cared for and placed in families, introduces the service. A few short talks which are calculated to impress the importance of rescuing homeless children, and the good results of having them adopted into families are given. Then comes the offering for the work, which is usually generous.

The Child Saving Mission has closed its fourteenth year in Oklahoma. This was the first District in the West to organize for the rescuing and saving of homeless children, and was the first District in the Brotherhood to take up the work on a purely family-placing method. Since then many other State Districts, especially in the West, have engaged in the work, and are now conducting it on the same plan, with more or less success.

This work of caring for homeless children was organized in Oklahoma in the fall of 1902, on a small scale, with only about

eleven dollars in money and a few promises to begin with. During that winter some of the churches were canvassed and a little money was raised, but it was a slow process, as there was considerable opposition and not much sentiment in its favor. To create sentiment and prepare the people for the work, a little monthly paper, *The Friend*, was started in January of 1903. It was first published in Guthrie by D. E. Cripe, who has been editor of it ever since, and also manager of the work.

The first child taken in charge was Raymond, who was received the following spring. He was a bright, promising orphan, two years old. He was kept in the family of the manager for several weeks, and was then placed with Brother and Sister Root, Eld. Root now being a well-known elder on the Pacific coast. At that time they had no children, but two have since been born to them. Raymond is still in that home, a strong, well-educated boy, and a member of the church.

The first four years the work grew very slowly, as there were few homeless children to be had, and it was difficult to raise the needed money. Since then the sentiment in favor of caring for these unfortunate children has developed very much, and many more have been cared for. Not many children have ever been received from Brethren families; only six in all these years. While

many Brethren families have taken a homeless child, there were not near enough such homes open, and about three-fourths of the children who have come into our care have been placed with people of other denominations. They are placed with any good families where they read and teach the Bible. At this time seven of these children are in the homes of elders of the Church of the Brethren.

In May, 1912, the managers moved to Enid, a city of over 15,000, the best railroad center and largest city in northwest Oklahoma. Up to that time ninety children had been cared for. Since locating in Enid, up to January, 1917, a little over four years and a half, 116 children have been in the care of the Child Saving Mission, making a total of 206 children. A few of these have been restored to a parent, a small number have died, some are grown up, and a few are married. About 150 now have homes in good families, where they have as good opportunities of getting an education and developing into useful men and women as the average child that is born into a home.

During the first ten years of the work the children were temporarily kept in the home of the managers until suitable family homes could be secured. Sometimes they were boarded out with good people. The task of caring for so many little ones, night and day, became too heavy for the strength of the manager's wife, and arrangements were made to secure a receiving home, where they could be well cared for by a responsible matron. A faithful solicitor canvassed the towns and cities of Oklahoma and raised sufficient funds to help tide over the close times and make the first payment on a house that was purchased for this purpose. The home is being paid for in monthly installments.

A two-story house in the east side of Enid, near the car line, was bought and repaired and improved until it is now a convenient receiving home for the children that are taken in. It is large enough to accommodate fifteen or twenty children, but up to this time there have never been more than ten children in it at one time. Here they are well cared for and prepared to go into family homes. During the heat of last July and August five or six babies were there all

the time, and not one of them ever needed a doctor.

The child is first placed in the family on trial, and if it does not prove a proper home, or if the people do not wish to keep it, the child is taken away and placed into another family. If the home proves to be a suitable one the child is adopted by the family, and then it becomes legally as much a child in that family as those who are born there. Often the child who has been adopted is loved just as much as those which may be born later on. In this way the homeless child is assured a good home, and has the opportunity of growing up to become a useful man or woman, instead of being a pauper or criminal.

In no way can money be invested to bring a better return than when it is used in the saving of children, and giving the unfortunate ones an opportunity of growing up into good citizens, who will be of value to the country, instead of becoming paupers and criminals.



FINANCIAL REPORT

(Continued from Page 47)

| | |
|---------------------------------------|-------------|
| Northeastern District, Congregation. | |
| Ottawa, | 11 32 |
| Sunday-school. | |
| Victory Union, | 6 00 |
| Ohio—\$35.43. | |
| Northwestern District. | |
| Old Folks' Home, Fostoria, | 17 23 |
| Northeastern District, Sunday-school. | |
| Kent, Springfield, | 3 20 |
| Southern District, Individuals. | |
| D. C. Snider and mother, | 15 00 |
| Virginia—\$30.00. | |
| Southern District, Congregation. | |
| Germantown, | 20 00 |
| Individual. | |
| Mrs. B. H. Funk, | 10 00 |
| West Virginia—\$20.73. | |
| First District, Congregation. | |
| Beaver Run, | 20 73 |
| Pennsylvania—\$17.50. | |
| Western District, Sunday-school. | |
| Ligonier, | 5 00 |
| Eastern District, Sunday-school. | |
| Mingo, | 10 00 |
| Southeastern District. | |
| Y. M. B. Class, Philadelphia, | 2 50 |
| Tennessee—\$17.00. | |
| Congregation. | |
| Pleasant Hill, | 17 00 |
| Illinois—\$13.95. | |
| Northern District, Congregation. | |
| Polo, \$11.95; Shannon, \$2, | 13 95 |
| Nebraska—\$10.00. | |
| Individual. | |
| Alfred Phillips, | \$ 10 00 |
| Maryland—\$8.10. | |
| Middle District, Congregation. | |
| Brownsville, | 8 10 |
| Missouri—\$5.50. | |
| Middle District, Christian Workers. | |
| Kansas City, | 5 50 |
| Total for the month, | \$ 353 17 |
| Previously received, | 1,241 80 |
| For the year so far, | \$ 1,594 97 |

NEEDS OF OKLAHOMA

W. P. Bosserman

THE Oklahoma field has been explored in part only—much less developed and occupied. In a great part of the State the Church of the Brethren is practically unknown. More aggressive work would plant the Gospel in many places where Christianity is now at a very low ebb.

There is raw prairie in the State that awaits the Christian pioneer with his gospel plow. There are "wayside" places which baffle ordinary methods and efforts to plant the good seed, but which will finally respond to careful gospel cultivation. There are "stony places" with little depth of soil, apparently worthless, which may be so envied as to produce encouraging results. There are places infested with thorns and briars which have depth and fertility of soil, but which challenge the patience and bravery of the ordinary planter. There is good ground awaiting the sower. From this ground an abundant harvest may be reaped.

Possibilities

Though the needs are many, the field large, and the work difficult, the resources are sufficient to do much good. Oklahoma, with her productive soil, rich mines, numerous oil wells, and cattle on her thousand hills and prairies, is financially equal to the task of carrying the message of salvation to her remotest section.

As it is necessary for best results in the semiarid regions to conserve the moisture, so her income should be conserved for the spreading of the kingdom. If all the means that is now spent on luxuries alone in the Brotherhood were applied to the spread of the Gospel, there would be abundant means to carry on most aggressive work in those new fields, now suffering for the bread of life. More consecration, more "men who have hazarded their lives for the name of our Lord Jesus Christ," who are "not ashamed of the gospel of Christ," more self-denial on the part of the laity, all to be thoroughly leavened with prayer, will accomplish much toward sowing the seed and reaping the harvest in every nook and corner of our State.

Statistics show that in a prominent city in the State less than fifty per cent of the population are church members, and less than twenty per cent are church-goers. In the same city only about one-fifth of one per cent of the inhabitants are members of the Church of the Brethren. There are seventy-seven counties in the State, twenty of which have, each, one congregation of the Church of the Brethren. Three of these counties have two congregations each. The twenty-three congregations have an aggregate of about 920 members, while the population of these same counties is approximately 470,000. Taking the city basis as previously given, there would be about 206,000 church members of all denominations. But only about 38,000 are church-goers. Here, again, the members of the Church of the Brethren constitute about one-fifth of one per cent of the population, while in the fifty-seven counties in which no congregations have been established our showing is not even "leaves."

Shall this situation prove discouraging, or will its alarming features cause us to double our diligence, renew our consecration, and look upon the great harvest field with a determination to reap the harvest for the Master?

There are twenty-three elders in the State and twenty-seven other ministers who ought to be relieved of the bread and butter problem and supported by a consecrated laity so that they could give their time wholly to the preaching of the Word.

Forty workers in the field would make a telling effect on the harvest. If they were paid an average salary of \$500 the members would have an annual fund of \$20,000 to raise, and should they average fifty converts, there would be a yearly increase of 2,000 at a cost of \$10 each. But many of these converts would return in offerings an amount equal to or more than their cost. Then, too, other workers under such a blessed influence would be sent into the field and splendid results could be expected.

In Bro. Morris' report for four years there

were more than eighty converts per year. This may be considered exceptional, and no doubt it is, but fifty is considerably less. Now, put the average at twenty-five and the yearly increase would be 1,000, or over 100 per cent. Again, it may be thought that the present forty ministers are not all capable of doing effectual evangelistic work. Cut the number in two and there would be twenty to work. On the same basis there would be an increase of 500 at a cost of \$10,000, or \$11 per member.

These estimates are given only to help us see our possibilities. Dare we attempt any such aggression as the foregoing? Are there a "hundred hands to make reply," a hundred voices to answer "I"?

"How then shall they believe in Him of Whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent" (Rom. 10: 14)?

A noted statesman once said in relation to the nation and a great undertaking, "We are not weak if we make a proper use of those means which the God of nature hath placed within our power." Is not this declaration applicable to us in our mission today? "A proper use" of those things which God hath placed within our power will solve many of those problems and enable us to plant the Gospel in needy places. Let "Paul plant, Apollos water, and God give the increase."

CHINA NOTES FOR NOVEMBER

Winnie E. Cripe

THIS has been a busy and interesting month for both stations. Since our last writing there have been seventy-four who have received baptism. Seventy-four native Christians added to the church in China, that many more to shepherd, that many more for you to pray for. It has been a time of rejoicing and spiritual uplift. For a couple of weeks previous there were special meetings held at both stations, when there were several sessions each day spent in definite Bible study. At the close of these was the baptismal service and communion. Fifty-four new members were added to the Ping Ting Hsien church and twenty to the Liao Chou church. There have also been confessions and testimonies from other Christians, showing that they too derived great benefit from these seasons of refreshing. May the Great Shepherd teach us how to feed His lambs.

A new out-station has just been opened in the Ping Ting district. This is a point on the railroad, a few miles from Ping Ting, and is a promising place for work. We are just now opening another station in the Liao Chou district, also, at Ch'ang Chuang, a point forty li west from the city on the main trail from Liao to Tai ku Hsien, our nearest American neighbors, who are of the American Board Mission. For some time

there have been calls from these and other places for us to open work among them, and only now do we see our way clear to do so.

Sister Anna Blough has made another tour among villages and out-stations trying to reach the homes of our Christians and inquirers. This work is growing, and as most of our Christians are men we are glad to see them eager for the conversion of their wives and families.

Work has been discontinued on the hospital and doctor's residence for the winter at Liao Chou. Native workmen do not have facilities for carrying on their work in winter, and we purposed to lay only the foundations and allow them to settle during the coming winter. The buildings are to be completed next summer.

Thanksgiving Day was observed by the missionaries, and to some extent by the Chinese, as a day in which to recount the Father's many blessings. The China Mission, as well as the native church here, has found much cause for thanksgiving, as we think of how the Lord has kept and prospered His work in the past year. There have been various evidences of His love and care, and He has truly supplied our "every need."

THE OLDEST INSURANCE COMPANY

HERE comes a letter of more than ordinary interest: "Enclosed find \$148 for World-wide Mission purposes. Last spring, instead of using this amount to insure our crop against hail, as many others do, we insured with the Lord and agreed to pay this amount to His work in the fall." The message and money are from Canada. This Christian farmer promised the Lord one-tenth of his increase and says that as soon as his crop is disposed of at least \$300 more is coming. Not one word of boasting in the letter, but a joyful recital of the results of his trust in the Lord. It should provoke some other Christians at least to think on their ways.

First. "But he is not practical; his course is not good business," cries a chorus of voices. That may be true, according to the wisdom of this world. I suppose in this particular he might be pointed out as "foolish," and I am sure his life is in this instance one of faith and trust—the kind which in the history of the world has so often seemed impracticable, not business-like, rather trustful instead. Of course, if the rest of us can not have faith enough to step on this higher plane of living with God, then our Heavenly Father must bear with us and try to win us there.

Of course Christians all trust their Lord with their lives, their most important asset; yet when it comes to the increase from their labors many of them want to trust a worldly insurance company, which pays enormous salaries, whose officers live luxuriously and spend their gain for the most part not in the Lord's work. There are some splendid, devoted Christian men who are in the insurance business, whose stewardship is far above that of many of their fellow Christians, but I do confess that the insurance companies themselves make little pretensions to doing Christian work, as such. Instead, they are growing immensely rich from the "risks," part of which are taken from Christians who profess to trust the Lord with all their hearts.

Second. What would happen if all the money paid for insurance was paid into church work and people took care of and helped each other in disaster on the Bible

basis? The "premium" for actual fire loss would be small, the Lord's treasury would be full, and the problem would be one of world evangelization rather than world aggrandizement.

Third. What a lesson in this brother's course for the Christian who has \$1 for dog tax, \$50 to \$500 for government taxes, and 25c to 50c per year to save the world for Christ! This man's religion is going to cost him close to \$500 this year. Compare that with the religion of the church member who boasted that he had been in the church ten years and it had not cost him a cent. I have reason to believe there is as much difference between the religion of the two men as between earth and heaven.

Last. This man promised the Lord last spring and he kept his promise. Reader, have you promised and then not kept it? Did you promise a service which you have had opportunity to do and did not render? Did you agree with the Lord, and then discount your promise so heavily that the Lord hardly recognizes you as the one paying off? No sane man can pursue such a course. It is always best to keep on the "good side of the Lord" by giving Him just a little more than His share. Humanly speaking, it keeps the Lord going your way.

Thanks, my Canadian brother, for the lessons you have taught us all. Many of your brethren are quietly giving at least a tenth; fewer of us have turned our insurance money over to the Lord; and perhaps a still smaller number have opportunity to contribute such a goodly sum to the Lord's work at one time. God bless you! Teach us all again.



If Christ did so much for us, what can we do for the thousands and millions who have not heard about the Christ Who would save them?

If Christ intrusted us with His message of love, what shall we do with it? Put it in a napkin?

Christ has said to us, "Go, evangelize." He has made no other provision for the lost. Have you heard the call? Do you feel the responsibility?



Our New Brethren Church at Bedsted, Denmark.
This shows the front view to the street.

DEDICATION OF OUR NEW MISSION HOUSE

A. F. Wine

WE have anxiously been looking forward to the time when the dedication of the new mission house in Bedsted could take place. The contractors had promised to have it ready by the first of September, but in this we were very much disappointed, and even now it is not fully completed, as you can see from the illustration. However, it was so far along that it could be used; therefore the dedication service was held the 5th of November, conducted by Eld. J. F. Graybill, Malmö, Sweden. The attendance at the dedication and evening meeting was fairly good, possibly a hundred being present in the afternoon and little over half as many in the evening. Some of us had hoped for a larger attendance.

The house is built after the double "T" plan, being fifty-four feet long and twenty feet wide, with two wings of 12x16 feet, arranged inside so as to have five Sunday-school rooms, all of which is one large auditorium, except the one room farthest from the entrance, where the side door is shown. This is separated from the main room by a stationary partition, and has a cooking stove in it for love-feast occasions. The house complete will cost little over seven thou-

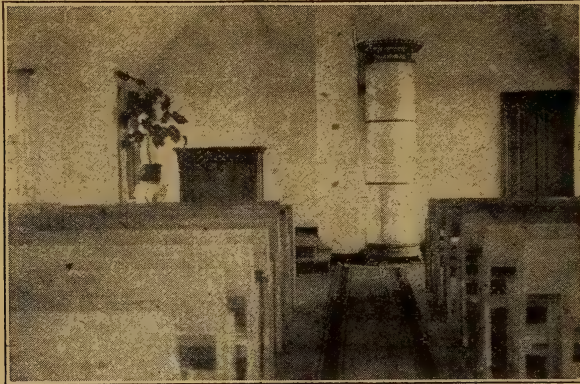
sand kroner (\$1,900), divided as follows: Ground, 1,200 Kr.; main contract, 5,000 Kr.; inside furnishings, about 1,000 Kr. Because of the rise in price of all material, the house costs us at least 1,000 Kr. more than when we first decided to build last spring, and likely 2,000 Kr. more than what it would have cost before the war. We needed it so badly in order to take care of our Sunday-school that we did not feel justified in waiting for normal conditions, as we have no prospects for a change. Conditions are getting worse all the time. The house has a seating capacity of nearly two hundred, and we shall be pleased to have it filled with listeners. We hope, though, with time, through the Sunday-school, and special series of meetings, to be able to interest the people of this town of about 500 inhabitants.

One advantage we have here, that we do not have at the other places where we have mission houses and regular appointments, is, that we are the only free denomination that is working in the town. This gives us a decided advantage and creates within us a desire to do all in our power to reach the people who are not regular attendants at the State Church. Of course they all belong to the State Church, but many of them

never attend and have no interest in religion of any kind. These, as a rule, are very strong opposers of all that savors of religion, but we realize that the Spirit of God is mightier than that of the devil, therefore we hope to be able to win some for Him in Whose name we go forth. We need

the united prayers of the church in the homeland that we, His servants here, may be filled with the Spirit and endued with power from on high rightly to meet the opposition and win souls for the Master's kingdom.

Aalborg, Denmark.



An Inside View of the New Bedsted Churchhouse.

THE INVALID TRANSPORT

J. F. Graybill

SOME months ago the Russian and German Governments agreed to exchange prisoners of war. The Swedish Government offered its assistance in this work. In this way a number of the most unfortunate prisoners of war have been able, in their maimed condition, to return to their native land and to their friends and families.

The Russian government transports the Germans and Austrians to Haparanda, and from here the Swedish government has for some time operated three trains of from twelve to fifteen cars a week, to help these poor soldiers to their home country. The Russians seemingly failed to get the required number of their prisoners to Haparanda, and so the train was obliged to return empty from that place to Trällebörg, the most southern port in Sweden, which is but a few hours by ferry from Sasnitz, in Germany. A small percentage of the prisoners sent home were Germans. They were mostly Austrians. This caused the transfer to be discontinued a few months during the summer. A few months ago this

was again taken up, and now but one train is operating in the "good Samaritan work," the Russians taking the initiative. Those from Russia arrive in Germany before Germany gives up its prisoners of war.

The writer has twice seen the invalid train as it passed through Malmö, but the distance was such that one could not get much satisfaction from it. On a trip to our appointment in Simrishamn the writer went a day before by way of Trällebörg, in order to learn more about the invalid transport. The train arrived here early in the morning. While standing by the station, awaiting arrangements to take the train in two sections to the wharf, one could see these poor cripples getting themselves in readiness to be transferred from the train to the boat. In their maimed condition they would help each other as best they could. The nurses passed through the train to give good-bye to these wounded men, who for three days had been under their care. One can imagine how thankful the soldiers were for their loving ministrations. Each soldier was



The Potter's Field, Trälleborg, Sweden.

In this cemetery forty-one prisoners of war who were being sent to their homeland have found a resting place. The greater number of these were Austrians.

decorated with a small Swedish flag. As much as one could see all were seemingly happy with the thought that soon they would be home again in the country for which they bravely fought and offered one or two arms, or both lower limbs, an eye, or received some other wound. The greater source of joy was no doubt that of soon meeting their loved ones. But what a meeting that will be! A father or son leaving home in perfect health, after a year or two of hardship and suffering returning maimed and ruined for life—all this to feed the god of war.

Not a few leave the war prisons with the happy thought of returning home, but the journey happens to be too much for them and they are obliged to answer the death roll on the way. Forty-one of those who answered the call while on their way have been interred in Trälleborg. The accompanying cut is the potter's field in a separate corner in the cemetery in Trälleborg. Here lie the remains of Russians, Germans, and Austrians. The latter are in the majority. A wooden cross marks their resting places. The writer would very much have liked to take a picture of the invalids while being transferred from the train to the boat, but the officers who were guarding the place did not allow this.

A number become insane on the trip and are taken to asylums along the way. A few weeks ago one was taken to the hospital here in Malmö to receive an artificial chin. He was a Russian. We have not heard particulars concerning this case. These are the results of brutal warfare. When will the day come when nations shall learn war no more, and when righteousness shall prevail and peace be to all mankind?

Malmö, Sweden, Nov. 13.



THEY WELCOME GIRLS

In Africa girl babies are welcomed, we are told. Two good reasons given are that they come in handy for servants' duties and that they bring a good price later when sold to the men who want to marry them.

When the baby is two or three days old it is tied on the back of its mother or an older sister, perhaps—the little legs spread apart so the feet will reach around the hips of the one carrying it.

The children are not supposed to need clothing until they are three or four years old; then a small piece of cloth is sufficient.

Twins in Africa are treated as one. If one baby is ill, both are given medicine. If one receives a gift, the other twin gets one too, at the same time.—Lutheran Boys and Girls.

HELPFUL THOUGHTS FROM A STUDENT VOLUNTEER CONVENTION

Ruth Royer

THE Twelfth Annual Student Missionary Conference of the Eastern Union of Student Volunteers was held at Princeton, N. J., Dec. 1, 2 and 3, 1916. There were present three hundred delegates representing different colleges and universities. The watchword of the volunteers is "The evangelization of the world in this generation." The purpose was to inspire men and women to volunteer for the foreign field; to instill into the minds and hearts of the delegates the missionary spirit, that they, on returning to their colleges, might impart to their fellow students the good received from the convention and be leaders along missionary lines there.

Most of the speakers were men and women directly from the foreign fields, who knew the conditions and needs of their fields. They were filled with the Spirit of Christ and showed a deep zeal for their work.

The problem emphasized by each speaker was the greatness of the field and the need for trained workers. In United States men are seeking for positions, and in getting one they displace several others. But this is not the condition on the foreign fields. In India, among the outcastes alone, there are fifty million people who are accessible to the Gospel, but there is no way of taking care of them because of the lack of workers. There is one doctor for one million people in China. Compare that with the crowded conditions in the medical world at home. In Africa no one has taken the place of David Livingstone. That means a century has passed and nothing has been done in this field. At his death the natives loved him and were willing to accept his Christ, but there has been no one to lead and teach them the message of the Savior. What a great field there! Many tribes have not a written language of their own. Here is a great field for translating the Scriptures. In South America are eleven millions of Indians who have never heard the Gospel. This does not include the other three classes of our South American neighbors; namely, the Protestants, who are not leading

Christian lives; the Catholics, and the infidels, men who have studied in Germany and England, are well educated but have not found the saving power of Christ.

It is unfair that we should have the blessings of the knowledge of the Gospel and are not willing to share them with our neighbors in heathen darkness. At this period in the world's history, when Germany and England are engaged in war, the United States is the only country that can carry the Gospel to the heathen nations. She will be the only one for many years, for England and Germany will be forced to attend to affairs connected directly with their own countries.

There are many lines of work open to the missionary. The fundamental work is that of evangelization. Christ must be presented to these countries in a clear and simple way, for it is only through His death that these people are saved. Although civilization and education are very necessary, the Gospel comes first. Men are wanted who are educated and trained. The intellectual classes of India, Persia and China are interested in the Gospel. They ask searching questions, and the missionary must be educated, so he may know the truth and be respected by these classes. He must know his Bible thoroughly, for the intellectual classes have studied the Christian religion from the cold, intellectual side. He must have strong convictions, must be clear on Christ's death and resurrection. The field of education is indeed a broad one. Because of the crowded conditions of the schools, teachers are needed. Foreigners are wanting civilization and education.

The medical field is a large one. The peoples of China, India and Africa know very little about medicine. They have strange superstitions and customs regarding sickness. The heathen doctors are men who know nothing about the human body. They have not contributed anything to medical science, because they reverence the human body on account of ancestral worship and will not change their customs. In China

the native doctor has a map of the human body, with dots showing where the body may be punctured with needles to let out the evil spirits. Christian doctors are needed in China. There is a big opportunity in every field for the relief of men, women and babies. But no man or woman without Christ can spend his life in the midst of this suffering and relieve it.

What does it mean to be a volunteer? It means that the person must be filled with the Holy Spirit, for if the Spirit of God is at work in the heart, men will offer themselves willingly. If one is willing to do the will of God, he does not necessarily have to be a missionary, but he must be willing to go to that place to which the Lord calls him. If the individual is willing, the next step is that of investigation. He should ask himself questions like these: Does my family depend on me for support? Am I in a position to secure preparation for the field? Will my health permit my going?

Then one must follow his intellectual conclusions. When a man fails to follow his conscience, from that point he deteriorates in spiritual character. The reason for weakness in our spiritual lives is because we have not lived up to our intellectual conclusions. We must have clear-cut convictions and then live up to them. When we come to the conclusion intellectually, then sign the card. The person must then prepare for missionary work. He must begin a thoroughgoing missionary reading of the lives and problems of missionaries. He must do everything to deepen his purpose and to remove obstacles in the way. The quality of the missionary is integrity of character. He must be able to get along with the people with whom he works.

If we are true Christians we will give our lives, our prayers and our money. Those who cannot go can offer their prayers and money. In prayer we are able to touch any person in this big world and change his life. What a great power if we only use it rightly! It is not the amount of money we give, but how we give it and the sacrifice made on our part to give, for
"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself and his alms feeds three—
Himself, his hungering neighbor, and me."
Juniata College.

BOOKS FOR MISSION STUDY CLASSES

Aside from the regular course outlined by the Board, two new books may be supplied through the Brethren Publishing House, Elgin, Ill., that would please some students of missions who wish to learn more of fields not wholly worked and close at home.

"The South Today," by John M. Moore

The writer is a southern man, with a large survey of his field and a sympathy that is broader than race or color, and he has written on this broader plane. The range of subjects is splendid: I, Facts about the South. II, The New Era on the Farm. III, Industrial Development. IV, Educational Efforts and Achievements. V, The South's Human Problems. VI, Social Responsibility and Endeavor. VII, Religious Life and Protestant Forces. VIII, A Stronger South for a Greater Nation. One can not help getting a larger view of the possibilities of the South through the study of this splendid volume.

Price, 60c, postpaid: Missionary Education Movement, N. Y.

"South American Neighbors," by Homer C. Stuntz

Our sister continent has never been in our eyes as it is today. If in the past North America has been indifferent to South America's needs, and the finances of Europe have developed as well as peopled her land, this is no longer true. Commercially the States are looking southward for their opportunity. But more than that, God is prompting the church to look there for a ripe field for the kingdom. We can not be idle. The opportunity is ours.

The table of contents of this splendid book promises that a student will learn much from its pages. Note the chapters: I, The Continent of Tomorrow. II, Glimpses of Four Centuries. III, Some Social Factors. IV, The Spirit of the Pioneers. V, Present-day Religious Problems. VI, Educating a Continent. VII, The Evangelical Message and Method. VIII, The Panama Congress and the Outlook.

Price, 60c postpaid: Missionary Education Movement, N. Y.

WEEKLY PRAYER HOUR

Roy Frantz

Feb. 11-17.—ANKLESVAR, INDIA. Requests furnished by Bro. Stover:

Pray, That great numbers of the Hill tribe of Bhils, and those living in the village of Kharod, may speedily be drawn to the Lord.

That the graduates of the Bible School, at the beginning of this year, may be able to enter into a larger field of labor, and that their labors may be approved of the Lord.

That the eight or ten teachers whom the mission is sending to Ahmadabad for the ensuing year may be filled with the Spirit as they continue their preparation for further teaching.

That all of our Boarding and Bible schools may prove a blessing and help to the evangelistic work of the church.

That the fishermen may find their Savior, and that even the illiterate villagers may be kept from the curse of drink and heathen customs.

That the two young brethren who are in the Wilson College in Bombay may become a power for good.

Feb. 18-24.—DAHANU, INDIA. Interesting Facts Concerning Dahanu:

County contains 133 villages having a population of 70,000. The people are fishermen and farmers, being practically illiterate. Pray that these people may be reached.

The different departments and their work: In the evangelistic field, six men have been faithfully spreading the Gospel by preaching and teaching. Thank the Lord for the conversion of several Bhils and a bright outlook for many more.

The colporteurs have done a wonderful work in distributing 1,730 Scriptures among the poor and rich alike. Many trains were met and the literature handed to the passengers. Pray for these brief sermons and the readers.

Nineteen village schools is the record of the educational department. These schools have had an average total attendance of 282, thereby bringing the light of an education into the lives of many individuals. Pray for these schools.

Ten Sunday-schools with a large enrollment and much enthusiasm have done much toward helping the children to learn of their Jesus. Pray that the seed sown may bear abundant fruitage.

Pray for the medical work at this place, which has been steadily growing under the direction of Bro. Adam Eby and Dr. Barbara Nickey.

Feb. 25-March 3.—AHWA, INDIA. Requests furnished by Bro. Pittenger.

Pray, That in spite of the evils of the caste system and the difficulties of various languages, our brethren may be united in thought and purpose in the service of our Lord Jesus Christ.

For the creation of the right attitude and spirit in the hearts and lives of those who come from other missions to help us in the Lord's work.

Earnestly for those native Christian workers who work alone day by day in the out-villages.

That the Gospel may be presented simply and effectively to the unsaved.

March 4-10.—VYARA, INDIA. Requests furnished by Bro. Long:

Let the home constituency pray—

1. That our teachers and workers may be more consecrated.
2. That we may be able to purchase some much-needed land in order to make our boarding schools more efficient industrially.
3. That our day and Sunday-schools in the villages may be better attended and better taught.
4. That the village Christians may show more of the spirit of worship and devotion and zeal for their new-found Savior, and that they may become more missionary in their hearts.
5. For our special evangelistic effort among the villages this winter, that we may be able to raise some ardent volunteers here for some needed help at that time.
6. Praise the Lord for the baptisms here during this last year. There have been about fifty.

FINANCIAL REPORT

CORRECTIONS

The \$26.45 under World-Wide, credited in the June, 1916, Visitor, to Pleasant View Sunday-school, Northwestern Kansas, should not appear in the report as the amount was meant for the District Board instead of for the General Board.

In the October, 1916, Visitor, the \$18.34 under World-Wide, credited to Mrs. Mary Finrock, Southwestern Kansas, should not appear in the report as the amount was meant for the District Board.

In the January, 1917, Visitor, the \$8.43 under World-Wide, credited to Manchester congregation, Middle Indiana, should not appear in the report as the amount was meant for the District Board. The total of these amounts refunded, \$53.22, will decrease the total of the World-Wide by that amount.

During the month of December the General Mission Board sent out 46,345 pages of tracts.

During the month of December the Board received the following donations to her funds:

WORLD-WIDE

Pennsylvania—\$368.82.

Western District, Congregations.

Manor, \$34.75; Pittsburgh, \$28.71; Georges Creek, \$10; Maple Spring, Que-mahoning, \$37.06; Montgomery, \$11.37; Shade Creek, \$20; Morrellville, \$14; Rummel, \$20; Summit, Brothers Valley, \$5.75; Jacobs Creek, \$10; Indian Creek, \$5; Greensburg, \$5.57,\$ 202 21
Sunday-schools.

Middle Creek, \$7.91; Rummel Primary, \$2.81, 10 72

Aid Society.

Rummel, 10 00

Christian Workers.

Rockton, 1 00

Individuals.

M. J. Brougher, \$5; Alice Smith, \$1; D. F. Lepley, \$30; Joel Gnagey, \$3; W. H. Koontz, \$5; D. R. Berkey (marriage notices), \$1; W. J. Hamilton, \$3.80; Mr. and Mrs. O. W. Stine, \$2; A. J. Beeghly (marriage notice), 50 cents; Joe Shelbach and wife \$2; Herman Rummel, \$5; Mrs. Philip Yates, Jacobs Creek, \$1; Silas Hoover (marriage notice), 50 cents; John R. Berg and wife, \$2; Wilson Judy, \$1; W. G. Schrock (marriage notices), \$1; Lydia Umbel, \$1, 64 80

Middle District, Congregations.

Spring Run, \$50; Dunning's Creek, \$6; Martinsburg, Clover Creek, \$11.30; Queen, Claar, \$6; Lewistown, \$6.23; Claar, \$3.75, 83 28

Individuals.

Dan'l B. Replogle, \$2.60; Tho's. Harden and Family, \$1; E. B. Hoover, \$1; T. T. Myers, \$1.50; Mary A. Kinsey, \$9; T. B. Landis, \$1; Geo. W. Replogle, \$2; Marietta Brown, \$3; Geo. S. Myers, \$1; John R. Stayer, \$3, 25 10

Eastern District, Congregations.

Big Swatara, \$62; Indian Creek, \$48.18; Chiques, \$32.55; West Green Tree, \$20; Mechanic Grove, \$4, 166 73

Individuals.

H. H. Royer, \$10; A. M. Kuhns, \$3; Kate Merkey, \$2; P. C. Geib, \$1; I. W. Taylor (marriage notice), 50 cents; Henry R. Gibbel, \$3.60, 20 10

Southern District, Congregations.

Codorus, \$83.28; Pleasant Hill, \$38.15; Marsh Creek, \$17.37; Hanover, \$2; Chambersburg, \$10; Upper Conewago, \$49.46; Back Creek, \$30, 230 26

Sunday-school.

Beaver Creek, 2 00

Christian Workers.

York,\$ 5 37

Individuals.

John H. Smith, \$2; Clayton Lehigh, \$1; Chas. C. Brown, \$10; D. E. Brown, \$10; Ellen S. Strawser, \$1; H. J. Shallenberger, \$5; J. R. Davis, \$10; J. H. Keller (marriage notice), 50 cents; A Sister, Perry, \$1.75, 41 25

Southeastern District, Individuals.

Mr. and Mrs. A. R. Coffman, \$2; Lizzie Lerew, \$1; Jos. Fitzwater, \$3, 6 00

Ohio—\$857.65.

Northwestern District, Congregations.

Sugar Creek, \$83.23; Logan, \$41.70; Eagle Creek, \$51.03; Fostoria, \$5.94; Lick Creek, \$19.35; Blanchard, \$9; Richland, \$15.35; Silver Creek, \$34.84; Baker, \$21.71; Continental, Blanchard, \$14.8; Greenspring, \$13.22, 296 85

Aid Society.

Eagle Creek, 5 00

Individuals.

Lydia Dickey, \$1.50; J. R. Spacht, \$12; Lydia Fried, Lick Creek, \$13; A sister, \$2.60, 29 10

Northeastern District, Congregations.

Wooster, \$32.20; Zion Hill, \$16; Beech Grove, Chippewa, \$7.91; Maple Grove, \$24.60; Springfield, \$7.45; Sugar Creek, \$13.05; Danville, \$21, 122 21

Mary Brubaker's Class, Wooster, ... 7 00

Individuals.

Sarah A. Dupler, \$10.38; D. R. McFadden (marriage notice), 50 cents; Milton Pontius and wife, \$2; John Dupler, \$1.20; Wm. Domer, \$5; Catherine Landis, \$3; Mary A. Shroyer, \$3; Hannah Leasor, \$1; Fred Burtoft, \$2; Maggie Burtoft, \$2; Robert Hershberger, \$1; Anna Brumbaugh, \$5; E. Hauenstein, 10 cents, 36 18

Southern District, Congregations.

Bear Creek, \$55.25; Poplar Grove, \$35.17; Oakland, \$9.60; Marble Furnace, \$2.25; Palestine, \$5.25; Painter Creek, \$5.85; New Carlisle, \$27.40; Strait Creek Valley, \$2.30; Prices Creek, \$20; Donnels Creek, \$19.15; Lower Stillwater, \$13.10; Beech Grove, \$7.92; Ft. McKinley, \$10.20; Lower Miami, \$14.39; West Milton, \$11.21; Middle District, \$13.85; Eversole, \$7.48; Salem, \$15.90; Sidney, \$5; Springfield Mission, \$7.25, 288 52

Sunday-school.

Bethel, Salem, 10 51

Etta Helman's Class, Laramie, 5 32

Individuals.

Lou R. Frantz, \$2; John H. Rinehart, \$1.20; D. F. Warner (marriage notice), 50 cents; John O. Warner, \$1.20; Henry Baker, \$1; "A. E. S. and C. M. S." \$20; Amanda Schneck, \$1.56; Jane Miller, \$15; Eli Niswonger, \$1.20; Mary West, \$1; Katie Beath, \$1; Harvey M. Stoner, \$5; Mr. and Mrs. Ora Stover, \$5; Ella Shafer, \$1.30, 56 96

Indiana—\$833.39.

Northern District, Congregations.

New Salem, \$33.46; Union Center, \$22.78; First South Bend, \$13.04; English Prairie, \$12.94; Blue River, \$25.80; Middlebury, \$12.61; Shipshewana, \$12.85; Pleasant Hill, \$7.61; Pleasant Valley, \$5.35; Wakarusa, \$24.75; Salem, \$5.35; Bethel, \$15.50; Pleasant View Chapel, \$3.78; Turkey Creek, \$13.25; North Liberty, \$17.81; Blissville, \$9.90; Elkhart Valley, \$6.03, 242 81

Sunday-school.

First South Bend, 17 86

Infant Class, Portage, 1 00

Individuals.

E. W. Bowers, \$1; Anna Peterson,

| | | | |
|---|--------|--|--|
| \$1.40; Eliza Alexander, \$1.20; Emma Hil- land, \$1.20; J. W. Grater (marriage no- tice), 50 cents; David Whitmer, \$6; Mary E. Early, \$5; Amanda Hoover, \$1; Jacob B. Neff, \$5; Mrs. Jas. Rothenberger, \$5.60; E. L. Kennedy, \$2.40; Sister E. L. Kennedy, \$1.80; Esther Kennedy, 60 cents; Ruth Kennedy, 60 cents; Mary Kennedy, 60 cents; Isaac L. Berkey, \$1; Thos. Cripe, \$25; Arley Body, \$3; Owen L. Harley (marriage notice), 50 cents; A sister, Wawaka, \$1, \$ | | | |
| Middle District, Congregations. Manchester, \$70.44; Loon Creek, \$45; Pipe Creek, \$18; West Manchester, \$16.- 30; Somerset, \$9.63; Salamonie, \$21.26; West Bel River, \$11.88; Beaver Creek, \$4.12, 196 63 | | | |
| Sunday-school. Burnetts Creek, 11 61 | | | |
| Class No. 10, Salamonie, 5 00 | | | |
| Individuals. Frank Fisher, \$2; Ellis H. Wagoner (marriage notice), 50 cents; C. I. Myer, \$1; Trude Mishler, 45 cents; Jennie Connell, 45 cents; Otho Winger (mar- riage notice), 50 cents; Andrew Fouts, \$1; Mrs. W. B. Dailey, \$1; I. C. Snaveley (marriage notice), 50 cents; Lottie E. Hummel, \$1; Isaac L. Shultz, \$1.20; Lu- cinda Humbert, \$1.50; Dan'l Karn, \$2.50; Emma Fair, 50 cents; Walter Balsbaugh, \$5; M. E. Miller, \$1, 20 10 | | | |
| Southern District, Congregations. Nettle Creek, 45; Four Mile, \$28.63; In- dianapolis, \$17.75; Buck Creek, 8.19; Howard, \$12.51; Arcadia, \$7.15; White, \$11; Anderson, \$2; Union Grove, Missis- sinewa, \$39; Pyrmont, \$32.25, 203 48 | | | |
| Sunday-school. Anderson, 15 00 | | | |
| Individuals. Austin Himes, \$25; Myrtle Turner, \$3; B. F. Shill, \$1; Levi S. Dilling, \$1; Jas. A. Byer and wife, \$5; Geo. L. Stude- baker and wife, \$10; Jacob Mitchel, \$2; Catherine Bowman, \$1; Wm. Stout, \$5; John W. Root (marriage notice), 50 cents; In Jesus' Name, \$2, 55 50 | | | |
| Illinois—\$750.34. Congregations. Franklin Grove, \$248.80; Shannon, \$56.- 50; Lanark, \$66.63; Rockford, \$10; Bethany, Chicago, \$16.17; Elgin, \$25.33; Hickory Grove, \$6; Milledgeville, \$20.20; Polo, \$13.50; Sterling, \$28, 491 13 | | | |
| Individuals. W. R. Bratton, \$5; Elias Weigle, \$5; Mary C. Fisher, \$5; Dan'l Barrick, 50 cents; J. A. Royer, \$1; I. D. Heck- man (marriage notice), 50 cents; S. S. Plum (marriage notice) 50 cents; Wm. Wingard, \$12; Galen B. Royer, \$1.40; Wm. E. West, \$5; David W. Barkman, \$1.50; Levi S. Shively, \$5; Jennie Har- ley, \$1.20; Sarah E. Farringer, 20 cents; Reuben J. Farringer, 20 cents; Lila C. Brubaker, 50 cents; Ezra Flory, \$1; Jno. C. Lampin, \$5; D. C. McGonigh, \$2.50; Wm. R. Thomas, \$1; P. R. Keltner (marriage notice), 50 cents; A. C. Wie- and (marriage notice), 50 cents; Ira P. Eby, \$5, 60 00 | | | |
| Southern District, Congregations. Girard, \$42.41; Virden, \$40.10; Wood- land and Astoria, \$26.78; Okaw, \$25; Coal Creek, \$8.96; Sugar Creek, \$19.80; Oakley, \$16.42, 179 47 | | | |
| Individuals. Mrs. Paul Rhoades, 70 cents; Laura and Eugenia Deakins, \$1.04; Alta C. Eik- enberry, \$2.50; Isaac Eikenberry, \$2.50; Elizabeth Henricks, \$5; Mrs. B. S. Kin- dick, \$5; Bettie Barnhart, \$1; Lizzie G. Hummer, \$1; Christenia Bainter, \$1, 19 74 | | | |
| California—\$620.76. Northern District, Congregations. Empire, \$66.10; Chico, \$12.15; McFar- land, \$31.90; Fresno, \$11.40; Reedley, | | | |
| \$31; Kerman, \$7.25; Butte Valley, \$34.- 84; Live Oak, \$8.50; Lindsay, \$27.37, ... \$ | 230 51 | | |
| Individuals. Martin H. Miller (marriage notice), 50 cents; Michael Blocher (marriage no- tice), 50 cents; L. Q. Custer and wife, \$5; D. S. Musselman, \$1.05; Ira Stude- baker, \$2; D. Earl Brubaker, \$1, 10 05 | | | |
| Southern District, Congregations. Lordsburg, \$156.68; Santee, \$7.51; In- glewood, \$10; Pasadena, \$47.81; Long Beach, \$11.20; Covina, \$53, 286 20 | | | |
| Christian Workers. Pasadena, Inglewood, East and South Los Angeles and Long Beach, 24 50 | | | |
| Sunshine Band, 1 00 | | | |
| Individuals. Daisy B. Evans, \$9; Ira G. Cripe, \$5; S. Bock, \$21; David Blickenstaff, \$5; Elizabeth B. Minnich, \$3; Mrs. Lizzie R. Pugh (marriage notice), 50 cents; Elizabeth Weirich, \$5; C. W. Guthrie, \$20, 68 50 | | | |
| Virginia—\$583.66. First District, Congregations. Troutville, \$18.92; Bethel, \$6.80, 25 72 | | | |
| Individuals. B. W. Wimmer, \$10; G. A. Moomaw, \$3; R. L. and Nancy Suit, Rowland Creek, \$2.50, 15 50 | | | |
| Second District, Congregations. Sangerville, \$32.92; Lebanon, \$18.02; Elk Run, \$11.85; Valley Bethel, \$8.16; Middle River, \$2; Summit, \$13; Barren Ridge, \$16.30; Pleasant Valley, \$28.32, Individuals, 130 57 | | | |
| S. I. Stoner, \$3; D. C. Cline, \$1; Lucy E. Evers, 25 cents; Martha F. Evers, 25 cents; Mary R. Evers, 25 cents; J. S. Wright, 25 cents; Mary S. Zimmerman, \$2.50; Jane A. Zimmerman, \$2.50; Jas. R. Shipman, \$1.50; John S. Garber, \$1; D. S. Thomas, \$2; Noah A. and Lydia A. Evers, \$1; Fannie A. Wampler, \$1.10; Barbara A. Wampler, \$1.10; Bessie V. Wampler, \$1.10; Ira L. and Cora V. Garber, \$5; S. N. Wine, 50 cents; F. W. Cupp, 50 cents; Chas. H. Wampler, \$1; Salome A. Gochenour, \$1; Jno. S. Flory, \$1.50; A. B. Glick, 50 cents; Jacob Zim- merman, \$5; M. D. Hess, 25 cents; S. I. Stoner, 70 cents, 34 75 | | | |
| Northern District, Congregations. Mill Creek, \$70; Greenmount, \$41.96; Cooks Creek, \$33.50; Valley Pike, \$4; Cedar Grove, Flat Rock, \$30.12; Unity, \$17.66; Mountain Grove, \$1.85, 199 09 | | | |
| Individuals. Bettie F. Lamb, \$2; Susanna Flory, 50 cents; J. N. and Nettie E. Smith, \$1; O. D. Simmons, \$5; J. S. Roller (mar- riage notices), \$1; L. S. Miller, 50 cents; John H. Kline, \$5; E. P. Bowman, \$1; Catherine Wampler, \$3; Hugh A. Mowry, \$1; D. W. Wampler, \$2; B. W. Neff, \$5; Ida Grove, \$10; Mary M. Showalter, \$2; Benj. Cline, 50 cents; A brother and sis- ter, Unity, \$50, 89 50 | | | |
| Southern District, Congregations. Germantown, \$20; White Rock, \$1.65; Toneco, \$5.05; Antioch, \$13.70; Pleasant Hill, \$4.65; Red Oak Grove, \$10.05, 55 10 | | | |
| Individuals. W. A. Rux, \$1.50; Sarah J. Hylton, \$1, 2 50 | | | |
| Eastern District, Congregations. Manassas, \$11.63; Midland, \$10.70; Lo- cust Grove, \$3.60; Fairfax, \$5, 30 93 | | | |
| Maryland—\$509.35. Western District, Congregations. Maple Grove, \$10.87; Oakland, \$9.50, ... 20 37 | | | |
| Individual. J. E. Walls (marriage notice), 50 | | | |
| Middle District, Congregations. Pleasant View, \$91; Brownsville, \$21.10; Manor, \$38.02; Broadfording, \$57.- 33; Welsh Run, \$51.63; Beaver Creek, \$34, 293 08 | | | |
| Individuals. | | | |

D. B. Fouch, \$1; Mary L. Stouffer, \$2.50; Barbara E. Stouffer, \$2.50,\$
Eastern District, Congregations.
Pipe Creek, \$80; Bush Creek, \$35.37;
Rocky Ridge, \$14.60; Piney Creek, \$10;
Washington, D. C., \$10.20; Beaver Dam,
\$12; Greenwood-Denton, \$9.68; Denton,
\$10.55,
Individuals.
W. E. Buntain, Wash., D. C. (marriage notice), 50 cents; W. P. Englar (marriage notice), 50 cents; Jesse Johnson, \$2; Sadie Wingard, \$3; Mrs. D. A. Ebaugh, Meadow Branch, \$1,
Iowa—\$407.06.
Northern District, Congregations.
Sheldon, \$30; Curlew, \$8.50; Franklin County, \$6.83,
Sunday-school.
Green,
Individuals.
Elizabeth Albright, \$5; C. A. Shook, \$2; David Brallier and family, Curlew, \$10; Edward Zapf, \$5; Mary and Tete Zapf, \$2; Cornelius Frederick, \$4,
Middle District, Congregations.
Des Moines Valley, \$27.80; Cedar, \$20.07; Cedar Rapids, \$16.30; Indian Creek, \$6.53; Garrison, \$20; Panther Creek, \$56.44; Muscatine, \$2.62,
Sunday-school.
Panther Creek,
Sisters' Bible Class, Dallas Center,
Individuals.
A. M. Stutsman, \$2; Leander Smith, \$2; Dan'l Fry, \$3; John Zuck (marriage notice), 50 cents; D. W. and Jennie B. Miller, \$5; E. L. West, \$1; Elizabeth Fahrney, \$2.50; Martin Suck, \$1; W. H. Blough, 50 cents; A. E. West, \$5; Vinton Artz, 50 cents; S. & Agnes Schlotman, \$10,
Southern District, Congregations.
South Keokuk, \$23.79; English River, \$20.19; Fairview, \$12.78; Libertyville, \$28.70,
Sunshine Class, Libertyville,
Individuals.
G. W. Beer, \$5; Eliza R. Wolfe, \$7.50; W. G. Caskey, \$1.20,
Kansas—\$371.97.
Northwestern District, Congregations.
Quinter, \$88.81; Maple Grove, \$11; Burr Oak, \$7; Belleville, \$20.02; Pleasant View, \$15.24,
Sunday-school.
Pleasant View,
Individuals.
Geo. R. Eller (marriage notice), 50 cents; Isaac B. Garst, \$1,
Northeastern District, Congregations.
Appanoose, \$27.91; Overbrook, \$22; Sabetha, \$9.15; Olathe, \$10.67; Abilene, \$21.77; Morrill, \$24.44; Richland Center, \$19.45,
Southwestern District, Congregations.
Kansas Center, \$26.35; Salem, \$12.28; Garden City, \$9.24; Bloom, \$16; Conway Springs, \$7,
Beacon Light Class, East Side Wichita,
Individual.
A sister,
Southeastern District, Congregations.
Mont Ida, \$8.35; Osage, \$5.68,
Individual.
Ralph W. Quakenbush (marriage notice),
West Virginia—\$319.87.
First District, Congregations.
Harman, \$76; Sandy Creek, \$57.15; Greenland, Oakdale, \$5; Knobley, \$5; Maple Spring, German Settlement, \$122.77; White Pine, \$3,
Sunday-school.
Lime Rock, German Settlement,
Individuals.
Eliza Hilkey, \$15; B. F. Wratchford, \$5; L. D. Caldwell, \$4; Unknown, \$2; Lillie C. Moose, \$1,
27 00

Second District, Congregation.
Pleasant Valley,\$ 16 45
Missouri—\$304.48.
Northern District, Congregations.
Wakenda, \$78.05; Rockingham, \$63.38; Smith Fork, \$40.02; Pleasant View, \$10.60, 192 05
Individuals.
John C. Van Trump, \$5; John H. Mason, \$3; Emma Schildknecht, \$2; A sister, \$5, 15 00
Middle District, Congregations.
Prairie View, \$27.85; Mound, \$15.93; Mound Valley, \$5, 48 78
Individuals.
David Holsopple, \$15; Individuals, \$5; John M. Mohler, \$6.80; A. Wampler, \$1.25; W. B. Maxwell, \$1; Mary M. Cox, 50 cents, 29 55
Southern District, Congregations.
Peace Valley, \$4.10; Oak Grove, \$1.50, 5 60
Individuals.
C. Cline, \$10; Earl Harvey, \$2.50; Anna Umphlet, \$1, 13 50
North Dakota—\$169.39.
Congregations.
Berthold, \$45; Ellison, \$20; Carrington, \$14.85; Williston, \$14; Minot, \$10.25; Surrey, \$8; York, \$7.54; Brumbaugh, \$7.37; Pleasant Valley, \$2.45; James River, \$2.43, 131 89
Sunday-school.
Cando, 17 00
Individuals.
Nelson Hill, \$8.50; J. M. Fike, \$3; Henry Kile, \$5; Elizabeth Kile, \$3; Anna M. Miller, \$1; D. F. Landis (marriage notice), 50 cents, 21 00
Nebraska—\$142.19.
Congregations.
Bethel, \$56.64; South Beatrice, \$27.65; Arcadia, \$4.38; Kearney, \$17.61; Falls City, \$10.25; Octavia, \$7.15; Juniata, \$4.50; Afton, \$11.01, 139 19
Individuals.
Wm. and Ruth McGaffey, South Beatrice, \$2; Wm. McGaffey, South Beatrice, \$1, 3 00
Minnesota—\$116.56.
Congregations.
Root River, \$63.40; Worthington, \$11.25; Deer Park, \$7.56; Monticello, \$7.10; Morrill, \$7.25; Minneapolis, \$20, 116 56
Washington—\$88.45.
Congregations.
North Yakima, \$23; Outlook, \$6.20; Sunnyslope, \$15.80, 45 00
Cheerful Workers' Class, Sunny Slope, 12 89
Individuals.
Mary and Menzo A. Verbeck, \$25; Individuals, Sunny Slope, \$5.65, 30 65
Michigan—\$87.02.
Congregations.
Woodland Village, \$11.13; Crystal \$9.21; Shepherd, \$9; Hart, \$4; Sugar Ridge, \$10.56; Harlan, \$8.75; Thornapple, \$23.72, 76 37
Sunday-school.
Thornapple, 2 65
Individuals.
C. H. Deardorff (marriage notices), \$1; Harmon Towns, \$1; Mrs. J. S. Meyerhoeffer, \$1; A sister, \$5, 8 00
Montana—\$85.20.
Sunday-school.
Fairview, Milk River, 85 20
Colorado—\$81.61.
Western District, Congregations.
Fruita, \$20.26; First Grand Valley, \$11.45, 31 71
Northeastern District, Congregations.
Sterling, \$15; Colorado City, \$3.15; Antioch, \$7, 25 15
Individuals.
Blanche A. Long, \$10; D. W. and Minnie Correll, Antioch, \$1, 11 00
Southeastern District, Congregation.
McClave, 13 75

| | | | |
|--|-------------|------|--|
| Oregon—\$63.15. | | | |
| Congregations. | | | |
| Myrtle Point, \$41.40; Ashland, \$12.70; | | | |
| Weston, \$7.05, | 61 15 | | |
| Individual. | | | |
| A. E. Troyer, Weston, | 2 00 | | |
| Tennessee—\$58.27. | | | |
| Congregations. | | | |
| Meadow Branch, \$23.71; Knob Creek, | | | |
| \$7; New Hope, \$7.56, | 38 27 | | |
| Individual. | | | |
| A brother, | 20 00 | | |
| Idaho—\$35.37. | | | |
| Congregations. | | | |
| Nampa, \$11.22; Clearwater, \$9.40; | | | |
| Weiser, \$6.25; Moscow, \$5.50, | 32 37 | | |
| Individuals. | | | |
| Flossie Troxel, \$1; Lizzie Greene, \$2, | 3 00 | | |
| Texas—\$29.65. | | | |
| Congregations. | | | |
| Manvel, \$16.65; Nocona, \$3, | 19 65 | | |
| Individual. | | | |
| J. H. Brillhart, | 10 00 | | |
| Louisiana—\$23.15. | | | |
| Congregation. | | | |
| Roanoke, | 23 15 | | |
| North Carolina—\$22.10. | | | |
| Congregations. | | | |
| Mill Creek, \$11; Melvin Hill, \$9; Pleas- | | | |
| ant Grove, \$2.10, | 22 10 | | |
| Canada—\$17.80. | | | |
| Western District. | | | |
| Junior Class, Battle Creek, | 15 80 | | |
| Individuals. | | | |
| Louisa and Elmer Shaw, | 2 00 | | |
| South Dakota—\$16.75. | | | |
| Congregation. | | | |
| Willow Creek, | 14 75 | | |
| Individual. | | | |
| Mrs. J. W. Kirkendall, | 2 00 | | |
| Oklahoma—\$15.20. | | | |
| Sunday-school. | | | |
| Thomas, | 1 00 | | |
| Individuals. | | | |
| Catharine Leer, \$5; Marshall and Mil- | | | |
| ton Ennis, \$2; Mrs. E. J. Garber, \$6; | | | |
| Wm. P. Bosserman, \$1.20, | 14 20 | | |
| South Carolina—\$5.00. | | | |
| Congregation. | | | |
| Brooklyn, | 5 00 | | |
| Alabama—\$4.05. | | | |
| Congregation. | | | |
| Oneonta, | 2 05 | | |
| Individuals. | | | |
| E. J. Neher and wife, | 2 00 | | |
| Arizona—\$2.00. | | | |
| Individual. | | | |
| L. E. Keltner, | 2 00 | | |
| Arkansas—\$1.50. | | | |
| Congregation. | | | |
| Bodcaw, | 1 50 | | |
| Wisconsin—\$1.30. | | | |
| Individual. | | | |
| L. T. Vine, | 1 30 | | |
| New Jersey—\$1.00. | | | |
| A Sister, | | 1 00 | |
| Florida—\$0.25. | | | |
| Individual. | | | |
| Mrs. A. Buck, | 25 | | |
| Unknown—\$0.20, | 20 | | |
| Total for the month, | \$ 7,495 01 | | |
| Previously received, | 31,189 47 | | |
| For the year so far, | \$38,684 48 | | |
| Idaho—\$91.55. INDIA MISSION | | | |
| Congregation. | | | |
| Nezperce, | \$ 91 55 | | |
| Pennsylvania—\$35.86. | | | |
| Western District, Congregation. | | | |
| Red Bank, | 15 00 | | |
| Christian Workers. | | | |
| Montgomery, | 86 | | |
| Eastern District. | | | |
| P. M. Habecker's Class, Mechanic | | | |
| Grove, | 20 00 | | |
| Oregon—\$28.29. | | | |
| Congregations. | | | |
| Mohawk Valley, \$17.77; Bandon, \$5.52, | 23 29 | | |
| Individual. | | | |
| J. L. Lewellin, | \$ 5 00 | | |
| Maryland—\$11.00. | | | |
| Western District, Congregation. | | | |
| Maple Grove, | 10 00 | | |
| Individual. | | | |
| Mrs. Hurley U. Miller, | 1 00 | | |
| Illinois—\$4.50. | | | |
| Northern District, Congregation. | | | |
| Shannon, | 3 00 | | |
| Sunday-school. | | | |
| Elgin, | 1 50 | | |
| West Virginia—\$3.00. | | | |
| First District, Congregation. | | | |
| Allegheny, | 3 00 | | |
| Indiana—\$2.50. | | | |
| Southern District, Congregation. | | | |
| Summitville, | 2 50 | | |
| Ohio—\$1.00. | | | |
| Northeastern District, Individual. | | | |
| Maria Zellner, | 1 00 | | |
| Iowa—\$0.50. | | | |
| Middle District, Individual. | | | |
| Moses Deardorff (marriage notice),... | 50 | | |
| Total for the month, | \$ 178 20 | | |
| Previously received, | 640 22 | | |
| For the year so far, | \$ 818 42 | | |
| INDIA ORPHANAGE | | | |
| Pennsylvania—\$136.50. | | | |
| Western District. | | | |
| Truth Seekers' Class, Elk Lick, | \$ 5 00 | | |
| Individuals. | | | |
| F. A. Maust and wife, \$10; Sallie E. | | | |
| Lichty, \$5, | 15 00 | | |
| Eastern District, Congregation. | | | |
| Maiden Creek, | 2 50 | | |
| Sunday-school. | | | |
| Indian Creek, | 32 00 | | |
| Aid Society. | | | |
| Harrisburg, | 20 00 | | |
| Southern District, Sunday-school. | | | |
| East York, | 20 00 | | |
| Individual. | | | |
| Nora S. Sausman, | 10 00 | | |
| Southeastern District, Individual. | | | |
| Amanda Cassel, | 32 00 | | |
| Indiana—\$73.00. | | | |
| Middle District, Classes. | | | |
| Young Ladies' Bible Class, Burnetts | | | |
| Creek, \$40; Y. M. P. Class, Salamonie, | | | |
| \$8, | 48 00 | | |
| Individual. | | | |
| David Clarence Wolf, | 25 00 | | |
| Nebraska—\$20.00. | | | |
| Sunday-school. | | | |
| Octavia, | 20 00 | | |
| Ohio—\$10.00. | | | |
| Northeastern District, Individual. | | | |
| A sister, East Nimishillen, | 10 00 | | |
| Illinois—\$5.75. | | | |
| Northern District, Congregations. | | | |
| Shannon, \$4.50; Elgin, \$1, | 5 50 | | |
| Sunday-school. | | | |
| Elgin, | 25 | | |
| Virginia—\$2.00. | | | |
| Northern District, Individuals. | | | |
| S. H. Hausenluck and wife, | 2 00 | | |
| Iowa—\$0.50. | | | |
| Middle District, Individual. | | | |
| Moses Deardorff (marriage notice), ... | 50 | | |
| Total for the month, | \$ 247 75 | | |
| Previously received, | 1,796 69 | | |
| For the year so far, | \$ 2,044 44 | | |
| INDIA BOARDING SCHOOL | | | |
| Virginia—\$25.00. | | | |
| Northern District. | | | |
| Earnest Workers, Mill Creek, | \$ 25 00 | | |
| Kansas—\$22.50. | | | |
| Southwestern District, Sunday-school. | | | |
| Wichita, | 12 50 | | |
| Southeastern District, Christian Workers. | | | |
| Independence, | 10 00 | | |
| Indiana—\$8.44. | | | |
| Northern District, Christian Workers. | | | |

| | |
|--------------------------------------|-------------|
| Turkey Creek, | \$ 6 25 |
| Primary Class, English Prairie, | 2 19 |
| Total for the month, | \$ 55 94 |
| Previously received, | 967 51 |
| For the year so far, | \$ 1,023 45 |

INDIA WIDOWS' HOME

| | |
|-----------------------------------|-----------|
| Illinois—\$2.00. | |
| Northern District, Congregation. | |
| Shannon, | \$ 2 00 |
| Virginia—\$3.00. | |
| Northern District, Individuals. | |
| S. H. Hausenfluck and wife, | 2 00 |
| Total for the month, | \$ 4 00 |
| Previously received, | 121 00 |
| For the year so far, | \$ 125 00 |

INDIA HOSPITAL

| | |
|-----------------------------------|-----------|
| Illinois—\$12.00. | |
| Northern District, Congregation. | |
| Shannon, | \$ 12 00 |
| Virginia—\$5.20. | |
| Northern District, Individuals. | |
| S. H. Hausenfluck and wife, | 2 00 |
| Second District, Congregation. | |
| Chimney Run, | 3 20 |
| Indiana—\$4.00. | |
| Southern District, Individual. | |
| Mrs. Blanche Gochenour, | 4 00 |
| Pennsylvania—\$2.00. | |
| Western District, Individual. | |
| Melita Ripple, Montgomery, | 2 00 |
| Ohio—\$1.00. | |
| Southern District, Congregation. | |
| Stonelick, | \$ 1 00 |
| Total for the month, | \$ 24 20 |
| Previously received, | 320 79 |
| For the year so far, | \$ 344 99 |

QUINTER MEMORIAL—INDIA

| | |
|--|---------|
| Ohio—\$4.00. | |
| Northwestern District, Aid Society. | |
| Eagle Creek, | \$ 5 00 |
| Northeastern District, Aid Society. | |
| Wooster, | 25 00 |
| Southern District, Aid Society. | |
| Greenville, | 10 00 |
| Indiana—\$40.00. | |
| Middle District, Aid Society. | |
| West Manchester, | 15 00 |
| Southern District, Aid Society. | |
| Buck Creek, | 25 00 |
| Montana—\$25.00. | |
| Aid Society. | |
| Grand View, | 25 00 |
| Virginia—\$25.00. | |
| First District, Aid Society. | |
| Daleville, | 25 00 |
| Missouri—\$24.50. | |
| Northern District, Congregation. | |
| Bethel, | 12 75 |
| Aid Society. | |
| Bethel, | 10 00 |
| Individual. | |
| Mary P. Ellenberger, North Bethel, .. | 1 75 |
| Illinois—\$29.30. | |
| Northern District, Sunday-school. | |
| Elgin, | 7 00 |
| Aid Society. | |
| Franklin Grove, | 15 00 |
| Intermediate and Primary Classes, Mil- | |
| ledgeville, | 7 30 |
| Florida—\$15.00. | |
| Individuals. | |
| Mrs. G. P. Hurst, \$10; Sarah G. Felt- | |
| house, \$5, | 15 00 |
| Kansas—\$15.00. | |
| Northeastern District, Aid Society. | |
| Washington Creek, | 5 00 |
| Southwestern District, Congregation. | |
| Pleasant View, | 10 00 |
| Pennsylvania—\$12.50. | |
| Middle District, Aid Society. | |
| Leamersville, | 12 50 |

| | |
|----------------------------------|-------------|
| Maryland—\$10.00. | |
| Eastern District, Sunday-school. | |
| Pipe Creek, | \$ 10 00 |
| Arizona—\$4.00. | |
| Sunday-school. | |
| Rain Valley, | 4 00 |
| California—\$1.00. | |
| Northern District, Aid Society. | |
| Raisin City, | 1 00 |
| Total for the month, | \$ 241 30 |
| Previously received, | 933 19 |
| For the year so far, | \$ 1,174 49 |

VALI CHURCHHOUSE, INDIA

| | |
|----------------------------------|-----------|
| Iowa—\$31.08. | |
| Northern District, Congregation. | |
| Waterloo City, | \$ 16 79 |
| Christian Workers. | |
| South Waterloo, | 5 00 |
| District Mission Board, | 9 29 |
| Nebraska—\$25.00. | |
| District Mission Board, | 25 00 |
| Total for the month, | \$ 56 08 |
| Previously received, | 85 40 |
| For the year so far, | \$ 141 48 |

CHINA MISSION

| | |
|---|-------------|
| Pennsylvania—\$26.10. | |
| Western District, Congregation. | |
| Walnut Grove, Johnstown, | \$ 14 10 |
| Individuals. | |
| F. A. Maust and wife, \$10; John Wells, | |
| \$1; Libbie Hollopeter, \$1, | 12 00 |
| Illinois—\$13.50. | |
| Northern District, Congregation. | |
| Shannon, | 12 50 |
| Sunday-school. | |
| Elgin, | 1 00 |
| Ohio—\$10.05. | |
| Northeastern District, Individuals. | |
| Wm. Domer, \$5; Jos. H. Snyder and | |
| wife, \$1.30, | 6 30 |
| Southern District. | |
| Class No. 2, Happy Corner, Lower | |
| Stillwater, | 3 75 |
| Kansas—\$10.00. | |
| Northwestern District, Individual. | |
| Isaac B. Garst, | 5 00 |
| Southeastern District, Individual. | |
| Mrs. J. E. Keller, | 5 00 |
| Indiana—\$7.50. | |
| Middle District. | |
| A friend, | 5 00 |
| Southern District, Congregation. | |
| Summitville, | 2 50 |
| Virginia—\$7.20. | |
| First District, Individuals. | |
| Bertha F. Thurmond and Children, | |
| W. Va., | 2 20 |
| Southern District, Sunday-school. | |
| Burks Fork, | 5 00 |
| Montana—\$5.00. | |
| Individual. | |
| B. H. Strickler, | 5 00 |
| North Dakota—\$5.00. | |
| Individual. | |
| Mrs. Henry Getty, | 5 00 |
| Nebraska—\$5.00. | |
| Individual. | |
| Edna Phillips, | 5 00 |
| Michigan—\$3.14. | |
| Sunday-school. | |
| Primary, Shepherd, | 3 14 |
| Missouri—\$1.50. | |
| Northern District. | |
| District Meeting, St. Joseph, | 1 50 |
| Total for the month, | \$ 93 99 |
| Previously received, | 1,242 79 |
| For the year so far, | \$ 1,336 78 |

CHINA ORPHANAGE

| | |
|-------------------------------|---------|
| Pennsylvania—\$49.50. | |
| Western District, Individual. | |
| E. W. Hollopeter, | \$ 1 00 |

| | |
|--|-------------|
| Eastern District, Congregation. | |
| Maiden Creek, | \$ 2 50 |
| Grater Mission Class, Norristown, .. | 11 00 |
| Southern District, Sunday-school. | |
| East York, | 22 00 |
| Christian Workers. | |
| York, | 13 00 |
| Indiana—\$35.00. | |
| Northern District. | |
| Loyal Class, Middlebury, | 10 00 |
| Middle District, Individual. | |
| David Clarence Wolf, | 25 00 |
| Ohio—\$25.28. | |
| Northeastern District. | |
| Christian Workers. | |
| Wooster, \$3.25; Akron, \$7.03, | 10 28 |
| Individual. | |
| A sister, E. Nimishillen, | 10 00 |
| Southern District, Individuals. | |
| Brother and Sister John H. Rinehart, | 5 00 |
| California—\$15.50. | |
| Southern District, Christian Workers. | |
| Pasadena, Inglewood, East and South | |
| Los Angeles and Long Beach, | 15 50 |
| Iowa—\$10.41. | |
| Middle District, Christian Workers. | |
| Dallas Center, | 10 41 |
| Illinois—\$9.00. | |
| Northern District, Congregation. | |
| Shannon, | 9 00 |
| Idaho—\$2.51. | |
| Congregation. | |
| Nampa, | 2 51 |
| Virginia—\$2.50. | |
| Northern District, Individuals. | |
| S. H. Hausenfluck and wife, \$2; Frank | |
| Hausenfluck and wife, 50 cents, | 2 50 |
| Missouri—\$1.00. | |
| Southern District, Individual. | |
| Earl Harvey, | 1 00 |
| Total for the month, | \$ 150 70 |
| Previously received, | 946 66 |
| For the year so far, | \$ 1,097 36 |

CHINA HOSPITAL

| | |
|-----------------------------------|-----------|
| Iowa—\$100.00. | |
| Middle District, Individual. | |
| Jos. Newcomer, | \$ 100 00 |
| Indiana—\$12.00. | |
| Middle District, Congregation. | |
| Upper Deer Creek, | 5 00 |
| Individual. | |
| Essie Smith, | 3 00 |
| Southern District, Individual. | |
| Mrs. Blanche Gochenour, | 4 00 |
| Michigan—\$10.00. | |
| A sister, | 10 00 |
| Pennsylvania—\$5.00. | |
| Southern District, Individual. | |
| Blanche E. Arbegast, | 5 00 |
| Virginia—\$2.00. | |
| Northern District, Individuals. | |
| S. H. Hausenfluck and wife, | \$ 2 00 |
| Total for the month, | \$ 129 00 |
| Previously received, | 519 87 |
| For the year so far, | \$ 648 87 |

CHINA BOYS' SCHOOL

| | |
|-------------------------------------|---------|
| Ohio—\$5.00. | |
| Northwestern District, Aid Society. | |
| Eagle Creek, | \$ 5 00 |
| Total for the month, | \$ 5 00 |
| Previously received, | 99 80 |
| For the year so far, | 104 80 |

CHINA GIRLS' SCHOOL

| | |
|-------------------------------------|---------|
| Iowa—\$6.00. | |
| Northern District, Individual. | |
| W. H. Hood, | \$ 6 00 |
| Ohio—\$5.00. | |
| Northwestern District, Aid Society. | |
| Eagle Creek, | 5 00 |
| Illinois—\$1.00. | |
| Northern District. | |

| | |
|----------------------------|-----------|
| Congregation, Elgin, | \$ 1 00 |
| Total for the month, | \$ 12 00 |
| Previously received, | 110 70 |
| For the year so far, | \$ 122 70 |

PING TING HSIEN HOSPITAL, CHINA

| | |
|-----------------------------------|-------------|
| Virginia—\$605.00. | |
| Northern District, Congregation. | |
| Greenmount, | \$ 500 00 |
| Aid Society, Greenmount, | 5 00 |
| Individual. | |
| M. H. Myers, | 100 00 |
| Illinois—\$6.00. | |
| Northern District. | |
| Class No. 2, Milledgeville, | 6 00 |
| Florida—\$5.00. | |
| Individuals. | |
| G. P. and E. H. Hurst, | 5 00 |
| Total for the month, | \$ 616 00 |
| Previously received, | 656 54 |
| For the year so far, | \$ 1,272 54 |

HIEL HAMILTON HOSPITAL, CHINA

| | |
|---|-------------|
| Indiana—\$73.50. | |
| Middle District, Individuals. | |
| Ora Spittler, \$5; Etta Stinebaugh, \$3; | |
| Brother and Sister Otis Hufford, \$1, ... | 9 00 |
| Southern District, Individuals. | |
| John W. Flora, \$20; J. W. Cooper, \$1; | |
| Mrs. W. A. Crook, \$3; Perry Eikenberry, | |
| \$5; Edna Eikenberry, \$2; Mrs. Perry | |
| Eikenberry, \$3; Luther D. Price, \$7.50; | |
| Geo. Lantz, \$1; Mary W. Cunningham, | |
| \$2; Everett E. Henry, \$10; Alonzo | |
| Ewing, \$5; Sam'l Bechdolt, \$5, | 64 50 |
| Ohio—\$8.88. | |
| Northwestern District. | |
| Endeavor Class, Greenspring, | 8 88 |
| Total for the month, | \$ 82 38 |
| Previously received, | 1,160 88 |
| For the year so far, | \$ 1,243 26 |

DENMARK MISSION

| | |
|----------------------------------|----------|
| Pennsylvania—\$25.00. | |
| Middle District. | |
| Individual. | |
| A brother, | \$ 25 00 |
| Indiana—\$1.25. | |
| Southern District, Congregation. | |
| Summitville, | 1 25 |
| Total for the month, | \$ 26 25 |
| Previously received, | 22 00 |
| For the year so far, | \$ 48 25 |

SWEDEN MISSION

| | |
|-----------------------------------|----------|
| California—\$25.15. | |
| Northern District, Sunday-school. | |
| McFarland, | \$ 25 15 |
| Indiana—\$1.25. | |
| Southern District, Congregation. | |
| Summitville, | 1 25 |
| Ohio—\$0.50. | |
| Southern District, Individual. | |
| Mary West, | 50 |
| Total for the month, | \$ 26 90 |
| Previously received, | 30 70 |
| For the year so far, | \$ 57 60 |

SOUTH AMERICAN MISSION

| | |
|----------------------------------|----------|
| Illinois—\$2.00. | |
| Northern District, Congregation. | |
| Shannon, | \$ 2 00 |
| Total for the month, | \$ 2 00 |
| Previously received, | 12 00 |
| For the year so far, | \$ 14 00 |

SEATTLE CHURCHHOUSE

| | |
|--------------------------|--|
| Minnesota—\$6.00. | |
| Individual. | |

(Continued on Page 47)

GENERAL MISSION BOARD

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Brubaker, Cora M.,Liao Chou, Shansi, China
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Crumpacker, Anna N. (on furlough),McPherson, Kans.
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Arnold, Elizabeth,Post, Umalla, via Anklesvar, India
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Blough, Anna Z.,Bulsar, Surat Dist., India
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Cottrell, Dr. Laura M.,Bulsar, Surat Dist., India
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Garner, Kathryn B.,Bulsar, Surat Dist., India
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Hoffert, A. T.,Bulsar, Surat Dist., India
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Shumaker, Ida C.,Bulsar, Surat Dist., India
Stover, W. B.,Anklesvar, India
Stover, Mary E.,Anklesvar, India
Swartz, Goldie,Bulsar, Surat Dist., India
Widdowson, S. Olive,Anklesvar, India
Ziegler, Kathryn,Bulsar, Surat Dist., India

One Million Dollars Security



THESE are days of much speculation. Expensive living, things once that luxuries now being counted necessities add to the strain of "breaking even" at the end of the year. This strain prompts many to take hold of enterprises which promise large returns, but which in reality offer no real security. For a short time they receive a good income, then **SUDDENLY AWAKEN** to the fact that the concern entrusted with their savings has failed and they have lost all. All over the Brotherhood are widows who trusted just such investments and today are dependents: there are brethren old and unable to produce, who, having lost all, must live off the charities of the Church. Now **THOSE THUS TRUSTED** were by no means dishonest, nor did they intend to fail. But is it not wise to know thoroughly the character of the enterprise and not depend simply upon the "honesty," and "good intentions" of those who are to manage our investments?

Before letting **YOUR** money go it is best to ask *What is There Behind the Project?*

The General Mission Board under its Annuity Plan has provided:

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. That you get a good income during your life time. 2. That you have made distribution of your property according to your wishes and know it is done that way. | <ol style="list-style-type: none"> 3. That you have avoided contesting wills, paying heavy inheritance tax. 4. That your money works for the Lord after you have received your reward. |
|--|--|

Behind this whole proposition,--or the bond given you,--is

ONE MILLION DOLLARS

as guarantee, and this sum is safely invested in first mortgages on farm lands alone.

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ELGIN, ILLINOIS

55108 MILLER, J. W. F.
MAR BRIDGEWATER, VA.
1918

THE MISSIONARY VISITOR

Our Missionary Children



Lois Catherine and Leah Ruth Ebey, children of Brother and Sister Adam Ebey, now on furlough in America. Both were born in India. Lois is seven years of age and can speak and write Gujarati and Marathi. Little Miss Leah, aged two years, speaks some Gujarati, much to the delight of her friends in America.

55108 MILLER, J. W. F.
MAR
BRIDGEWATER,
VA.
1918 . . . V

CHURCH
OF THE
BRETHREN

Vol. XIX
No. 3

MARCH, 1917

The Missionary Visitor

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CHURCH OF THE BRETHREN

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Contents for March, 1917

| | |
|---|----|
| EDITORIALS, | 65 |
| ESSAYS,— | |
| The Children of Denmark, By A. F. Wine, | 67 |
| A Song of Trust (Poem), | 69 |
| The Swedish Baby and Its Early Environment, By Alice M. Graybill, .. | 70 |
| School Life, By Ida Buckingham, | 71 |
| Swedish Boys and Girls, By J. F. Graybill, | 73 |
| The Children, By S. Ira Arnold, | 74 |
| Will You Hear the Story of Chatou? By J. M. Pittenger, | 76 |
| Little Sundra, By B. Mary Royer, | 78 |
| Victress, By Sadie J. Miller, | 78 |
| Some of the Sufferings of Childhood in China, By Fred J. Wampler, .. | 80 |
| M. D., | 80 |
| A Young Bride and Groom, By Susie Vaniman, | 81 |
| A Letter from Esther to Her Cousins of the Visitor Family, By Esther .. | 83 |
| Bright, | 83 |
| From Leland to His Visitor Cousins, By Leland C. Brubaker, | 84 |
| Some Facts About Chinese Boys and Girls, By S. V., | 84 |
| In China, By S. V., | 85 |
| Resting (Poem), By Minnie F. Bright, | 86 |
| China Notes for December, By Winnie E. Cripe, | 86 |
| Weekly Prayer Hour, By Roy Frantz, | 90 |
| THE STUDENT VOLUNTEER,— | |
| Traveling Secretary's Report, By Merlin G. Miller, | 87 |
| Present Volunteer Band Membership, | 88 |
| FINANCIAL REPORT, | 91 |

The Missionary Visitor

Volume XIX

MARCH, 1917

Number 3

EDITORIALS

Children! Bless their hearts! They are the sunshine of the home! Not alone in America is this true, but in every land their laughter and play excite happiness in those who hear them.



Especially is this true among our missionaries in every part of the earth. Among heathen peoples, far away from home and kindred, what happiness cannot be found in the prattle of the children about their knee and the cooing of the babe upon their breast. They are the living sunshine in the hearts of earth's bravest peoples.



And then we wonder if it is not the habit of older people in general, and writers and editors in particular, to say too little about these babies of the foreign fields. We talk about responsibilities and great needs and opportunities and obligations and victories. But we seldom stop in our labors with the pen to romp with the babies and play hide and seek with the older children.



That is often the reason, possibly, that our minds grow sluggish and the printed page grows cumbersome and uninteresting to the multitude. We get too old. We fail to convey in any sense the rippling mirth of childhood, be it in India or China or Denmark or Sweden, or anywhere else where children play.



Nevertheless, this arraignment of ourselves does not stop the children in their play. Nor do they worry particularly over our discomfort. They just keep on playing. Children are children the world over. Merriment with them is as necessary and inevitable as work is for grown-ups.



This month we are therefore dropping something of the gravity of our accustomed

issues of the Visitor and are thinking of our children on the field. We have tried to bring to you a few of the pictures of the children as they are.



Ever since the Visitor editor was a boy he has had great sympathy for children. He has liked to see them at their play. He has loved to watch them have a good time. Even at his expense, tumbling over him, he has not considered children exactly out of place. And so now, it's all right for the children to play their games and bring their pets right out in the open on these Visitor pages.



We suspect, too, that the children sometimes chase away troubles in the missionary household. They do in America; and often when the clouds of disappointment and vexation hang heavy over the mission premises nothing but the love of the Father, as reflected in the smile and prattle of the child, can afford the proper panacea for that American disease, the blues.



And then these children of missionary households are useful in helping their mothers teach the heathen mothers. For heathen mothers know little about the value of cleanliness in caring for their children and even less about the proper food for them. Missionary children are therefore a constant object lesson, yea, a whole school of dietetics in themselves, for the heathen mothers round about.



The following is all too typical of the way children are handled on many of the foreign fields, although of course there are many pictures of brighter hue: "A mother told me day before yesterday that she had disposed of seven of her own daughters. She told it with a laugh! She had borne

nine; had given away two, and had drowned the other seven in the slop-bucket.

"When I tried some appeal to conscience—to a sense of wrong—it simply was not there.

"And the pastor's wife who was with me at the time, when I asked her what these people do regard a sin, said, 'Why, nothing! They do not think anything is wrong! If they carry the idols around twice a year, they may do as they like.'

May God help our missionary parents, through their love and ministrations, to teach their peoples a better way than this.



Our missionary parents are confronted with many problems in the care of their children and largest among them is the problem of education. How will it be possible to rear the children and give them the education which they deserve? The General Mission Board must assist them in the solution of this question. At Liao Chou now is a teacher, Sister Laura Shock, who is caring for the children there.



No teacher as yet has been found for the missionaries in India. Bro. Stover's eldest three children are in America. Brethren Pittenger, Ross and Long have sent their little girls away to boarding school up among the Himalayas, and Master Lloyd Emmert has also attended boarding school. But the question has not been settled for India, and the need has not been adequately supplied. We are hoping that the proper solution is not far distant.



We have heard the question of education discussed by the General Mission Board many times in their meetings, and feel sure that the Brotherhood will be with the Board when the proper solution is presented for the great need. The Visitor editor hopes that schools may be established so that our own children on the field at every station can be provided with an education under the auspices of our own missions and with our own teachers.



The danger of disease to children on the field is a constant source of concern to the parents. In this country children will "catch" things in spite of every precaution.

Abroad there is much more danger because of the ignorance of heathen parents in caring for their children. Eternal vigilance is the price which missionary mothers must pay for the health of their babies.



A number of the children of our missionaries are now under special support by organizations in this country. The larger number, however, have not been assigned. The cost of support for these children is \$75 per year until they are 8 years of age. Thereafter the amount required is \$150. The Mission Board will be glad to correspond with anyone regarding this phase of her work.



Some people are asking us frequently for the names of the missionary children on the field. Bro. Adam Ebey has kindly furnished us with the names and ages of those in India. They are appended herewith:

Arnold, Barbara C., November, 1914.

Ebey, Lois C., January, 1910.

Leah R., December, 1914.

Emmert, Lloyd R., February, 1907.

Anna K., July, 1910.

Mary I., December, 1912.

Holsopple, Frances E., October, 1914.

Long, Esther V., October, 1908.

Albert E., April, 1911.

Magdalene, March, 1913.

Elizabeth, September, 1916.

Pittenger, Angeline, November, 1908.

Joseph D., April, 1912.

Ross, Nina L., August, 1908.

Ruth M., November, 1911.

Evelyn, January, 1916.

Stover, J. Emmert, June, 1897.

Miriam E., February, 1902.

James M., September, 1904.

Helen L., December, 1909.

Daniel W., January, 1912.



If the editor of the Visitor has not overlooked the names of any of them, the following children are in China. We cannot attempt to give the ages of these:

Esther and Calvin Bright.

Leland, Edythe and Winnifred Brubaker.

Chester and Rolland Flory.

Frantz Harlan Crumpacker.

Edna Pearl and Carol Vaniman.

Then in Denmark there is little Ardys

Wine. His brother Roscoe is living in Virginia and Thelma is attending college at North Manchester.



It cannot be supposed that the children on the foreign field have no playmates. There are plenty of them. The question often with missionary mothers is how to

limit the multitude. Strong attachments spring up between these associates. Frantz Crumpacker has told the Visitor editor of some of his friends. Miss Thelma Wine much disliked leaving her Danish cousins to return to America. And the children in India have great times with their little dark-skinned companions.



Growing a Sunday-School in Denmark
Brother and Sister Christian Olsen and Their Family

THE CHILDREN OF DENMARK

A. F. Wine

As one comes in contact with different people, of various nationalities, he is made to realize the truth of the statement, more than ever, "Children are children," wherever found, regardless of circumstances or environments. This, however, is true only in the first stages of childhood, for the conditions under which he lives, his general surroundings, will sooner or later have their influence upon the child whom the All-wise has created in a normal condition; yes, in a perfect, natural state. If only the environments during "childhood" were ideal, the problems of "youth" and "manhood" would be solved. If you know the children of the United

States in all their different environments and conditions under which they grow to manhood and womanhood, then you know pretty well the children of Denmark, for, in the main, there is but little difference. One finds here, the same as in the States, many different conditions in the homes in which the children are reared. Perhaps there is not the same percentage of difference as in America, because there are not so many nationalities. There are a few things of which I wish to speak.

First, I am glad to present to the Missionary readers a photograph of Bro. Christian Olsen and family of twelve children, which will give you a good idea of the children

among whom we are working. Brother and Sister Olsen are respectively 34 and 33 years old. They have been married some over fourteen years and have twelve children ranging from fourteen years to two months. Bro. Olsen lives in the Thy congregation, is a minister in the second degree, and does a teaming business to support himself and family. In this congregation there are some four or five younger couples following close in his footsteps as to children, having been married half as long and having from five to seven children.

In the larger towns and cities but little difference is noted in comparison with towns and cities in America. In the country and among the laboring class this is more noticeable. Here one will find practically the same conditions as existed in the States thirty-five or forty years ago among the same class of people. Here are found many large families of children, ranging from ten to eighteen, from one marriage. These people are in very moderate circumstances—yes, what we would call poor; therefore, the children are reared with the bare necessities of life. Many times they have much less than we would think essential for subsistence. But here one finds many stout and robust children, notwithstanding the many unsanitary conditions under which they live.

Generally, the children are very strong-headed, ill-tempered and unmannerly. This is especially true of the boys. Often eight to ten sleep in one little room, boys and girls of all ages, with tightly-closed windows, and between featherbeds. As soon as a child is old enough to do errands he is put out among strangers to earn his own living. This is usually at the age of ten to twelve, during school vacation, and all the time at the age of fourteen, as that is the limit of the compulsory school law. But few children have a desire to learn. Naturally so, because the parents have no interest in education, but on the other hand use their influence against it. Under such conditions one would expect to find much stupidity, and it is true to a very large degree.

Filth and untidiness are noticeable conditions in these large homes, both in the home and on the persons, clothes as well as faces. Children are seldom free from colds and are not taught to use the handkerchief; therefore you can easily know the situation



Master Ardys Wine and Playmates in Denmark

in appearance. There are exceptions, of course, especially among our own people—yes, and others. An unusually large percentage of the boys of eight, ten and twelve years smoke cigarettes, cigars and some pipes, and of course so continue through life. Much wine and beer is used in many homes. And worst of all, the young girls indulge in the same vile habits. I should say, however, that among the better and wealthier class the children are taught to be very polite and mannerly, even more so than our American children. But they, too, indulge in the habits mentioned, and to a greater degree, because they have the money with which to buy the poisonous stuff.

Just a glance into youth, young manhood and womanhood, to see some of the results of these conditions. The report of the births in 1915 in one ward or district of the city of Aalborg, in which we live, as given in the daily paper, showed a total of 325 births, out of which number there were 88 illegal; 25 per cent outside of the marriage-vow among the young girls of the servant class, and older ones, of course. A sad picture! Children receive no teaching, or but very little, in this respect, from their parents, and the general conditions are such as to breed immoral and impure thoughts, therefore the above results. This percentage, however, is too high for the general average, but I can assure you it is bad enough.

The children of Denmark have received in past years but little religious teaching. Sunday-schools have not been the rule in



Children of Brother and Sister A. F. Wine

Roscoe
He lives in Virginia with his
Uncle

Thelma
In school at Manchester College

the State Church. It is only in the last few years that they have begun Sunday-schools, and now their method of carrying them on is far below the standard. They are taught a few of the most important Bible stories in the public schools, and at the age of fourteen, just before confirmation, they are taught the catechism and confession of faith of the State Church. After confirmation they are turned loose to enjoy the pleasures of the world without any further religious food in the way of Bible teaching or instruction. This is a shallow preparation for a child to stem the tide of a wicked and sinful world among strangers, who treat girls strictly as servants and not as members of the family, as servant girls are treated in our homes. The Sunday-schools of Denmark are gradually but slowly becoming better and more general, so that the prospects for the child in Denmark is brighter from a religious training standpoint. The work of the "Free Churches" is hard and seemingly of no special interest, but they are the cause of these progressive movements inside of the State Church, therefore their presence and work is of untold value.

Aalborg, Denmark.



Love of God and love of country are the two noblest passions in the human heart. A man without a country is an exile in the world, and a man without God is an orphan in eternity.—Henry Van Dyke.

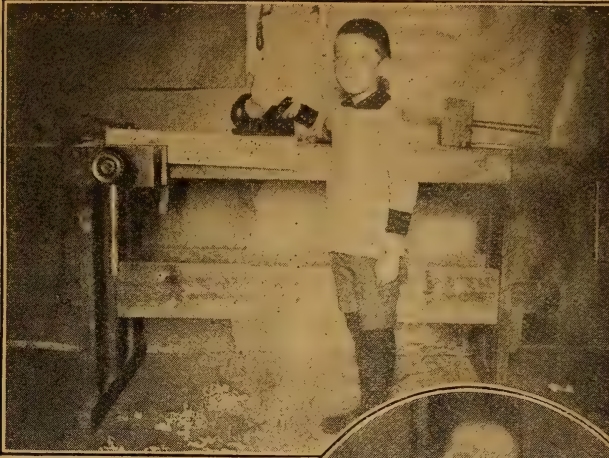
A SONG OF TRUST

I cannot always see the way that leads
To heights above;
I sometimes quite forget that He leads on
With hands of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall
know
And understand.

I cannot always trace the onward course
My ship must take,
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love; and so
I onward go,
In perfect trust that He Who holds the
helm
The course must know.

I cannot always see the plan on which
He builds my life;
For oft the sound of hammers, blow on
blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning, with His help, to solve
Them one by one,
And when I cannot understand, to say,
"Thy will be done!"—Anon.



Master Ove Hydehn

His father is a carpenter and the son shows signs of following in the work of his father.



Master Stig Berglund

His father is a printer and Stig spends much time with scissors and waste paper basket.



Miss Martha Johannsen

She receives better care than most of the poor children.

THE SWEDISH BABY AND ITS EARLY ENVIRONMENT

Alice M. Graybill

In Sweden as in America, when these gifts are given from our Heavenly Father to the proud parents, it brings joy, not only to them, but to its brothers and sisters, and therefore brightens the home. The baby is the center of attraction, and well may be so. As a rule the baby is a little, fat somebody, with golden hair and blue eyes. And everybody's baby is the sweetest and brightest and dearest baby ever born. Even if it is the tenth in the family it seems to have some smartness that the others did not manifest. Generally one finds large families in this cold climate and everything is very dear. Taxes are altogether unreasonable. Even the person who earns not enough to live decently must pay tax. These conditions have their influence on the babies' lives.

These babies are just as pretty and as sweet as are the American babies, but their wardrobes are very much different. The baby's wardrobe is very simple. Its dress for the first two months is a piece of muslin half a yard square, a piece of cotton flannel or wool (this depends upon the parents' income), a muslin sacque, flannel sacque and a bandage of two yards in length and one-fourth yard in width.

The baby's first treatment is much the same as that at home. Then it is dressed, first in the muslin sacque. Next a muslin square is wrapped around its body up to the waist. Then the flannel sacque, then the larger square of flannel is wrapped around it. And lastly it is bandaged with the long bandage. This makes it look like a papoose. In former times the arms were

bandaged to the body, but this is not allowed any more. So the arms are left free.

When we show them the photos of babies sent us from our friends at home, the mothers always say, "What pretty baptismal robes they have in America!" This gives us a chance to tell them that babies in America are not all baptized, and that this is the usual custom to dress babies.

The reason the Swedish people think the American children are dressed in a baptismal dress is because the custom here is to have a nice, long, white dress, with plenty of ribbon, for this occasion. This is the only little white dress found in the family, and is used only on such occasions. The same dress is used for all the children, and it is even loaned to relatives. It is common to see the sign in dry goods stores, "Baptismal dresses to loan." They usually have the child photographed in its baptismal dress, even if it is loaned.

We tell them that we think a baby should have a change every day for the first two months. They look surprised and sometimes say, "Sådant besvär" (so much bother)! Others say, "Such extravagance!" Every one admires clean and well-kept children, but few among the working class can afford it, for different reasons.

Among the so-called rich, or better classes, the children usually are given into the care of girls of fourteen or fifteen years of age. Others who can pay have a governess. These children are in most cases well cared for.

The larger children are dressed much the same as the American child, but much cheaper. The girl of the common class is usually dressed in dark calico and woolen underwear. The boys usually have black or some other dark-colored velvet pants and coat.

The baby's nourishment is milk or oatmeal gruel. As a rule they receive solid food quite young, even before they have teeth, and many get coffee when they are only six months old. A splendid practice of the Swedish mother is to have the children out in the open air as much as possible.

The Swedish baby cries in English, and the first two words, *mama* and *papa*, are in the English language. But when it becomes more naturalized it uses the Swedish terms, "*far*" and "*mor*."

One sad condition is that many babies are illegitimate and therefore not welcome. Many of these are given out to those who make a business of taking such children for a living, or to the aged who can not work and thereby receive a little income. Most of these do not fare well. The whole business borders on slave trade. This of itself would be a subject for a touching article.

This is something of baby-life in Sweden and will give the reader a faint idea of the Swedish baby's environment.

Malmö, Sweden, Oct. 18.

SCHOOL LIFE

Ida Buckingham

The Swedish children begin to go to school at the age of six. Attendance at school is compulsory, and as a result there is virtually no illiteracy in Sweden. The only kindergarten lessons that most of the Swedish children get are those that they learn on the street, and those that nature gives to them. There are institutions where the children of the poor are cared for at a very small cost while the mother is away at work. This is only for the smaller children, so they receive no preparatory school work.

There are public schools in all parts of

Sweden that demand no fee from the parents, but those who have means and consider themselves of the better class prefer to send their children to private schools, where a small fee is paid monthly. These schools are no better, and often are considered inferior to the public schools, but the name is more, and the parents are glad to give their children this prestige, as they look at it, even if the children do not advance so rapidly in their studies. The spirit of aristocracy is quite marked in these children, who think themselves better and

do not like to associate with those who attend the free public schools.

Schools are in session six days of the week, opening at eight in the morning and dismissing at six in the evening. The children in Malmö have irregular school hours, because the schools are so crowded that all classes cannot be in at the same time. Some days they are in school as many as eight hours, though often they have two or three hours free during the day, and even sometimes the whole afternoon. In the winter time, when the days here are so short, school is in session long after dark.

The children must study at home, but, as is common with children, most drop their books as soon as their lessons are mastered, or even before. Many of the children are fond of reading, and our junior library books are in almost constant use.

If the children are too poor to buy their own books, the municipality provides for the loan of their school books, and even pays for their wooden shoes. There is a boys' school just across the street from where we live, and it is easy to tell when the classes are dismissed and others called in, from the clatter of their wooden shoes on the street. Occasionally, when a boy becomes angry at his comrades and would kick them, the wooden shoe flies off. If another boy obtains the shoe, his fun is not little, and the owner may have to coax a long while to get its possession again. Play is an important part of school life, and frequently the schoolmaster or mistress may be seen directing a game in the schoolyard with their class.

The branches taught in the schools are much the same as at home. The Bible is a part of the child's daily education, for he begins as soon as he enters school to prepare for his confirmation. The boys are taught manual training and the girls are trained to knit, darn, mend, embroider, and sew by hand and on the machine. They sew articles of clothing for themselves. In the higher classes the girls are taught do-

mestic science; this course is elective, but most who continue in school so long avail themselves of this privilege.

The Swedish children are athletic, for their training in gymnastic exercises begins with their first year in school, both for the girls and boys. Each year, near the close of the school year, they give a public exhibition, to show their gymnastic proficiency.

Some of the schools are so arranged that baths may be given to the children, free of charge; so each school child in the city may receive a bath every two weeks. This is a splendid arrangement, for not many have such conveniences in their homes.

Most children quit school when thirteen or fourteen years old. At this age they are confirmed; the boys then wear long trousers and the girls long skirts, and they think they are grown up. This, of course, is detrimental to their characters. Seven years of schooling is compulsory, and comparatively few continue their studies farther than is required. In such cases, where the children's help is required to earn bread for the family, permission is sometimes granted for them to stay out of school that they may go to work, or take care of the younger members of the family while the mother is away at work.

Examinations are mostly oral. Especially is this true of the examinations at the close of the school year, and the meaning attached to it by most children is that it is a time when they can parade new clothes. It is considered as a disgrace if the children do not have new clothing at this time.

The summer vacation is not long, but the many Swedish holidays furnish occasions for at least two days' vacation with each one. At Whitsuntide they have a ten days' vacation, and at Christmas time almost a month. During the short summer vacation the children spend almost every moment out in the open air, for sunshine is not so common here as at home, and consequently is valued more by all.

Oct. 18.

Prayer is educative. The man who prays grows; and the muscles of the soul swell from thin whiplcord to iron bands.—F. B. Meyer.

SWEDISH BOYS AND GIRLS

J. F. Graybill

The difference between Americans and Europeans in general is not so great, yet there are customs peculiar to each country. Being asked to contribute to this number of the Missionary Visitor, I shall tell you something about the boys and girls of Sweden at the age of eight to fourteen years.

Their Customs

in dress differ very little from those in the States. They have nice, good clothes, hats, caps, coats, overcoats, shoes, stockings and rubbers. But this is true only of the better class, those who can afford it. The poorer class run barefooted during the summer. They even come barefooted to Sunday-school. These children are obliged to wear wooden shoes, or shoes with wooden soles, and leather uppers over the front of the foot, during the winter. These are furnished to the poorest at the city's expense. While much of the foot is exposed, they are said to be a warm footwear. You can not imagine what a noise a number of school-children, shod with wooden shoes, can make on the stone steps or the paved streets.

Most children like nice clothes. Some of the poorest, who were fortunate enough to receive a new suit, because some charitable friends in the States have made it possible for the Malmö Mission to clothe a number of poor at Christmas the last three years, were very proud of their Christmas present. Then there are those, like in the States, who are very careless with their clothes because of a lack of better training. During the summer season it is quite common for those of means to clothe children in national dress, which varies in form and color in different parts of Sweden.

Children are, early in years, taught to be obliging. But some forms of etiquette are seemingly inbred. When one meets them on the street, even a boy of five or six years will tip his hat and make a little bow, and a girl will drop a curtsy by slightly bowing the knees. When they receive presents or after a meal they will thank the hostess by extending the hand, the boy

"buckande" (bowing) to a right angle, the girl "nigande" (bowing) the knees. The more thankful, the greater the bow. This is even practiced by the grown-ups and aged, after meals and on meeting their superiors.

Their Characteristics

are varied and we can give them only a passing notice. One marks strong lines of love and hatred in these people. The Swedish child has inherited a sensational and expressional characteristic from its parents. The Swede, when a friend, is a very warm friend, but when he becomes an enemy, he is a most bitter enemy. To this, like all other rules, there are exceptions.

Swedish children have much surplus energy if properly fed, and this manifests itself in various ways, even to the extent of abusing each other. Living across the street from one of the schools, we have the privilege of seeing much of their energy exposed. During intermission they run, jump and play, stand on their head, walk on their hands, and even stand on one hand by balancing themselves with their feet against a building or the fence. The Swedes are quite athletic. They begin practice young in school. These children are active until they get to work. Many of them do not like to work, but in this they are not unlike many boys and girls in the States.

We have also noticed that a play may end in a fight. And when they fight they don't seem to be careful where they strike. In this they put all their energy into action. They sympathize with each other and soon take sides to help down the enemy. This is mostly true of boys, but girls also have been known to get into a scrap.

"Movies" are numerous in Malmö, and all seem to be doing a thrifty business. Many children, who should be in Sunday-school and give their five "öres" (nickels) to the Lord, carry them to the biograph, and there their minds are poisoned when most receptive. Something exciting interests these children more than anything else. A real biograph craze takes hold of the children and holds them all through life.

Their Play

is directed much by what the children see and hear. The girls like dolls, but most of them have the real thing to play with; for they have smaller brothers and sisters to take care of. During the summer months they may take the smaller children to the commons or park, and there build stone houses, with furnished rooms suitable to play housekeeping.

The boys may decorate themselves with papers of many colors and with feathers until they think they are Indians. They have learned about them in school, and then a Wild West show visited this town some time ago. This matured their imagination of an Indian, and so they become Indians for a short time. The past two years the war spirit has taken hold of many of the Malmö boys. During the summer it was quite common to hear, in the suburban parts of the city, the beating of a drum, and presently one would see a regiment of six or ten boys, perhaps a girl among them, marching after their flag, under the command of the one best qualified for that position. One was hardly able to distinguish the nationality by the color of the flag; be-

cause for want of a real flag a piece of burlap fastened to a broomstick would answer the purpose. Their weapons, though carnal, were not deadly; being mostly a stick of wood. These boys carry on war in a modern way. One can hardly see where they get the idea; maybe from the cuts in papers or at the biograph. There is trench fighting. Toys become imaginary mammoth cannons. The attacks are desperate, but not bloody. They build tents of burlap for camping. Well, they make it just as real as they can. Since school has again opened and the weather is more unfavorable for operations, they seem to have cessation of arms. Should the European war unfortunately continue during next summer, we would not be at all surprised to see Malmö boys take up arms again.

Very seldom does one see boys play horse. That seems to be too tame a sport and the commanding characteristic can not be so well displayed.

We have made mention only of those traits among the boys and girls in Sweden that have come most to our observation and were considered of most interest to the readers of the Visitor.

Malmö, Sweden, Oct. 17.

THE CHILDREN

S. Ira Arnold

One of the peculiar things about a missionary is that he thinks his own children better than any others. And has he not a right so to think? He has them about him daily, while others he sees only a few times a year. They bring more joy and sunshine into his life than all other children combined. Also the peculiar thing about missionary children is that they think their own papa and mama better than any one else, for it is only occasionally that they have any other white children to play with. They have plenty of Indian children, and with these they make fast friends, but they too enjoy the times when all the missionary children get together.

Committee meetings are enjoyable times for young and old, for then it is once, twice, thrice or perhaps four times a year that all get together for a jolly good time. Business,



The Baby Leopard at Bulsar

devotion and visiting occupy the time of the adults, but to write what the children do would require a stenographer writing continually from the first meeting of the tiny ones till the departure of the last train.

The Anklesvar committee meeting last week was not so well attended by the children. For various reasons many of the



Our Missionary Children in India

Left to right: Mary Emmert, Barbara Arnold, Magdalline Long, Anna Emmert, Helen Stover, Esther Long, Albert Long, Daniel Stover, Joseph Pittenger. Lloyd Emmert is standing behind the others. We regret that we failed to secure the photos of Emmert, Miriam and James Stover at Mt. Morris in school.

mothers and children had to stay at home. But at Bulsar last October the children were all present excepting four little girls, who were away at the hills in Northern India.

A young tiger at one of the neighboring houses was of much interest to the children. It was about the size of a large cat, and had been brought from the jungle in Raj Pipla State. It was really a leopard rather than a tiger, but the Gujarati word is the same.

Lloyd Emmert is raising chickens. His fancy leghorn eggs did not hatch, but the little native variety made their advent safely from the dark domain of the egg to the

light of Indian day. Lloyd is a firm believer in the old adage, "If you want a thing done well, do it yourself." So he would trust his chickens into the hands of no one, but brought them along with him to Bulsar. The old cluck and her peepies emerged from their basket after an hour's ride on the train and began scratching for worms in Uncle J. M.'s garden at Bulsar with the same eagerness as if they had been in their own poultry yard at Jalalpor. The picture shows Lloyd and his chickens in Bro. Blough's back yard. In the background are two papaya trees, showing how the tree melons



The Young Chicken Fancier
Lloyd is raising chickens

grow in clusters about the trunk of the tree.

But of all the children, the one best known to the writer is Barbara, for he is her papa. Barbara, Frances Holsopple and Lee Ebey are nearly the same age, and used to be the missionary babies. But now Frances and Leah have gone to America, and there are two other younger babies, Evelyn Ross, about one year old, and Elizebath Long, about three months, so Barbara is not a baby any more, but one of the little girls. She is two years old and most a match for her papa when it comes to romping. He always gets tired before she does. She likes very much to play with the village children, the little goats and the doctor's white doves. She understands English, but talks mostly Gujarati. Her parents have



Barbara Arnold With Her Mama by the Pamola Tree

had one year the start of her in learning Gujarati, but they will have to work hard lest she outdo them in learning the language.

Post: Umalla, via Anklesvar, India.

WILL YOU HEAR THE STORY OF CHATOU?

J. M. Pittenger

It is just a little hut of two rooms, both of them very small. In one abide the family, composed of father, mother, son and daughter, and in the other is the stall for their only cow and her calf. In front of this humble home everything is kept nice and tidy by the mother. This clean space is not very large, but it gives the one approaching the home the assurance that there is some one dwelling within who has a love of home and is trying to make the best home possible with the means at command. Bordering this cleaned space, on all sides and to the rear of the home, is the high grass, and, among it, the even higher weeds which grow here so abundantly during the rainy season.

Just near this hut are others similar, some larger, some smaller than it, but, somehow, there is not that feeling of home and happiness and contentment about them which we have found in the home of Chatou. Chatou was the beloved son in this humble but very happy home. He had the fever so common in these jungles. He had it often and in very severe form. His spleen became greatly enlarged and he be-

came very weak. He seemed to have but little blood and the "whites" of his eyes showed that vitality was very low. We warned the parents that one or two more attacks might prove serious for their boy. They promised to come for the medicine, which we would so gladly have given them.

One day, not long after the promise was made, the father came carrying Chatou as tenderly as only a fond father can. Inquiry disclosed the fact that the boy's nose had been bleeding for more than twenty hours, and that all the efforts made by the parents to stop the bleeding had proved fruitless. We applied as cold water as could be obtained and this checked the flow almost entirely. The alum we had on hand was old, and we thought not safe to use, so I went with the father to the government dispensary, which is quite near, to get the help needed. The man in charge is just out of medical college. He set out with a very elaborate method of treatment, during the course of which Chatou became greatly frightened, and began to cry and the blood, instead of flowing from but one nostril, began to flow from both. The

doctor had wrought evil instead of good, although he meant to render the best he could do. The father carried Chatou home with a sad countenance. That afternoon and evening we did all we could, through prayer and earnest effort, coupled with it, to stop the bleeding. We were rewarded by the blood stopping. Chatou rested well that night and the next day. On the second morning the father came for medicine as directed, and returned home to give it to his boy. While giving it, Chatou sneezed violently and this set the blood to flowing again. The father came running back, greatly frightened, and I hastened to the home with him, and after prayer and earnest efforts the flow was again stopped. During the following night it began again, and the next morning, at daybreak, the father came running breathlessly, asking me to hasten to their home with him. This I did, and found the dear boy very weak from the loss of blood. However, there were still hopes, and I tried to assure the anxious parents of this, and asked them if they did not believe that our Lord was able to save their boy. They replied that they did. We prayed together. Such occasions



Children of Brother and Sister J. M. Pittenger
Master Joseph is taking a ride in the usual way up in the Himalyas.

make prayer very blessed and very precious.

Time wore slowly on. Chatou was getting weaker and weaker, for the blood could not be stopped. I sat and watched anxiously with the parents. I remembered how our dear Lord had stilled anxious hearts by healing loved ones who were at death's door, as Chatou seemed to be. Would he not now hear Chatou's parents and me? While praying and watching, it became evident that Chatou would soon pass over the silent river. Our Lord saw fit to take the dear boy away. I shall never forget that scene. Not since coming to India have I seen such intense grief expressed by both man and woman as these two expressed. I tried to comfort them with the promise of our Lord and Master. They have not yet learned to know Him, so they could not fully understand. Boys and girls, will you not pray for Chatou's father and mother, that they may soon learn to know Jesus and be prepared to go to be with Him, when they die? Chatou was about six years old.



Barbara Arnold Likes the Little Goats

LITTLE SUNDRA

Sundra is a pupil in one of our village schools. Her name means "Beautiful." She is the only child in the home. The fact that they have no son is such a keen disappointment to her parents that they dress her in boys' clothes.

Sundra is now about nine years of age. After two or three years she will be married. Then she will lay aside her boys' clothes and dress like a woman.

Sundra lives near the schoolhouse where she attends. Her parents are friendly toward the mission and are among the few who think it worth while for girls to learn to read and write.

B. Mary Royer.

Dahanu, India.



Dear Little Sundra

VICTRESS

Sadie J. Miller

By my name you will think me a fortunate child, and in many ways I am fortunate, but for some reasons I have also had a hard path to travel, even though I am only six years old!

I was born in a small village not far from Vali, where the Christian people live. Before I was old enough to know what a mother's love is, my mother died. I had but one sister and no brothers. Being so small father thought I would not live anyway, so he gave me to the missionaries and they took me to the Widows' Home at Jalalpor, where children are kept who are too small to enter the orphanage or boarding school. My sister was not allowed to go with me, much as she wanted to go.

After a few months my father died. Then my sister was given to father's sister. The missionaries wanted her also, for she is a dear girl, but aunt would not give her up for two reasons. First, such a girl is a good nurse for aunt's babies, and second, aunt and her husband, not yet being far enough removed from

the heathen and wretched custom of child marriage, looked forward to getting money for her when they would sell her to some family whose son would become her husband.

How would you children, you little girls, like to be treated this way? I am glad I have escaped child marriage, for here, as among all Christians, children's marriage is greatly deplored and looked down upon. Then, too, here I will have the advantages



Just Like They Do in America

Daniel and Helen Stover and Barbara Arnold in the sandpile.



Little Miss Frances Holsopple and Her Favorite Method of Travel

of education which are given to girls as well as boys in Christian circles.

Besides, in Christian circles a girl is allowed to have her own choice as to whom, when and where she marries, which is the road to happy marriages and ideal homes; that is, if a girl is wise in her choice.

But even with these blessed advantages I have known girls to make such unwise choices for

marriage that they have seen nothing but misery all their life. Still we very seldom see the unhappiness in Christianity, to the extent it is almost everywhere apparent in non-Christian communities.

In Hinduism, you know, widows are not allowed to remarry. So when a man loses his wife, be he old or young, there is no choice for a wife for him except among little girls, some even as small as I am, because you see all girls are married, and that as children.

My people, the Bhils, do not follow this strict custom. Of course, Bhils are not

Hindus, but aborigines. In Bhilism a man may not like his wife, and takes another unto himself, sometimes casting out the old one and mistreating her if he retains her. This you know, with two wives, causes much quarreling and a very unhappy home, if indeed it can be called a home.

I have an old uncle, who, because he never had a son, took a second wife and mistreated the first one very much. The worst of it all was he had been a Christian for some years. Of course, by virtue of his deed he put himself out of the church, and even today stands in open condemnation by the church. However, he is repenting, they say, and desires very much to be back in the church. He has surely made a hard road for himself.

These are deep subjects for little girls like me to discuss, but in my country even little girls are very knowing. Sad experiences have come to many of us under ten years of age, and we appear to missionaries like little old women.

My sister was sold some two years ago, to a family about eight miles from aunt's home. She is only ten now, and the boy to whom they have tied her is only eight or nine. She lives with him part of the time, that is, she has become servant to his mother, under whose tyrannical hand she will never know what real joy and happiness are. I wish there was some way I could snatch her from such a life. I thank the Lord daily for having spared me from it. And I thank you for allowing me such a big space to tell these things. You may hear from me again as time goes on.



Ring Around the Rosy, at Bulsar



Some Glimpses of China

First column from the top:

Edna Pearl Vaniman, aged 2 years. Not unhappy but frowning at the sun. Carol Ernest Vaniman, age 9 months, with his first nurse, Rebecca Wampler.

The Little Bride and Groom. Article on next page.

Hsieh Hsiao Mei, an orphan schoolboy, herding the foreigners' goats.

Second Column:

Chinese Schoolboys running a race, Pao Ting Fu.

Eight Ping Ting Schoolboys eating cooked millet, using chopsticks.

Edna and Carol at Play.



SOME OF THE SUFFERINGS OF CHILDHOOD IN CHINA

Fred J. Wampler, M. D.

If at birth a Chinese child has prominent gums, or if it does not take its mother's milk as vigorously as its people think it ought, it is said to have horse teeth. To cure this they use a needle. The needle is about two or three inches long, and is pushed into the flesh about the mouth and nose. In one case that came to my notice five punctures had been made about the mouth and three on the forehead. The needle is used for other troubles, too. In

dysentery a longer needle is thrust into the abdomen just below the breast-bone. The direction of the needle is important in all these cases. If it is pushed upward, it acts as a tonic; if downward, it acts as a laxative.

If children are weakly and parents fear that they may not grow to manhood or womanhood, one or more of the following methods likely will be used: A coal of fire will be laid on the crown of the head and

a deep wound burned, or a part of one of the little fingers will be cut off, or holes will be bored in the ear, or a part of one of the ears severed. One explanation of these treatments is that by maiming the children in this way the evil spirit will think them of little value and therefore will let them live. Where a number of boys in one family have died, the next baby boy will likely be given a girl's name—often a slave girl's name—to fool the spirit. Thus thinking it is a slave girl, the demon will not want it.

If the baby is a girl one more trial is to come to it. When she reaches four or five years of age she must have her feet bound. This is done by pressing all the smaller toes in under the sole of the foot and holding them there by a tight bandage. This bandage is made tighter and tighter, and often the bones of the foot are broken or very bad ulcers produced, and then the suffering is intense. This process of binding goes on for more than a year, and judging from cries we can hear from neighboring yards, there can be few painless hours during this time.



The Kindergarten Children with Their Christmas Presents, Ping Ting Hsien

A YOUNG BRIDE AND GROOM

Susie Vaniman

A little more than a year ago a dear little baby girl came into one of our Chinese Christian's homes to gladden the hearts of her parents. But the poor mother was not strong and died after a few weeks. The father was poor, having sold nearly all of his belongings to supply the needs of the family while he cared for his sick wife and could earn no money.

At the mother's death, the mission hired a woman to care for and nurse the baby for

one year. At the end of that time, it was suggested to the father that now, since he was earning money again, he might be able to hire a nurse for his little girl. The father seemed just a little burdened about it at first, but after a time he came around, cheerfully saying that it was all right; he had made arrangements for her.

In the meantime he had talked to another one of our Christians, the father of a little three-year-old boy. They had arranged that

the little girl should be taken into the home of this little boy to be nursed and cared for by his mother until such a time as it would be fitting for them to be married. This seems rather strange to us, but it is not so bad from the Chinese point of view. Here they will grow up together as brother and sister in the home and will probably be more congenial in their married life than two people who have never been permitted to see each other.

If we ask the little boy if he has a wife he very proudly says he has. However, the fathers of these children are Christians, and we hope to have both the boy and the girl in our schools several years before they are really married, so that we may help them to have a real home, a Christian home, where love shall rule. There are so few such in this part of China.

The subjects of this sketch may be seen in the picture on page 80.



The Liao School Children and Their Schoolhouse



Five of the Liao Children

Esther Bright Leland Brubaker
 Rolland Flory
 Chester Flory Edythe Brubaker



Out for a Ramble with Their Teacher. Chinese Temple in the Background



At Play

A LETTER FROM ESTHER TO HER COUSINS OF THE VISITOR FAMILY

Dear Little Readers of the Missionary Visitor:

I wish that you would come with me on a trip over the mountains of Shansi, China.

We will not go in fast steam cars, or in automobiles over good roads, with everything arranged for our convenience. No, we will travel much as the people do in Palestine. Take your choice now—what will you have, horse, camels, donkey, mule, litter, or sedan chair? I guess you will want to travel the way I do when I go from here to Ping Ting.

When you reach the station at Ping Ting, I will be there to meet you with the sedan chairs. Two persons cannot ride in the same chair, because they would be too heavy for the men to carry, so we will go in separate chairs.

You must sit very still so that the carriers can keep you balanced. You will get very tired and cramped, but soon you will be among friends who will welcome you, so never mind.

When we reach Ping Ting I have something else to tell you. Now the Chinese at the inns that we will stop at are too poor to furnish the things that the hotels do at home. So each person must have a cot, bedding enough to keep comfortable, and a cheerful heart, ready to make the best of everything. The food we will furnish together. Next we must decide who will like riding donkeys best and who will like the litters. The Chinese litter looks much like a gypsy wagon at home, except that instead of being on wheels it is slung between two mules. It swings slowly back and forth, and some people do not like it because it makes them seasick.

Now we are ready to start. At noon we stop at a dirty little inn for dinner. We turn our animals over to the innkeepers. The food that must be heated we give to the Chinese helpers who are with us. Then we go into the house, spread our blankets on the kang (Chinese brick bed), and rest until our dinner is ready. While we wait I must warn you of some of the things that often happen to us on the journey, and so I will tell you of some interesting incidents.



Esther Bright, With Master Calvin in His Tiger Suit

Did you notice that before we spread our blankets on the kang we put a piece of oiled cloth on it? We did that because of the lice and bugs that abound on them. I hope you do not carry any along with you. We do sometimes.

At one time, while my mama was riding across the river, her donkey fell and she became so dizzy that a Chinese helper had to carry her across.

At another time Sister Brubaker's litter tipped over and fell from the mules' backs down on the snowy mountain side, for it was winter then. The people inside felt very frightened—afraid that the back mule would kick them, but it didn't.

Now it is time to move on. At night we sleep in another dirty inn. We cannot travel after dark, both because we are tired and then the roads are too dangerous and narrow in some places. Here we put up our cots and spread them with our bedding, and after drinking something hot, we re-

Continued on Page 89)

FROM LELAND TO HIS VISITOR COUSINS

Dear Little Readers of the
Missionary Visitor:

How would you like to visit a Chinese school? Glance at that building ahead. But that is only a temple! Yes, Chinese children often study in temples. What a noise! That is only the pupils saying their lessons out loud. But there are no girls studying. Chinese girls and boys do not study together. Most Chinese girls do not go to school at all.

See that boy go up to the teacher. Now he is going to recite. He gives his book to the teacher and faces the wall. Then he says his lesson. They also say or memorize their lesson. Why does not the teacher look at the book? Because he has memorized the lesson himself. They do not have desks, but use a little table with one drawer in it, and they sit on the bare brick floor. You see they do not have pencils or slates. Their pens are something like a paint brush. They have such queer books. The lines go up and down and they begin at the right-hand side. A sentence begins at the top of the page and they read from top to bottom. Why are several places empty? Well, a Chinese pupil is very irregular in attendance. If a fair or theatre is in town he does not come to school, but attends the theatre or fair.

Now school is dismissed for dinner and we will go down the street a short distance till we come to quite a different school. Here my playmates and I study. What a little building! Yes, it is only seventeen and one-half feet long and twelve and one-half feet wide. Let us go inside. It is not so nice as a schoolhouse at home. Our blackboards are very small. They are like what some people use in their homes. We have a floor covered with Chinese matting, and we have a Chinese stove. The desks are not like yours. They are something like your



Chester and Rolland Flory at Play in Their Court
Behind Chester is the greenhouse, beside it the cave and beyond the cave the chicken house. A homelike appearance indeed.

teacher's desk, only smaller. They were taken from a pattern of an American teacher's desk.

We are following the Indiana State course of study. There are only four grades and five children. So our school is not very big, though we like it just the same. Rolland Flory is a little kindergarten boy. Edythe Brubaker and Chester Flory are in first grade. Esther Bright is in sixth grade, and I am in fifth.

One Friday afternoon we had school on the banks of the river that flows by this town. There we found representations of a number of land forms that we were looking for. One interesting thing we saw was some hemp, rotting in small pools of water to make rope.

Which school that you have visited do you like best? I have only been to two schools, but I like this one very well.

Leland C. Brubaker.

SOME FACTS ABOUT CHINESE BOYS AND GIRLS

They eat millet, rice and vegetables.
They drink hot water instead of cold.
They sleep on brick kang instead of beds.



Calvin Likes to Feed the Sheep

In winter their homes are warmed by a fire under the brick kang.

They do not have heating stoves.

They have paper instead of glass windows. Their clothes are made of coarse blue cloth.

In winter they wear clothes padded with cotton.

Their costumes are much alike, consisting of a pair of trousers and a coat.

They wear cloth shoes and muslin socks.

In general, girls do not learn to read.

In school they all study aloud.

The boys and girls do not go to the same school.

Most of them do not know what a bath is nor the use of a handkerchief.

When little P'ang T'i came to our girls' school and saw the water being prepared for her first bath, she said, "I won't get into that river." Today she enjoys her bath as much as anyone.

When Hsiao Chiang was given her first

bath, another little girl remarked, "Why, she washes out white, doesn't she!"

IN CHINA

T'eng (tongue) is pain.

Ai (eye) is love.

T'ou (toe) is head.

Shu (shoe) is a book, a comb or a tree.

Leng (lung) is cold.

Kou (go) is dog.

Pi (bee) is a pencil.

Hsi (she) is to wash.

Nao (now) is brains.

Pai (buy) is white.

Hei (hay) is black.

Mi (me) is honey.

Mei (may) is beautiful.

Hou (hoe) is thick.

K'u (coo) is to cry.

Hsin' (shin) is heart.

"In China, your 'shin''s your heart.

Your 'toe''s your head,

And when children cry they 'coo.'"

S. V.



Master Frantz Harlan Crumpacker on His Grandfather's Farm in Idaho. We Suspect the Pup Is in Training



Sleep, Peacefully Sleep
Graves of Cathryn and Little Mary Bright at Liao Chou

RESTING

Minnie F. Bright

Sleep, my darlings, sleep—
The day has slipped away,
And playtime now is o'er,
So sleep and rest, I pray.
Sleep, my darlings, sleep—
Your stories have been told,
Books and toys are laid away,
Angels will you enfold.
Sleep, my babies, sleep—
I've heard your lisping prayers,

And cuddled you awhile—
Now sleep and rest from cares.
Sleep, my darlings, sleep—
We've had a happy day,
We'll soon come to join your rest,
So sleep and rest, I pray.
Sleep, my darlings, sleep—
The sun again will shine,
Together we shall be again,
O babes, that still are mine.

—Mama.

CHINA NOTES FOR DECEMBER

Winnie E. Cripe

THESE are indeed critical days for the new republic. The constitution and laws for the country have, up to this time, been only tentative. During this month an official body has been busy on a permanent constitution. Requests have been pouring in from various parts regarding items of interest to the people, perhaps foremost of which has been with regard to religious rights. There is a very strong pressure for a state religion, and that it be Confucianism. Among those to decide the question is a Christian man who stands strongly opposed to inserting the clause demanding worship of Confucius, but he says that as

long as the stack of requests for it was twice as high as that against it, he was powerless. This word was circulated through the country, and soon many petitions against any state religion were on their way to the capitol. It would be encouraging to you to know how earnestly our Christians prayed and labored in behalf of freedom of worship, that they might not be forbidden to continue in what they now know is the only true religion. Several petitions and a list of names were sent in, as also were petitions from various missions throughout China. We have not yet had any returns, but it is to be hoped that this

land will not be enthralled again in heathendom from which she is just emerging.



In the early part of the month Dr. and Sister Brubaker and Sister Hutchison spent a couple of days at Yu She Hsien. More than a hundred patients were treated, a number of homes visited, and preaching done at the little chapel. The work seems encouraging at this out-station, so recently opened, and we look for good results. The rooms rented and some of the furniture were in use there by the American Board Mission before 1900, when both the native helper and the foreigner who made occasional visits from T'ai Ku Hsien were killed.



The school for our missionaries' children at Liao Chou is a busy little place. While there are but five children in attendance they have a real school, and we are glad for this privilege and joy in their little lives. Sister Shock is also in language study as she finds time outside of school work.

The Christmas season is again in the past, and it was truly a joyous time this year. The native Christians seemed to enter more into the real spirit of the day than ever before. They surprised us with their own offering for food and clothing for the poor. On Christmas morning the older pupils of both the Boys' and Girls' Schools at Liao Chou came to the chapel to get what had been arranged for various homes. It was pleasing to see them dart out into a biting, zero air, carrying gifts to homes far and near in and about the city. The programs and services at the schools and chapel were proof, too, that a few years has brought some to appreciate and love the Christ Who came to save them, and it almost seemed as if some of His light shone from their faces as they spoke of Him.



Brother and Sister Oberholtzer came in from Peking to spend a few days at Ping Ting Hsien, after which they return to the

(Continued on Page 96)

THE STUDENT VOLUNTEER

TRAVELING SECRETARY'S REPORT

Merlin G. Miller

THE United Student Volunteers opened the door to a more effective union when they decided to appoint one of their own number a traveling secretary to visit the Volunteer bands in our colleges. The purpose of the visit was to carry new ideas from one band to another, and to add, if possible, some new elements of enthusiasm, steadfastness, and stability to the work of each band. It was the privilege of the writer to visit all the bands, except those at Lordsburg College and at Berean Bible School. Lordsburg was visited recently by our vice-president, Bro. Roy Frantz, who expects also to visit the Berean Band during the present month and report later.

Here, at the beginning of this report, let me express my heartfelt gratitude for the open-heartedness with which each band welcomed your unworthy servant and for the help you gave me by your prayers; for the unmistakable evidences of deep love for

Christ and for lost souls which I found in every band and also for the way God protected and used me in this task. I am humbly thankful to Him Who is the Giver of every good and perfect gift.

At Daleville College, where most of the students are young, the Volunteer Band is small. The most encouraging sign for the future is this: A considerable number of the students are becoming deeply interested in the mission study class, which this year numbers about twenty-five.

The volunteers at Bridgewater College are mostly college men and women of settled purposes and far-reaching ideals. Their deputation work was characterized from the very beginning of the year by aggressive activity. A study of their plans for further preparation reveals a conviction that he will best serve the Lord who equips himself with the most thorough education.

Hebron Seminary is a small preparatory school in the needy District of Eastern Vir-

ginia. Hebron's volunteers are young and have many years of preparation before them. But they are learning two invaluable lessons: they are learning to serve by serving, and they are learning to pray by praying.

The Volunteer Band at Blue Ridge College has taken a new lease on life and a new place of influence in the student life this year. Those who are interested in missionary work find the volunteers ready to welcome them to their meetings. Over thirty are enrolled in mission study under Y. M. C. A. direction.

One-half of those who composed last year's active band at Elizabethtown College are not in school this year, most of the absent ones spending the year in earning money for further schooling. But those who remain bid fair to double or treble their number by spring. Their deep spirit of devotion and their successful Sunday-school work prove the genuineness of their consecration.

This autumn at Juniata College witnessed the division of the former Mission Band into two separate organizations: an organized mission study class with an enrollment of perhaps forty, and a Volunteer Band with a membership of twelve. One is struck by the fact that most of the volunteers are young ministers preparing for pastoral duties.

Manchester College is at the culmination of several years of growing missionary power and enthusiasm. Her Volunteer Band, if not the largest in our schools, is certainly the most influential organization within her college walls. This is said, not to flatter the Manchester volunteers, but to point out to the rest of us the possibility of actually transforming the dominant ideals, even of a large student-body, when those who have at heart the cause of Christ and the church unitedly labor and pray in faith to that end. One of the secrets of the success of this band is the constant activity in Christian service which is expected of every volunteer.

Bethany's Volunteer Band lost a considerable number of her members through the exodus of students to the colleges to complete literary courses. That over one-half of the students of this school should be actively dedicated to some special church work is but the normal thing in an institution of which the avowed purpose is to "thrust out laborers into the harvest"

which wastes ungarnered over Christ's field, the world.

The Volunteer Band at Mt. Morris College awakened to new life with the beginning of the school year. The new plan of taking missionary messages to churches near by has been paralleled by the renewed activity in every phase of Christian life among the students. Incidentally, Mt. Morris has more than twice as many volunteers now as she had at the close of school last spring.

The McPherson Volunteer Band is the center of the spirit of missionary enterprise which is getting a firm hold on many of the students of the college. The meetings of the band are well attended, and the missionary deputation work is being vigorously pushed with the coöperation of every church in the District. The presence of Brother and Sister Crumpacker at McPherson has served to crystallize in missionary matters some of the McPherson spirit of vigorous, optimistic activity.

Concerning the Volunteer Band at Lordsburg College, Bro. Frantz writes: "I found the volunteers quite active and enthusiastic. I believe that a hardy growth can be expected in the near future. The faculty of Lordsburg is heartily in favor of the Volunteer Band and its work." It might well be said that the coöperation and encouragement given to the Volunteer Bands by the faculties of the respective schools is one of the large assets of their work.

Further information concerning the condition of the various Volunteer Bands can be gleaned from the statistics regarding Volunteer Band membership to be found elsewhere in this Visitor. Observe, however, these two warnings: the figures gathered only in passing may not be absolutely accurate; charity must needs be exercised in comparing the figures for the various bands, remembering the statement of Paul, "They, measuring themselves by themselves, and comparing themselves with themselves, are without understanding."



PRESENT VOLUNTEER BAND MEMBERSHIP.

By referring to the statistics at the close of this article you will find that there were approximately 1,800 students in our colleges during the first part of the year. Of this

number probably 1,200 are members of the Church of the Brethren. Of the entire student bodies, 295 are active volunteers, definitely planning to devote their lives to definite Christian work. A few of these are members of other denominations. But of the 1,200 students who are of our own church, not fewer than 275, and likely more, are in school, getting an education, not for selfish pleasure, not for money making, but to serve the church. This should be convincing evidence of the value of the schools to the church.

The fact that so large a number of students have as their highest ambition to serve the church should be a prophecy that in the coming decade there will be a much larger number of men and women supported by the church to work for the salvation of souls. Here we are, 275 of us, ready to give freely our time, our energy, our hopes of home and home comforts, even our lives, for the sake of lost souls for whom Christ died. What will the church give? Will she give us her encouragement, her prayers, and sufficient of her God-given wealth to enable us to do the service we long to do for her and for her God?

Let it not be supposed that these figures represent the total number of volunteers. There are some of our number who, for financial or other reasons, are not in school for a time. Some are in other schools, such as medical college. Most of them could not be counted in these statistics. Besides this there are many who at one time were volunteers in school, but who are now out in the active service of the Master. These are the tested volunteers, who have proved their devotion by the life of actual sacrifice and abundant toil. And there are many such

true volunteers who never had an opportunity in the days of their youth to make such declarations of holy purposes as we have made.

Judging from these figures alone, one might imagine that there would soon be 106 men and women ready to sail for India or China. But some of us may never get to go, on account of poor health or some other disqualification, and very few of us expect to be ready to go within the next year or two. A comparison of the figures reveals that barely one-half of all the volunteers have yet completed their preparatory courses; about the same proportion holds with the foreign volunteers. Of the 106, only thirteen expect to graduate from college this spring. Of these thirteen, ten plan to continue their education with a biblical course, one with a university course, and two with medical courses; none expect to be ready to sail to the field this year.



A LETTER FROM ESTHER TO HER COUSINS OF THE VISITOR FAMILY

(Continued from Page 83)

fire. At times the room becomes full of coal gas from the fire in the kang; then we strip off pieces of paper from the windows to let the gas out. The Chinese windows are made of paper instead of glass. To open it one would just strip off the paper.

After this adventurous day you may think we will reach Liao in a few hours, but you are mistaken, for we must spend one or two more days like this before we arrive there. But do not be sorry that you have come when I tell you this, for at Liao you will receive a warm welcome.

Esther Bright.

VOLUNTEER BAND MEMBERSHIP

As Reported to the Traveling Secretary, Autumn, 1916

| | Total No. Students in School | Volunteers | | | Sex | | Classification | | | Total |
|-------------------------|------------------------------------|------------|-------|-------|-----------|-----|----------------|---------------------|--------------|-------|
| | | Active | For. | Gen. | Associate | Men | Women | College and Academy | Prep'tory or | |
| 1. Daleville, | 100 | 5 | ..... | ..... | ..... | 3 | 2 | 3 | 2 | 5 |
| 2. Bridgewater, | 176 | 4 | 5 | ..... | 2 | 5 | 6 | 10 | 1 | 11 |
| 3. Hebron, | 34 | 2 | 12 | ..... | ..... | 4 | 10 | 2 | 12 | 14 |
| 4. Blue Ridge, | 130 | ..... | 6 | ..... | 0 | 8 | 7 | 7 | 8 | 15 |
| 5. Elizabethtown, | 100 | 7 | 7 | ..... | ..... | 8 | 6 | 5 | 9 | 14 |
| 6. Juniata, | 250 | 1 | 8 | ..... | 3 | 8 | 4 | 8 | 4 | 12 |
| 7. Manchester, | 312 | 37 | 47 | ..... | 3 | 44 | 43 | 47 | 40 | 87 |
| 8. Bethany, | 140 | 30 | 54 | ..... | 3 | 33 | 54 | 30 | 57 | 87 |
| 9. Mt. Morris, | 189 | 10 | 16 | ..... | 6 | 18 | 14 | 23 | 9 | 32 |
| 10. McPherson, | 319 | 10 | 22 | ..... | 4 | 15 | 21 | 20 | 16 | 36 |
| 11. Lordsburg, | 70 | 5 | 7 | ..... | ..... | 4 | 8 | 9 | 3 | 12 |
| Total, | 1820 | 106 | 189 | ..... | 30 | 150 | 175 | 164 | 161 | 325 |

* Approximate figures only.

WEEKLY PRAYER HOUR

Roy Frantz

March 11-17.—BULSAR, INDIA.

This is our oldest mission station, started in 1895. It is the only one working in this territory. Our missionary force consists of: Brother and Sister Ross—building construction and teaching. Doctors Cottrell—medical work. Brother and Sister Blough—Bible school and evangelistic. Ida C. Shumaker—girls' school and women. H. P. Garner and wife, A. T. Hoffert, Goldie Swartz, Jennie Mohler, language study.

Pray for each one of these, individually, especially if you know them personally.

Our force here seems large, but hardly adequate to bring the Gospel to the 90,000 people in this county.

Pray that the large corps of native Christians being trained here in the Bible school and other departments may be fitted to carry forward the work most efficiently.

Remember the hospital buildings which are so much needed. Some have been erected but a better equipment is very necessary.

March 18-24.—JALALPOR, INDIA.

The work here is in charge of Brother and Sister Emmert.

Pray for this large county, which has so few Christians within its borders.

Remember the village schools, which aim at Christianity through an education. These schools are led by natives, who sometimes are subject to cruel persecution. Much good work is being done among the fishermen within this territory, especially in an educational way. Thank the Lord for these many open doors.

March 25-31.—UMALLA, INDIA.

Our lieutenants in charge here are Brother and Sister Arnold, and Brother Holsopple. At one time this station had to be closed, but now it is open and doing a splendid work. Considerable land is owned by the mission, and this forms a large farm colony for the Christians. Farming and industrial work are very important phases of the training given.

Pray for Brother and Sister Arnold, who are somewhat strange to the work at

this place, having recently been in language study.

Remember Bro. Holsopple, who is now separated from his companion on account of her health. Pray that she may speedily be restored to him and the work.

Pray for the teachers of the schools among the natives and for the children who attend.

April 1-7.—PROSPECTIVE FIELDS.

Our missionaries in China are eagerly looking forward to the time when they can fully equip the stations which they have, but they also are anxious to reach the half million or more yet neighbors to them. Three large towns are especially inducive for a Christian conquest.

In India, the opportunity is ripe for American missionaries to take over many of the English stations which are being neglected. Also, there are whole villages which have begged for Christian teachers to come and show them the true way, in Christ Jesus. The opportunities for teachers in village schools are always open.

For those on the fields, these prospects are large enough. Let us lend our utmost assistance to make these places profitable so that the Lord's name may be glorified.

April 8-14.—OUR GENERAL MISSION BOARD.

We pray for the missionary in his work; we think of the churches and their work; we remember the volunteers in their preparation for service; but when do we find time to intercede for the General Mission Board, which has direct or indirect charge of all this? Surely, they have responsibilities which merit our most ardent prayers. Let us this week remember them in their respective offices.

The members of the board are as follows:

D. L. Miller, life advisory member.

H. C. Early, president.

J. J. Yoder.

Galen B. Royer, secretary-treasurer

Otho Winger, vice-president.

A. P. Blough.

FINANCIAL REPORT

CORRECTION

In the January Visitor under India Orphanage the \$20.00 credited to Mrs. R. J. Mishler, North-eastern Ohio, should have been credited to the Springfield Aid Society instead.

During January the General Mission Board sent out 168,881 pages of tracts.

The following amounts have been donated to the Board's funds for mission work during the month of January:

WORLD-WIDE

Indiana—\$558.06.

Northern District, Congregations.
Bethany, \$50.50; Rock Run, \$14.45;
Walnut, \$7.72; Yellow Creek, \$10.07;
Cedar Lake, \$9.47, 92 21
Sunday-school.
Rock Run, 18 96

Individuals.
Alfred and Anna Haines, Middlebury,
\$50; Nora M. Shively, \$10; Elizabeth Hay,
\$5; Christ Stouder, \$5; Etta Ohme, \$10;
Annetta Johnson, \$2.50; Melvin D. Neff,
\$10; Beulah Manahan, \$5; Sam'l E.
Good, \$1; Dan'l B. Hardman, \$2; Elias
Fashbaugh, \$9; Fern Grosh, \$1.30; C.
Walter Warstler (marriage notice), 50
cents; J. H. Fike (marriage notice), 50
cents; John Bollinger, \$5; Mary Lam-
madee, \$2.50; A Brother, \$10, 129 30
Middle District, Congregation.
Eel River, 19 48

Sunday-school.
Loon Creek, 32 78
Manchester Prayer Meeting, 10 00
Manchester Bible Institute, 148 27
Class No. 8, Salamonie, 12 11

Individuals.
David Eikenberry, \$2; Leroy Graft, \$5;
J. D. Rife, \$1.20; John M. Hoover, \$1.25;
Odds P. Clingenpeel, \$2; B. F. France,
\$22; James Himelick, \$2.50; Elizabeth
Kintner, \$4; Emma J. Reiff, \$5.25; John
H. Cupp, \$1; John E. Miller, 50 cents,
Southern District, Congregation. 46 70

Mt. Pleasant, 5 11
Sunday-school.
Mt. Pleasant, 10 89

Individuals.
Marthetta Kitch, \$2.05; Henry Acker,
\$1; W. H. Friend, 20 cents; Chas. El-
lenberger, \$1; Flora A. Benham, \$25;
John Herr, \$3, 32 25

Pennsylvania—\$424.98.

Western District, Congregation.
Manor, 1 00
Sunday-school.
Summit, Brothers' Valley, 12 33

Individuals.
S. C. Johnson, \$35; S. J. Miller, \$6;
Amanda Roddy, \$10; Alice A. Roddy, \$5;
J. W. Rummel, \$2; H. L. Griffith, \$8;
Linda Griffith, \$5; Cora Christner, 70
cents; R. T. Hull (marriage notice), 50
cents; Sarah A. Johnson, \$1; Rachel
Fox, 50 cents; Individual Manor, \$10;
A sister, Middle Creek, \$6.44, 90 14
Middle District, Sunday-school.
Point, Dunnings Creek, 5 00
Clover Creek Mission Society, 10 00

Individuals.
J. N. Cogan, \$3.50; Aaron Teeter, \$2;
Thos. Harden and Family, \$1; Sister J.
C. Miller, \$2; John Snoberger, \$3; D.
G. Snyder, \$2; Isaac Replogle, \$1.20;
Rachel Rhodes, \$1; S. N. Brumbaugh,
\$1; Jas. C. Wineland, \$1; Annie E.
Miller, \$5, 22 70
Eastern District, Congregations.
Hatfield, \$42.96; West Green Tree,
\$42.87; White Oak, \$23.32; Norristown,
\$17.49; Conestoga, \$16.31, 142 95
Sunday-school.
Ridgely, 6 76

Individuals.

Sam'l H. Hertzler, \$10; Cassie Yoder,
\$1; S. Francis Harner, \$1.20; A. H.
Longenecker, \$5; Abram Fackler, \$1;
A sister, \$1, 19 20
Southern District, Congregation.
Lost Creek, 30 00

Individuals.
J. J. Oller, \$30; M. O. Myers, \$7; Sol-
omon Strawser, \$6.30; Alice K. Trim-
mer, \$5; C. W. Reichard, \$3; Helen
Price, \$2.50; John Sprenkel, \$1; Char-
lotte Sprenkel, \$1; Edward Sprenkel,
\$1; Julia Sprenkel, \$1; Charles Sprenkel,
\$5; G. W. Harlacher, \$1.50; Barbara
Leiter, \$1; Mrs. J. H. Potter, 90 cents;
Ross D. Murphy, 87 cents, 67 07
Southeastern District, Sunday-school.
Coventry, 15 83

Individuals.
Sarah Booz, \$1; Wm. F. Young, \$1, ... 2 00

Canada—\$308.30.

Western District, Congregation.
Irricana, 20 00
Individuals.

Louisa Shaw, \$2.90; B. Protzman,
\$2.40; Jesse Cox and wife, \$5; Carey C.
Deeter, \$5; A brother, \$148; J. D. Reish
and wife, \$125, 288 30

Ohio—\$291.42.

Northwestern District, Congregation.
Pleasant View, 31 00
Individuals.

Claude G. Vore and wife, \$3; John
Hane, \$2.90; F. A. Sellers, \$3; L. E.
Kauffman, \$1.20; A sister, Lick Creek,
\$1, 11 10

Northeastern District, Congregations.
Mohican, \$8.60; Zion Hill, \$1, 9 60
Sunday-schools.

Freeburg, \$67; Science Hill, Free-
burg, \$36.70, 103 70
Aid Society.

Owl Creek, 10 00
Individuals.

Mr. and Mrs. Ray Helser, \$25; Isaac
Brumbaugh, \$10; Isaac Olinger, \$5; Geo.
Hartsough, \$5; Mrs. D. B. Grubb, \$5;
Rena Heestand, \$1.65; Vesta Sanor, 65
cents; Individuals, 75 cents; Mrs. Jack-
son Bechtel, \$1.60; Amanda Troxel, \$1;
Ethel Hauenstein, 10 cents; Sadie Moher-
man, \$1; J. J. Nittrauer, 50 cents; S. J.
Esterly, \$1, 58 25

Southern District.
Primary Class, Pleasant Valley, 60
Proceeds of one load of corn, a sis-
ter, Bradford, 29 47

Individuals.
Jas. K. Shroyer and wife, \$20; J. A.
Miller, \$4.80; J. C. Brenner, \$1.20; Mrs.
D. M. Boyer, \$2.60; Van B. Wright
(marriage notice), 50 cents; Jacob P.
Getz, \$5; W. H. Folkert, \$1.20; Jesse K.
Brumbaugh, \$1.20; W. C. Teeter, \$1.20,
..... 37 70

Iowa—\$157.15.

Northern District, Individuals.
Sam'l Beghly, \$10; Jacob Lichty,
\$6; Henry Sheller, \$5; W. C. Kimmel,
\$5; Susanna Burd, \$5; Uriah S. Blough,
\$4; Bertha M. Rubie, \$1; J. H. Grady,
Sr., \$2.65; Julia A. Gilbert, \$1; L. M.
Eby, \$2.50; Conrad Messer, \$2.50; Louise
Messer, \$2.50; Hanna C. Messer, \$1; T. L.
Kimmel, \$2; J. S. Hershberger, \$1.50; D.
Warren Shock (marriage notice), 50 cents
Middle District, Congregations.

Coon River, \$24.25; Garrison, \$10, 34 25
Individuals.

J. B. Spurgeon, \$25; Joseph Newcomer,
Iowa River, \$25; Frank Rhodes, \$10;
Lydia Ommen, \$1; An individual, \$2, ... 63 00
Southern District, Sunday-schools.

North English, \$4.25; Franklin, \$2, ... 6 25

| | | | |
|---|---------|---|---------|
| Christian Workers, Salem, | \$ 1 50 | \$3.50, | \$ 8 50 |
| Illinois—\$152.00. | | Middle District, Congregations, | |
| Northern District, Congregations. | | Beaver Creek, \$12; Brownsville, \$5.50; | |
| Mt. Morris, \$85.77; Dixon, \$11, | 96 77 | Myersville, \$12.25, | 29 78 |
| Individuals. | | Individual. | |
| L. J. Gerdes, \$10; E. P. Trostle, \$5; | | John A. Myers, | 65 |
| Isaac and Sarah Rothrock, \$3.38; Ira | | Eastern District, Sunday-school. | |
| P. Eby, \$5; A. L. Moat, \$1.20; P. H. | | Westminster, Meadow Branch, | 7 84 |
| Graybill, \$1.20; Mrs. J. G. Royer, \$1; | | Individuals. | |
| I. R. Beery (marriage notice), 50 cents; | | Annie R. Stoner, \$15; John D. Roop, | |
| P. R. Keltner (marriage notice), 50 | 27 78 | \$3; Christian Krabill, Dela., \$10; Amos | |
| cents, | | Wampler, \$1; W. H. Swam, \$1; Wm. E. | |
| Southern District, Congregation. | | Gosnell, \$2.95; S. E. Engler, \$1, | 33 95 |
| Blue Ridge, | 9 00 | Washington—\$68.50. | |
| Individuals. | | Congregations. | |
| Mr. and Mrs. J. H. Brubaker, \$5.20; | | East Wenatchee, \$25; Sunnyside, \$4.70, | 29 70 |
| James Wirt, \$5; Hannah M. Wirt, \$5; | | Individuals. | |
| Florence Seymour, \$2.60; Mary A. Brubaker, 65 cents, | 18 45 | Macdonalds, \$25; Sarah Roper, \$10; | |
| Michigan—\$113.30. | | W. H. Tigner (marriage notice), 50 | |
| Congregation. | | cents; Lena Metcalf, Mt. Hope, 50 cents; | |
| New Haven, | 30 00 | Individuals, Mt. Hope, \$1.70; Individuals, | |
| Individuals. | | Sunny Slope, \$1.10, | 38 80 |
| Sam'l and Lizzie Studebaker, per D. | | Kansas—\$161.59. | |
| E. Hilsamer, \$60; Geo. Stivers, \$1.50; | | Northwestern District, Individuals. | |
| J. C. Harrison, \$2.40; Mrs. Will Rowen, | | Mary R. Moler, \$1; Cora Jackson, \$1; | 2 50 |
| \$1; Perry McKimmy, \$2.40; Ralph E. | | J. R. Garber (marriage notice), 50 cents, | |
| Cortright, \$4; Jos. J. Robison, \$2; F. | 83 30 | Northeastern District, Individuals. | |
| E. Strohm, \$5; Individual, \$5, | | J. W. Moser, \$50; Howard Button, \$25; | |
| Idaho—\$112.50. | | C. W. Larsen, \$5.20; F. E. McCune and | 85 20 |
| Congregations. | | wife, \$4; Mary A. Steele, \$1, | |
| Boise Valley, \$103; Winchester, \$4.25, | 107 25 | Southwestern District, Congregation. | |
| Individuals. | | Larned, South Side, | 22 00 |
| M. M. Custer, \$2.25; L. Clanin, \$2; | | Christian Workers. | |
| Mrs. W. P. Gross, \$1, | 5 25 | Pleasant View, | 1 89 |
| Virginia—\$102.78. | | Individual. | |
| First District, Sunday-school. | | J. D. Yoder, Monitor, | 50 00 |
| Pleasant View, Chestnut Grove, W. | | Missouri—\$46.65. | |
| Va., | 25 00 | Northern District, Individual. | |
| Individuals. | | Mrs. J. S. Bowman, | 1 40 |
| Pauline Nolley, \$10; C. W. Mauzy and | | Middle District, Individuals. | |
| family, W. Va., \$4.25; Wm. Metzler, W. | | E. M. Mohler, \$14; A. Wampler, \$10; O. | |
| Va., \$1; Alice Harman, \$1, | 16 25 | Perry Hoover, \$6; Wm. H. Wagner, | |
| Second District, Individuals. | | \$2.50; Nannie C. Wagner, \$2.50; D. H. | 37 25 |
| John T. Wright, \$1; J. S. Wright, | | Baker, \$2; Mary M. Cox, 25 cents, | |
| 50 cents; Caricofe Sisters, 50 cents; S. | | Southern District, Individuals. | |
| T. Glick, \$1; Aaron S. Ringgold, \$1; | | Two Sisters, | 8 00 |
| Barbara V. Ringgold, 25 cents; Benj. F. | | Nebraska—\$45.00. | |
| Miller, 25 cents; Sam'l L. Huffman, \$1.20; | | Individuals. | |
| Jacob H. Cline, \$1; Lethe A. Liskey, | | Frank and Esther Musselman, \$25; P. | |
| \$1.20; J. L. Driver, \$1; Nannie O. Hum- | | A. Nickey and wife, \$10; L. Hoffert, \$4; | 45 00 |
| bert, 50 cents; Sam'l Garber, \$3; Nannie | | Susana Smith, \$1; M. M. Kline, \$5, | |
| J. Miller, 40 cents; E. D. Kendig, \$1; | | California—\$36.33. | |
| Bettie E. Caricofe, 50 cents; Mattie V. | | Northern California, Sunday-school. | |
| Caricofe, 50 cents; John D. Huddle, 28 | | Live Oak, | 2 33 |
| cents; S. A. Garber, \$1; Mrs. P. J. | | Individuals. | |
| Craun, 50 cents; S. T. Glick, \$1; S. Frank | 20 03 | W. C. Lehman, \$6; J. S. Kamerer, \$1; | |
| Cox, 50 cents; Susan J. Ritchie, \$2, | | P. S. & E. A. Hartman, \$1.50; T. N. | |
| Northern District, Congregation. | | Beckner, \$2.60; Sarah J. Beckner, \$1; | |
| Powells Fort, | 2 00 | J. Harman Stover (marriage notice), 50 | |
| Sunday-school. | | cents, | 12 60 |
| Cedar Grove, Flat Rock, | 5 00 | Southern District, Congregation. | |
| Individuals. | | Covina, | 3 40 |
| Mollie V. Aleshire, \$2; Phebe E. Stultz, | | Individuals. | |
| \$1; D. R. Miller, 26 cents; J. M. Lam, | | Magdalena Myers, \$5; Mary M. Hep- | |
| \$1; J. R. Kindig (marriage notice), 50 | | ner, \$5; Edmund Forney, \$3; Josephine | |
| cents; Mrs. J. G. Kline, \$1; D. S. Neff, | 9 76 | Knee, \$3; Mrs. M. Q. Calvert, \$1; J. | 18 00 |
| \$1.50; Dan'l M. Good, \$2.50, | | Scott Snively, \$1, | |
| Eastern District, Congregation. | | Oregon—\$18.77. | |
| Nokesville, | 20 19 | Congregation. | |
| Individuals. | | Talent, | 4 00 |
| Elizabeth Harley, \$1.50; E. E. Blough, | | Individuals. | |
| \$1; Geo. W. Shaffer, \$2, | 4 50 | Brother and Sister M. R. Caslow, \$10; | |
| West Virginia—\$80.89. | | A. E. Troyer, \$2; Conrad Fitz, \$2.50; | |
| First District, Congregations. | | Sam'l Stump, 27 cents, | 14 77 |
| Harnes Run, \$25.79; Knobley, \$2.80; | | Tennessee—\$18.15. | |
| Old Furnace, \$6, | 34 59 | Congregation. | |
| Individuals. | | Mountain Valley, | 13 65 |
| Catherine Harper, \$13.25; R. E. Reed, | | Individuals. | |
| \$7.05; S. M. Annon, \$1; M. W. Reed, \$1; | | Selina J. Pence, \$3.50; J. R. Satter- | |
| H. W. Schell, \$6.50; A brother and sis- | 38 80 | field, \$1, | 4 50 |
| ter, Beaver Run, \$10, | | Oklahoma—\$15.50. | |
| Second District, Individuals. | | Congregation. | |
| E. Lodge Ross, \$6; J. F. Ross, \$1.50, | 7 50 | Washita, | 14 00 |
| Maryland—\$80.72. | | Individual. | |
| Western District, Individuals. | | Ella Garst, | 1 50 |
| John A. Merrill, \$5; Stella Mosser, | | | |

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| North Dakota—\$8.10. | |
| Sunday-school. | |
| Pleasant Hill, | \$ 5 10 |
| Individuals. | |
| Ira Morter, \$1; Thos. Allan (marriage notice), 50 cents; D. F. Landis, \$1.50, ... | 3 00 |
| Colorado—\$7.02. | |
| Northeastern District, Congregation. | |
| Bethany, | 3 52 |
| Jeannette Barnhart, | 1 50 |
| Southeastern District, Individual. | |
| Mary E. Haney, | 2 00 |
| Delaware—\$5.00. | |
| Individuals. | |
| David Hochstedler and wife, \$3; Ben- jah Hostedler, \$1; A brother and sister, \$1, | 5 00 |
| New Mexico—\$5.00. | |
| Individuals. | |
| Otis and Louisa Weimer, | 5 00 |
| North Carolina—\$3.00. | |
| Congregation. | |
| Brummetts Creek, | 3 00 |
| Louisiana—\$1.20. | |
| Individual. | |
| W. B. Woodard, | 1 20 |
| Massachusetts—\$1.00. | |
| Individual. | |
| Mabel A. Taylor, | 1 00 |
| Florida—\$1.00. | |
| Individual. | |
| John M. Lutz, | 1 00 |
| Wisconsin—\$1.00. | |
| Individual. | |
| Mrs. Alpha Braithwaite, | 1 00 |
| Montana—\$1.00. | |
| Individual. | |
| J. S. Geiser (marriage notices), | 1 00 |
| Arizona—\$0.50. | |
| Individual. | |
| Rachel E. Gillett (marriage notice), .. | 50 |
| Texas—\$0.50. | |
| Individual. | |
| Mary Hanna, | 50 |
| Minnesota—\$0.50. | |
| Individual. | |
| Chas. C. Cripe (marriage notice), ... | 50 |
| Unknown—\$0.80. | 80 |
| Total for the month, | \$ 2,828 21 |
| Previously received, | 38,684 48 |
| For the year so far, | \$41,512 69 |

INDIA MISSION

| | |
|---|-------|
| California—\$109.25. | |
| Northern District, Congregations. | |
| Raisin City, \$23.62; Fresno, \$20.67; Reedley, \$18.75; Live Oak, \$6.50; Elk Creek, \$5; Rio Linda, \$4.01, | 78 55 |
| Southern District, Congregations. | |
| Los Angeles, \$21.22; Tropic, \$9.48, ... | 30 70 |
| Indiana—\$15.24. | |
| Northern District, Congregation. | |
| Nappanee, | 9 00 |
| Middle District. | |
| Huntington County, Christian Work- ers, | 6 24 |
| Missouri—\$8.75. | |
| Northern District, Congregation. | |
| Plattsburg, | 6 25 |
| Sunbeam Class, Walnut Grove, Platts- burg, | 2 50 |
| Maryland—\$7.00. | |
| Western District, Individual. | |
| Mary E. Arnold, | 6 00 |
| Eastern District, Individual. | |
| Fannie S. Molesworth, | 1 00 |

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| Illinois—\$5.00. | |
| Northern District, Individual. | |
| Margaret R. Williams, | \$ 5 00 |
| Kansas—\$5.00. | |
| Southwestern District, Individual. | |
| J. D. Yoder, Monitor, | 5 00 |
| Ohio—\$4.76. | |
| Northwestern District. | |
| Class No. 1, Hickory Grove, Silver Creek, | 4 76 |
| Total for the month, | \$ 155 00 |
| Previously received, | 818 42 |
| For the year so far, | \$ 973 42 |

INDIA ORPHANAGE

| | |
|---|----------|
| Pennsylvania—\$199.50. | |
| Western District, Sunday-school. | |
| Pike, Middle Creek, | \$ 20 00 |
| Aid Society. | |
| Meyersdale, | 20 00 |
| Truth Seekers, O. A. B. Class, Elk Lick, | 5 00 |
| Individuals. | |
| A. J. Miller, \$22; Individual, Manor, \$25, | 47 00 |
| Eastern District, Congregation. | |
| Lititz, | 40 00 |
| Sunday-school. | |
| Mechanic Grove, | 20 00 |
| Christian Workers. | |
| Norristown, | 2 50 |
| Missionary Workers, Midway, | 20 00 |
| Southeastern District, Sunday-school. | |
| Green Tree, | 25 00 |
| Illinois—\$89.00. | |
| Northern District, Individuals. | |
| Kate Boyer, Yellow Creek, \$52; Lizzie Studebaker, \$20, | 72 00 |
| Southern District, Sunday-school. | |
| Centennial, | 5 00 |
| Aid Society. | |
| Centennial, | 5 00 |
| Willing Workers, Allison Prairie, ... | 7 00 |
| Nebraska—\$80.00. | |
| Sunday-school. | |
| Beatrice, | 20 00 |
| Classes. | |
| No. 8, Kearney, \$30; "I'll Try" Class, Afton, \$5, | 35 00 |
| Individuals. | |
| Frank and Esther Musselman, | 25 00 |
| Ohio—\$76.57. | |
| Northwestern District, Sunday-school. | |
| Pleasant View, | 7 50 |
| Christian Workers. | |
| Sugar Creek, | 9 07 |
| Northeastern District, Sunday-schools. | |
| Sugar Creek, \$15; Freeburg, \$20, | 35 00 |
| Southern District, Sunday-school. | |
| Pittsburg, | 20 00 |
| Individual. | |
| Katie Riley, | 5 00 |
| Kansas—\$46.63. | |
| Southwestern District, Sunday-school. | |
| Conway Springs, | 6 63 |
| Individual. | |
| J. D. Yoder, Monitor, | 20 00 |
| Northeastern Dist., Christian Workers. | |
| Kansas City, | 20 00 |
| Indiana—\$35.97. | |
| Northern District. | |
| Elite Class, Elkhart City, | 6 45 |
| Middle District, Classes. | |
| Primary, Loon Creek, \$9.45; Two Classes, Salamonie, \$5.07, | 14 52 |
| Aid Society. | |
| Manchester, | 10 00 |
| Individual. | |
| Mrs. Owen Murphy, | 5 00 |
| Virginia—\$32.00. | |
| Second District, Congregation. | |
| Bridgewater, | 32 00 |

Minnesota—\$30.00.

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|--|----------|
| Sunday-school. | |
| Worthington, | \$ 20 00 |
| Willing Workers' Class, Worthington, | 10 00 |

Michigan—\$16.00.

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|------------------------------------|-------|
| Sunday-schools. | |
| Crystal, \$8; Sunfield, \$8, | 16 00 |

Florida—\$5.00.

| | |
|-------------------|------|
| Congregation. | |
| Santa Rosa, | 5 00 |

Iowa—\$5.00.

| | |
|-----------------------------------|------|
| Southern District, Sunday-school. | |
| South Keokuk, | 5 00 |

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|----------------------------|-----------|
| Total for the month, | \$ 615 67 |
| Previously received, | 2,044 44 |

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|----------------------------|-------------|
| For the year so far, | \$ 2,660 11 |
|----------------------------|-------------|

INDIA BOARDING SCHOOL**Indiana—\$72.05.**

| | |
|---|----------|
| Northern District, Sunday-schools. | |
| Cedar Creek, \$17.50; Baugo, \$10, | \$ 27 50 |
| Middle District, Classes. | |

| | |
|--|-------|
| Anti-Can't, Salamonie, \$25; Y. M. Class, Salamonie, \$7.55; Sister Crull's Class, Huntington, \$12, | 44 55 |
|--|-------|

Colorado—\$50.00.

| | |
|---------------------------------------|-------|
| Northeastern District, Sunday-school. | |
| Sterling, | 50 00 |

California—\$18.30.

| | |
|----------------------------------|-------|
| Northern District, Congregation. | |
| Oak Grove, | 18 30 |

Pennsylvania—\$8.05.

| | |
|-------------------------------|------|
| Western District, Individual. | |
| Wilbur J. Habecker, | 1 00 |

Middle District.

| | |
|--------------------------------|------|
| Junior Girls, Woodbury, | 5 00 |
| Primary Class, Woodbury, | 2 05 |

Oregon—\$5.00.

| | |
|---------------------|------|
| Individual. | |
| Brother Buck, | 5 00 |

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|----------------------------|-----------|
| Total for the month, | \$ 153 40 |
| Previously received, | 1,023 45 |

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|----------------------------|-------------|
| For the year so far, | \$ 1,176 85 |
|----------------------------|-------------|

INDIA HOSPITAL**Pennsylvania—\$19.73.**

| | |
|---|----------|
| Western District. | |
| Mrs. M. S. Peck's Class, Summit, Brothers Valley, | \$ 14 73 |

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|-------------------------------|------|
| Middle District, Individuals. | |
| John S. Baker and wife, | 5 00 |

Illinois—\$6.00.

| | |
|----------------------------------|------|
| Northern District, Congregation. | |
| Dixon, | 6 00 |

Virginia—\$5.00.

| | |
|---------------------------------------|------|
| First District. | |
| Mrs. Layman's Class, Cloverdale, | 5 00 |

Indiana—\$5.00.

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|---------------------------------------|------|
| Southern District, Christian Workers. | |
| Pyrmont, | 5 00 |

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|----------------------------|----------|
| Total for the month, | \$ 35 73 |
| Previously received, | 344 99 |

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|----------------------------|-----------|
| For the year so far, | \$ 380 72 |
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QUINTER MEMORIAL HOSPITAL—INDIA**Pennsylvania—\$135.00.**

| | |
|---|----------|
| Western District, Aid Societies. | |
| Scalp Level, \$50; Uniontown, \$25, ... | \$ 75 00 |

| | |
|--------------------------|------|
| Individual. | |
| Katie Hershberger, | 5 00 |

| | |
|-------------------------------|-------|
| Middle District, Aid Society. | |
| Huntingdon, | 55 00 |

Iowa—\$90.56.

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|-------------------------------|-------|
| Middle District, Aid Society. | |
| Dallas Center, | 50 00 |

| | |
|---------------------------------------|-------|
| Nellie Myers Class, Panther Creek, .. | 40 56 |
|---------------------------------------|-------|

Indiana—\$53.05.

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|--|---------|
| Northern District, Christian Workers. | |
| Second South Bend, \$4.53; Turkey Creek, \$1.60, | \$ 6 13 |
| Aid Societies. | |

| | |
|---|-------|
| New Salem, \$17.50; Middlebury, \$10, ... | 27 50 |
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|------------------------------------|-------|
| Southern District, Aid Society. | |
| Southern District Societies, | 15 00 |

| | |
|--------------------|------|
| Christian Workers. | |
| Anderson, | 4 42 |

Nebraska—\$33.43.

| | |
|-----------------------|-------|
| Sunday-school. | |
| South Beatrice, | 17 43 |
| Aid Societies. | |

| | |
|---|-------|
| South Beatrice, \$10; Beatrice, \$6, | 16 00 |
|---|-------|

Ohio—\$29.00.

| | |
|------------------------------------|------|
| Northwestern District, Individual. | |
| Sister Sponseller, | 3 00 |

| | |
|---------------------------------------|-------|
| Northeastern District, Sunday-school. | |
| Sugar Creek, | 25 00 |

| | |
|--------------------------------|------|
| Southern District, Individual. | |
| Sara Bigler, | 1 00 |

Michigan—\$25.00.

| | |
|-------------------------|-------|
| Aid Society. | |
| Woodland Village, | 25 00 |

Missouri—\$13.00.

| | |
|---------------------------------|-------|
| Northern District, Aid Society. | |
| Dorcas, Rockingham, | 10 00 |

| | |
|----------------------------|------|
| Individual. | |
| Mary P. Ellenberger, | 3 00 |

Colorado—\$10.00.

| | |
|-------------------------------------|-------|
| Southeastern District, Aid Society. | |
| McClave, | 10 00 |

Maryland—\$10.00.

| | |
|-------------------------------|------|
| Middle District, Aid Society. | |
| Pleasant View, | 5 00 |

| | |
|--------------------------------|------|
| Eastern District, Aid Society. | |
| New Windsor, Pipe Creek, | 5 00 |

Idaho—\$6.50.

| | |
|------------------|------|
| Congregation. | |
| Fruitland, | 6 50 |

Kansas—\$5.75.

| | |
|--------------------------------------|------|
| Northeastern District, Congregation. | |
| Olathe, | 5 75 |

| | |
|----------------------------|-----------|
| Total for the month, | \$ 411 29 |
| Previously received, | 1,174 49 |

| | |
|----------------------------|-------------|
| For the year so far, | \$ 1,585 78 |
|----------------------------|-------------|

DAHANU HOSPITAL—INDIA**Nebraska—\$75.00.**

| | |
|--|----------|
| Individuals. | |
| P. A. Nickey and wife, \$50; Frank and Esther Musselman, \$25, | \$ 75 00 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 75 00 |
|----------------------------|----------|

| | |
|----------------------------|----------|
| For the year so far, | \$ 75 00 |
|----------------------------|----------|

CHINA MISSION**Pennsylvania—\$83.71.**

| | |
|---|---------|
| Middle District, Classes. | |
| No. 1, Bethel, Yellow Creek, 73 cents; No. 2, Bethel, Yellow Creek, 57 cents; No. 3, Bethel, Yellow Creek, \$1.41, | \$ 2 71 |

| | |
|---------------------------------|-------|
| Eastern District, Congregation. | |
| Elizabethtown, | 86 00 |

Virginia—\$46.72.

| | |
|-------------------------------|-------|
| First District, Congregation. | |
| Daleville, | 23 94 |

| | |
|--------------------------------|-------|
| Second District, Congregation. | |
| Bridgewater, | 12 52 |

| | |
|----------------------------------|-------|
| Northern District, Congregation. | |
| Greenmount, | 10 26 |

Maryland—\$33.71.

| | |
|---------------------------------|-------|
| Eastern District, Congregation. | |
| Pipe Creek, | 33 71 |

Ohio—\$25.00.

| | |
|---------------------------------------|-------|
| Northeastern District, Sunday-school. | |
| Wooster, | 25 00 |

| | | |
|---|----|----------|
| Illinois—\$20.21. | | |
| Northern District, Congregations. | | |
| La Place, \$10; Mt. Morris, \$1, | \$ | 14 00 |
| Southern District, Congregation. | | |
| Cerro Gordo, | | 6 21 |
| Kansas—\$11.00. | | |
| Southwestern District, Individuals. | | |
| J. D. Yoder, Monitor, \$5; Mrs. I. C. Vaniman, \$5, | | 10 00 |
| Southeastern District, Individual. | | |
| M. E. Stair, | | 1 00 |
| South Carolina—\$5.00. | | |
| Individual. | | |
| S. P. Jones, | | 5 00 |
| California—\$3.00. | | |
| Southern District, Individuals. | | |
| A. A. Neher and wife, | | 3 00 |
| Total for the month, | \$ | 233 35 |
| Previously received, | | 1,336 78 |
| For the year so far, | \$ | 1,570 13 |

CHINA ORPHANAGE

| | | |
|--|----|----------|
| Indiana—\$83.27. | | |
| Northern District, Sunday-school. | | |
| Walnut, | \$ | 22 00 |
| Aid Society. | | |
| West Goshen, | | 22 00 |
| Class No. 4, Elkhart Valley, | | 25 00 |
| Middle District. | | |
| South Whitley China Mission Band, .. | | 11 00 |
| Southern District, Congregation. | | |
| Rossville, | | 3 27 |
| Ohio—\$51.50. | | |
| Northwestern District, Congregation. | | |
| Lima, | | 22 00 |
| Sunday-school. | | |
| Pleasant View, | | 7 50 |
| Southern District, Individual. | | |
| Mrs. Harvey Mote, | | 22 00 |
| Pennsylvania—\$45.50. | | |
| Western District, Christian Workers. | | |
| Scalp Level, | | 11 00 |
| Individual. | | |
| A. J. Miller, | | 22 00 |
| Eastern District, Christian Workers. | | |
| Ephrata, \$10; Norristown, \$2.50, ... | | 12 50 |
| Nebraska—\$25.00. | | |
| Individuals. | | |
| Frank and Esther Muesselman, | | 25 00 |
| Kansas—\$22.46. | | |
| Southwestern District, Individual. | | |
| J. D. Yoder, Monitor, | | 20 00 |
| Southeastern District, Sunday-school. | | |
| Independence, | | 2 46 |
| Missouri—\$22.00. | | |
| Middle District, Christian Workers. | | |
| Mound, | | 22 00 |
| California—\$6.00. | | |
| Southern District. | | |
| Beginners Class, Inglewood, | | 6 00 |
| Oregon—\$5.00. | | |
| Sunday-school. | | |
| Evergreen, Myrtle Point, | | 5 00 |
| Total for the month, | \$ | 260 73 |
| Previously received, | | 1,097 36 |
| For the year so far, | \$ | 1,358 09 |

CHINA HOSPITAL

| | | |
|--|----|-------|
| Illinois—\$48.69. | | |
| Northern District, Congregation. | | |
| Dixon, | \$ | 6 00 |
| Aid Society. | | |
| Hastings Street, Chicago, | | 2 50 |
| Classes. | | |
| Two Classes, Mt. Morris, \$20.19; Mustard Seed Class, Milledgeville, \$20, | | 40 19 |

| | | |
|---|----|--------|
| Canada—\$45.00. | | |
| Western District, Individuals. | | |
| A sister and family, | \$ | 45 00 |
| Pennsylvania—\$15.00. | | |
| Middle District, Individuals. | | |
| Jno. S. Baker and wife, | | 5 00 |
| Eastern District, Sunday-school. | | |
| Freystown, Little Swatara, | | 10 00 |
| Washington—\$12.00. | | |
| Cheerful Workers' Class, Sunnyslope, | | |
| 12 00 | | |
| Maryland—\$5.00. | | |
| Middle District, Aid Society. | | |
| Pleasant View, | | 5 00 |
| Virginia—\$5.00. | | |
| Northern District. | | |
| Willing Workers, Newdale, Unity, ... | | 5 00 |
| Ohio—\$3.00. | | |
| Southern District. | | |
| Young Ladies' Class, Lower Miami, .. | | 3 00 |
| Indiana—\$1.50. | | |
| Middle District, Individuals. | | |
| Katie Holsinger, Upper Deer Creek, \$1; Vase Holsinger, Upper Deer Creek, 50 cents, | | 1 50 |
| Total for the month, | \$ | 135 19 |
| Previously received, | | 648 87 |
| For the year so far, | \$ | 784 06 |

CHINA BOYS' SCHOOL

| | | |
|----------------------------------|----|--------|
| Indiana—\$13.52. | | |
| Southern District. | | |
| I'll Try Class, Rossville, | \$ | 13 52 |
| Illinois—\$2.50. | | |
| Northern District, Aid Society. | | |
| Hastings Street, Chicago, | | 2 50 |
| Pennsylvania—\$1.00. | | |
| Western District, Individual. | | |
| Wilbur J. Habecker, | | 1 00 |
| Total for the month, | \$ | 17 02 |
| Previously received, | | 104 80 |
| For the year so far, | \$ | 121 82 |

CHINA GIRLS' SCHOOL

| | | |
|-------------------------------------|----|--------|
| Kansas—\$11.30. | | |
| Southwestern District. | | |
| Golden Rule Class, Monitor, | \$ | 11 30 |
| Indiana—\$5.22. | | |
| Southern District. | | |
| Faithful Gleaners, Rossville, | | 5 22 |
| Pennsylvania—\$5.00. | | |
| Western District, Aid Society. | | |
| Jacobs Creek, | | 5 00 |
| California—\$0.65. | | |
| Southern District. | | |
| Third Year Primary, Covina, | | 65 |
| Total for the month, | \$ | 22 17 |
| Previously received, | | 122 70 |
| For the year so far, | \$ | 144 87 |

PING TING HSIEN HOSPITAL—CHINA

| | | |
|--|----|----------|
| Virginia—\$398.34. | | |
| Northern District, Individuals. | | |
| I. W. Miller and wife, \$30; Maggie Beery, \$5; Melrose Sunday-school, \$5; D. R. Miller, \$100; J. W. Myers, \$100; Virgil Miller, \$25; E. M. Wampler, \$33.34; Annie R. Wampler, \$100, | | 398 34 |
| Kansas—\$5.00. | | |
| Southeastern District, Christian Workers. | | |
| Fredonia, | | 5 00 |
| Total for the month, | \$ | 403 34 |
| Previously received, | | 1,272 54 |
| For the year so far, | | 1,675 88 |

HIEL HAMILTON HOSPITAL—CHINA

| | |
|-----------------------------------|-------------|
| Indiana—\$9.67. | |
| Northern District, Sunday-school. | |
| Oak Grove, North Liberty, | \$ 6 67 |
| Middle District, Individual. | |
| Scott Clark, | 3 00 |
| Total for the month, | 9 67 |
| Previously received, | 1,243 26 |
| For the year so far, | \$ 1,252 93 |

SWEDEN CHURCHHOUSE

| | |
|-------------------------------|---------|
| Pennsylvania—\$5.00. | |
| Middle District, Individuals. | |
| John S. Baker and wife, | \$ 5 00 |
| Total for the month, | 5 00 |
| Previously received, | 11 00 |
| For the year so far, | 16 00 |

SWEDEN MISSION

| | |
|---------------------------------|----------|
| California—\$0.40. | |
| Southern District, Individuals. | |
| Ralph and Beulah Hastie, | 40 |
| Total for the month, | \$ 40 |
| Previously received, | 57 60 |
| For the year so far, | \$ 58 00 |

DENMARK MISSION

| | |
|---------------------------------|-------|
| California—\$0.40. | |
| Southern District, Individuals. | |
| Mrs. Hastie and Ruth, | \$ 40 |
| Total for the month, | 40 |
| Previously received, | 48 25 |
| For the year so far, | 48 65 |

CHURCH EXTENSION

| | |
|-------------------------------|----------|
| Maryland—\$1.00. | |
| Eastern District, Individual. | |
| W. H. Swam, | \$ 1 00 |
| Total for the month, | 1 00 |
| Previously received, | 31 90 |
| For the year so far, | \$ 32 90 |

BELGIAN RELIEF

| | |
|-------------------------------|----------|
| Canada—\$21.50. | |
| Western District, Individual. | |
| E. Frantz, | \$ 21 50 |
| Total for the month, | 21 50 |
| Previously received, | 23 50 |
| For the year so far, | \$ 45 00 |

ITALIAN MISSION—BROOKLYN

| | |
|---------------------------------------|----------|
| Canada—\$25.00. | |
| Western District. | |
| E. R. M., | \$ 25 00 |
| Pennsylvania—\$11.00. | |
| Western District. | |
| Class No. 2, Berlin, | 10 00 |
| Southern District, Individual. | |
| Mrs. C. H. Balsbaugh, | 1 00 |
| Nebraska—\$10.00. | |
| Individuals. | |
| P. A. Nickey and wife, | 10 00 |
| Ohio—\$6.00. | |
| Northeastern District, Sunday-school. | |
| Zion Hill, | 5 00 |
| Individual. | |
| C. W. Martin, | 1 00 |
| Maryland—\$5.00. | |
| Middle District, Aid Society. | |
| Pleasant View, | 5 00 |

Indiana—\$5.00.

| | |
|--------------------------------|-----------|
| Middle District, Aid Society. | |
| Peru, | \$ 5 00 |
| Illinois—\$1.60. | |
| Southern District, Individual. | |
| Emma Carstensen, | 1 60 |
| Total for the month, | \$ 63 60 |
| Previously received, | 675 29 |
| For the year so far, | \$ 738 89 |

ARMENIAN AND SYRIAN RELIEF

| | |
|---|-------------|
| Maryland—\$70.00. | |
| Middle District, Congregation. | |
| Pleasant View, | \$ 70 00 |
| Illinois—\$49.00. | |
| Northern District, Sunday-school. | |
| Franklin Grove, | 49 00 |
| Pennsylvania—\$29.30. | |
| Western District, Classes. | |
| No. 6, Berlin, \$1; No. 4, Berlin, \$2, | 3 00 |
| Eastern District, Congregation. | |
| Tulpehocken, | 26 30 |
| Iowa—\$25.00. | |
| Middle District, Individual. | |
| Joseph Newcomer, Iowa River, | 25 00 |
| Colorado—\$7.38. | |
| Western District, Congregation. | |
| First Grand Valley, | \$ 7 38 |
| California—\$6.30. | |
| Southern District, Congregation. | |
| Tropico, | 6 30 |
| North Dakota—\$5.11. | |
| Sunday-school. | |
| York, | 5 11 |
| Indiana—\$5.00. | |
| Northern District, Aid Society. | |
| Pleasant Valley, | 5 00 |
| Virginia—\$4.14. | |
| Eastern District, Congregation. | |
| Nokesville, | 4 14 |
| Nebraska—\$4.00. | |
| Individual. | |
| Sister B. S. Kindig, | 4 00 |
| Kansas—\$1.25. | |
| Northeastern District, Congregation. | |
| Ozawkie, | 1 25 |
| Total for the month, | \$ 206 48 |
| Previously received, | 1,594 97 |
| For the year so far, | \$ 1,801 45 |

**CHINA NOTES FOR DECEMBER**

(Continued from Page 87)

language school for a few more months of study.



There has been serious illness in both stations during the past couple of weeks. Our doctors called upon each other for assistance, but neither could leave at the time called for. Later, however, Dr. Wampler came to Liao for a brief stay and counsel, then hastened back to those who were needing him. Sisters Vaniman and Flory are much improved at this writing.

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| | |
|--|-------------------------------------|
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|-----------------------|------------------------------------|
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|---------------------------|---------------------------------|
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| Graybill, J. F., | Friisgatan No. 2, Malmö, Sweden |
| Graybill, Alice M., | Friisgatan No. 2, Malmö, Sweden |

| China. | |
|--|--|
| Blough, Anna V., | Ping Ting Hsien, Shansi, China |
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| Bright, Minnie, | Liao Chou, Shansi, China |
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| Brubaker, Cora M., | Liao Chou, Shansi, China |
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| Crumpacker, Anna N. (on furlough), | McPherson, Kans. |
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| Flory, Lizzie N., | Liao Chou, Shansi, China |
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| Metzger, Minerva, | Ping Ting Hsien, Shansi, China |
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| Oberholtzer, Elizabeth W., | North China Language School, Peking, Chilli, China |
| Rider, Bessie M., | North China Language School, Peking, Chilli, China |
| Senger, Nettie M., | North China Language School, Peking, Chilli, China |
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| Vaniman, Susie C., | Ping Ting Hsien, Shansi, China |
| Wampler, Dr. Fred J., | Ping Ting Hsien, Shansi, China |
| Wampler, Rebecca S., | Ping Ting Hsien, Shansi, China |

| India. | |
|--|---|
| Arnold, S. Ira, | Post, Umalla, via Anklesvar, India |
| Arnold, Elizabeth, | Post, Umalla, via Anklesvar, India |
| Blough, J. M., | Bulsar, Surat Dist., India |
| Blough, Anna Z., | Bulsar, Surat Dist., India |
| Cottrell, Dr. A. Raymond, | Bulsar, Surat Dist., India |
| Cottrell, Dr. Laura M., | Bulsar, Surat Dist., India |
| Ebey, Adam (on furlough), | North Manchester, Indiana |
| Ebey, Alice K. (on furlough), | North Manchester, Indiana |
| Emmert, Jesse B., | Jalalpor, Surat Dist., India |
| Emmert, Gertrude R., | Jalalpor, Surat Dist., India |
| Eby, Anna M., | Dahanu, Thana Dist., India |
| Garner, H. P., | Bulsar, Surat Dist., India |
| Garner, Kathryn B., | Bulsar, Surat Dist., India |
| Himmelsbaugh, Ida (on furlough), | McPherson Hospital, McPherson, Kansas. |
| Hoffert, A. T., | Jalalpor, Surat Dist., India |
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| Holsopple, Kathryn R. (on furlough), | Elgin, Ill. |
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| Kaylor, Rosa, | Vada, Thana Dist., India |
| Lichty, Daniel J., | Dahanu, Thana Dist., India |
| Lichty, Nora A., | Dahanu, Thana Dist., India |
| Long, I. S., | Vyara, Surat Dist., India |
| Long, Effie V., | Vyara, Surat Dist., India |
| Miller, Eliza B., | Bulsar, Surat Dist., India |
| Miller, Sadie J., | Vyara, Surat Dist., India |
| Mohler, Jennie, | Bulsar, Surat Dist., India |
| Nickey, Dr. Barbara M., | Dahanu, Thana Dist., India |
| Pittenger, J. M., | Ahwa, Dangs Forest, via Bilimora, India |
| Pittenger, Florence B., | Ahwa, Dangs Forest, via Bilimora, India |
| Powell, Josephine, | Vada, Thana Dist., India |
| Royer, B. Mary, | Dahanu, Thana Dist., India |
| Ross, A. W., | Bulsar, Surat Dist., India |
| Ross, Mrs. A. W., | Bulsar, Surat Dist., India |
| Shumaker, Ida C., | Bulsar, Surat Dist., India |
| Stover, W. B., | Anklesvar, India |
| Stover, Mary E., | Anklesvar, India |
| Swartz, Goldie, | Bulsar, Surat Dist., India |
| Widdowson, S. Olive, | Anklesvar, India |
| Ziegler, Kathryn, | Anklesvar, India |

One Million Dollars Security



THESE are days of much speculation. Expensive living, things once that luxuries now being counted necessities add to the strain of "breaking even" at the end of the year. This strain prompts many to take hold of enterprises which promise large returns, but which in reality offer no real security. For a short time they receive a good income, then **SUDDENLY AWAKEN** to the fact that the concern entrusted with their savings has failed and they have lost all. All over the Brotherhood are widows who trusted just such investments and today are dependents: there are brethren old and unable to produce, who, having lost all, must live off the charities of the Church. Now **THOSE THUS TRUSTED** were by no means dishonest, nor did they intend to fail. But is it not wise to know thoroughly the character of the enterprise and not depend simply upon the "honesty," and "good intentions" of those who are to manage our investments?

Before letting **YOUR** money go it is best to ask ***What is There Behind the Project?***

The General Mission Board under its Annuity Plan has provided:

- | | |
|---|---|
| <p>1. That you get a good income during your life time.</p> <p>2. That you have made distribution of your property according to your wishes and know it is done that way.</p> | <p>3. That you have avoided contesting wills, paying heavy inheritance tax.</p> <p>4. That your money works for the Lord after you have received your reward.</p> |
|---|---|

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THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN
IN
CHRIST

He Is Risen

The angel said unto the women, Fear not ye: for I know that ye seek Jesus, Which hath been crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples, 'He is risen from the dead. . . . And they departed quickly from the tomb with fear and great joy, and ran to bring His disciples word.

—Matthew—

55108 MILLER, J. W. F. V
MAR BRIDGELWATER,
1918 VA.



The Missionary Visitor

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CHURCH OF THE BRETHREN

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Contents for April, 1917

| | |
|---|-----|
| EDITORIALS, | 97 |
| ESSAYS,— | |
| A Few Impressions of China, By I. E. Oberholtzer, | 99 |
| Christmas in India, By Effie V. Long, | 102 |
| Children in India: The Impressions of a New Missionary, By A. T. Haller, | 105 |
| Wrestling in Prayer, | 109 |
| The Way India Does It, By Several Missionaries, | 107 |
| Echoes of the Country School, By Various Writers, | 109 |
| The Boarding School, By Native Workers, | 111 |
| John Grove Royer, By the Editor, | 112 |
| China Notes for January, By Emma Horning, | 113 |
| How God Reaches Our Feelings, By M. M. Eshelman, | 114 |
| Weekly Prayer Hour, By Roy A. Frantz, | 120 |
| SWEPT IN BY THE TIDE, | 115 |
| THE STUDENT VOLUNTEER,— | |
| Suggestions for the Volunteer Band, By the Traveling Secretary, | 117 |
| Active and Associate Membership, By the Traveling Secretary, | 117 |
| The Faith Life, By Adra Boone, | 118 |
| Sparks from Indiana Convention of Student Volunteers, By Cora L. Hueston, | 118 |
| The Unkind Critic, By Blanche Bonsack, | 118 |
| THE LITTLE MISSIONARY,— | |
| The Johnny Family and What They Gave (Poem), By Wilbur D. Sauer, | 121 |
| The African Herdboys' Sweets, | 122 |
| FINANCIAL REPORT, | 124 |

The Missionary Visitor

Volume XIX

APRIL, 1917

Number 4

EDITORIALS

"He is risen!" Thus was the news so joyously broken to a world that thought it had lost its Savior. Sad-hearted, reminiscent, reverent, the women came to the tomb to perform the last service they could for the One Whom they had learned to love.



But He was not there. Only the grave clothes, the place where He had lain, the empty tomb, and the angel's message. Reverence was lost in wonder, reminiscence gave way to fear, and sadness was transformed into joy as they hastened to bring the disciples word.



Women were the first to receive the news because they thought to be the last to minister to His body. Faithful, trustful womanhood! Not only first at the empty tomb, but first to greet the Redeemer of the world. And first to worship Him. How characteristic of the abiding faith of woman-kind!



To those apostles who lived and talked face to face with the risen Savior the reality of the resurrection was no "story," as some would consider it at the present time. The charm of this greatest victory over death was to them a vital, reassuring, convincing fact.



They who had been weak, tired, dull, sleepy, doubting, denying folks, when the Lord was endeavoring to teach them the fundamental truths of His kingdom, through the effect of the resurrection, now became towers of faith in dependence upon God, pillars of strength in resisting evil, and firebrands in spreading the truth; active, unwarying, faithful unto death.



And then the parting message of the Savior on the mount! He had healed their sick;

He had broken the bread of life; He had fed the multitudes; He had conquered death. Upon such a foundation of accomplished work He stood and said, "Go ye into all the world and preach the gospel to every creature."



And then the Master went home; and the disciples went out into the world and told the story of His redeeming love. And those to whom they told the message told others, and these told others, and others told the story to strange peoples in the Northland and the message came through them to us.



How about the story of the resurrection at this Easter time, brother? Does it excite in your life any special throbbing desire to tell others the facts of the Risen Redeemer? Or have you accepted the facts of this great event in the commonplace, matter-of-fact way that you would some ordinary event? Is it simply the story of the resurrection, or is it the Old, Old Story of the resurrection? Let me tell you how you may know. By simply examining your own life to see if you have an insatiable longing to bear the good news to others. To those who lose this impulse we fear the resurrection has lost its charm.



We regret to learn from China that Dr. O. G. Brubaker has been suffering seriously from an attack of appendicitis. Dr. Wampler hastened from Ping Ting Hsien to care for him, and Dr. Hemingway was called from an adjoining mission. The last reports we have indicated that an immediate operation would not be necessary. The fact that no cablegram has reached us from China gives hope that he is improving in health.



Sisters Minerva Metzger and Winnie Cripe plan to sail from Kobe, Japan, on the

reads, "Save every penny you can and lend it to the government to help win this war. Help our men on the firing line by going without things and confining your spending to necessities. Cut off every luxury, and be sure that what you consider comforts are not really luxuries." Could we not consider our Master saying just such words as these to His disciples when He bade them go out into every heathen land and win spiritual victories over sin in His name? Likely this placard tells us why we do not win the world for Jesus. We are too prone

to consider luxuries as just "comforts." What could the Church of the Brethren not do if we had such a practiced slogan for missionary giving!



We all know the childhood prayer, "Now I lay me down to sleep." Pray it this way in the morning:

"Now I get me up to work,
I pray the Lord I may not shirk;
If I should die before tonight,
I pray my Lord the work's all right."

—The Gideon.

A FEW IMPRESSIONS OF CHINA

I. E. Oberholtzer

THE China of today is mysterious and fascinating. She is both relic and prophecy; an entertainment and an education; an uplift and a menace; a series of apparent inconsistencies and contradictions; the least understood nation of modern times.

Dr. Arthur H. Smith was giving no untimely advice, when, in addressing a body of newly-arrived missionaries, he said: "The new missionary should not be too free in using his tongue, pen or typewriter." It is not surprising that men of experience hesitate to give a comprehensive estimate of the Chinese people; or that books written by the same author at different periods are quite contradictory. A faithful statement of facts will often appear paradoxical to those unacquainted with Chinese characteristics. Hence the danger of speaking positively about "things Chinese," especially so, when newly arrived.

But "first impressions" we all have, and they are the ones that persist longest in our consciousness, be they correct or otherwise. In fact, they are the only impressions of China we now have "in stock." So while our stock is fresh and our inexperience assumed, we need offer no other apology for the writing of this paper. We will simply be doing what friends in America have asked us to do when they say: "Give us your 'first' impressions of China."

First of all, may we say that the Chinese of North China are a very different type from those found in South China and those whom we have first learned to know as

laundrymen. The American sees the Cantonese laborers, unwisely called coolies, who have migrated to the land of gold, and immediately concludes that all Chinese are of this class. Not all Chinese are laundrymen or of the coolie class by any means, without any reflection on his work or class. In fact, we often wonder how any good laundryman can come out of China. South China gives only a few toward this occupation and North China none at all. The Chinese of the south are traditionally an agricultural people and small in stature, while the hills and mountains of the north have produced a taller and more muscular figure. The type with whom we shall have to deal in Shansi are mountaineers of the sturdiest kind. And surprised we were to find such a handsome figure. He is as sturdy as the "Great Wall" he built two thousand years ago, and which still stands as an enduring monument to the superb energy of the most energetic people in the world. It is this type of sinew that today is pouring itself out in the most exhausting way in the struggle for a scanty living.

As we watch the coolie at his work, only one conclusion is possible—that the energy of these people is inexhaustible. It is not an unusual thing for an individual workman to continue a single task for eighteen hours, day after day. In the absence of carriages and good roads, a class of coolies have given themselves over to hire, either as chair-bearers or rickshaw men. (A rickshaw is a narrow cart drawn by a runner.) Several times have we had occasion to hire one of



Girls' School Swing and Teeter Board. Ping Ting Hsien

this latter class to take us twelve or more miles. They do it quite as quickly as we would be willing to have our horses go under the same conditions of road and weather. We have been told of a pioneer missionary who did much country preaching, who would travel fifty or more miles a day with the same coolie drawing him, and the same coolie returning the next morning to be hired over again to go the next fifty miles. This gives a vague idea of the physical fibre of these people.

Secondly, China is an altogether peaceful land and its people surprisingly civilized. Who of us has not had some vague conception that beyond the Pacific there was living a polyglot of yellow humanity, altogether degraded, superstitious and illiterate, barbarous and probably cannibal, pagan and decidedly heathen? True enough, the memory of the instances of the Boxer Rebellion of 1900 have augmented such conceptions. First of all, it is not to be concluded that the Chinese are generally educated. Only a small minority are able to read, but literacy is not necessarily to be educated. Less than three per cent of this great people may be said to be educated, even after Chinese ideals. The masses are woefully ignorant and superstitious. Even where mission schools are accessible, or where government schools have recently been estab-

lished, poverty and want demand that every child become a bread-winner from the very start.

As for the other characteristics, they are quite exaggerated and unfair. Never in the history of China has this been true, and never has it been less true than today. China is preëminently a peace-loving nation. Life is secure in this part of China. Were it not for the dogs which go to make up a large fraction of the population, it would be perfectly safe at any hour of the night to walk through the streets of this city of Peking with a population larger than that of Philadelphia, with a greater sense of security than in the heart of Chicago or New York, under the arc light and the protection of a vigilant police force. We even feel greater security of life and property than we did back in our own country town, where thefts are frequent, and robberies and murders not unknown.

Although illiterate and superstitious, the Chinese are enlightened and civilized. In the absence of a single piece of improved machinery, it is remarkable what they can do with a few crude and simple tools. And they seem to have been most skilful in times remote. They had reached their zenith when the Persians, Syrians and Jews were building in clay. The highest honors are to be paid to their ancestors, who built

in art, in architecture and in literature in such a manner that their works have lived for centuries. For two thousand years this great mystical nation of the East has been developing what many competent critics regard as a very high type of civilization, and evidences of it are about us at every hand. But they failed to progress. The great pity is that they have not had the Christian dynamic, the one great ethical and religious ideal, the Christ of the coming kingdom of God, to lead them onward through the struggle of the centuries.

Thirdly, China is in a state of flux, somewhat nervous, looking for the next new thing that may come along. But what to expect or where to look, they know not. A neighbor missionary, now on furlough, said sometime ago: "To say that China is waking up does not begin to express it; she is pacing the floor with growing pains." That is just it. Ever since the Boxer trouble and the Russo-Japanese war, China has been upon her feet. But it has been a painful nightmare. Like so many thousand beetles, vainly beating against some luring light, so is this vast people groping after new life.

To be sure, the foreigner is an uninvited guest in China. No one especially cares for his presence, yet no one objects to his staying. As for an American, he is "ding how," i. e., very good, everywhere, and has no trouble in securing a hearing, be it selling cigarettes or whiskey, or preaching the

religion that must ultimately save China. The distressing situation is that the masses do not discriminate, and will take the one offering greatest gain, with the weight of probability on the former. "America and the powers of Europe are great. We want to be great. Whatever they do is right and may be followed." Logic such as this is in the atmosphere about us. Hence it is not uncommon to see some ridiculous combinations during these days of transition. The young and aggressive Chinese are eager to take on a full paraphernalia of foreign dress, to say nothing of the choices and taste. Others of less flexible mind will have head and feet fitted with foreign styles, while the dress is decidedly native, and the cue streaming down the back the pride of his conservatism. What does it all mean? Is it not that these people have itching ears to hear some new thing, that a change has already set in, and that they are like the blind: they know not whence they came or whither they are going? Nor do they know the way. Just now, China needs what she does not have: not more cigarettes and tobacco, not more morphia and whiskey, not a polished and bolstered-up Confucianism. She needs a new Gospel, pure and unadulterated. Without it she will fall lower than she now is. Without Jesus Christ she will fall a helpless victim before the luring materialism of the West.

Lastly, China is a wasting harvest field.



Workmen on Our Liao Chou Mission Compound

Who of you has not heard those familiar words of our Master so often, that they cease to have any meaning? "The harvest truly is plenteous but the laborers few," was spoken to disciples. What was true then, in the small world in which Jesus moved, is even more true in this large and densely-populated China. There is a ripe harvest here without any one to gather it. It is bountiful and large as the Chinese Empire. What a distressing sight to behold! Or, think more concretely. Think of that hundred-acre farm of yours, its golden fields of grain ripe to harvest, yet not a man in sight to hire. Alone, you cannot harvest it. There is but one result: it is doomed to waste and decay. Then think of all the beautiful farms about you and the dilemma of their owners. And what distress, should the thousands of acres of your country go without any one willing to hire. It would be a national economic calamity, arousing the pity and sympathy of every one. This is the situation in China exactly. Figuratively speaking, the harvest of human souls here in China is as ripe as any field of ripening grain ever has been in America. Generally speaking, your harvests are never neglected for want of laborers to hire. Here the harvest is absolutely going to waste because the few missionaries already here cannot control the ready harvest. Or

let your harvest field be the unconverted about you, thus making the figure more easy for comparison. There may be a ripe harvest, but the church has workers not a few, sufficient to make the forces of darkness to crumble, were they all good workmen. At home it may be said that the matter is not so much an insufficiency of workers as too many indifferent and inefficient workers. You have a harvest, but you also have comparatively many to hire. In China there is even a greater harvest, with comparatively none to hire, be they good or poor workmen. China is a wasting harvest field!

Opportunity is written large all over the face of China. Somebody is responsible. Is it you? In those beautiful words of our Master, Jesus seemed to make the disciples responsible for the opportunity about them, for hardly had He stated the need, when He quickly tells them, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest," thus making the disciples responsible. These words have gone out to the ends of the earth to every generation. As Christ commanded His disciples, so He says to His church today: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into China."

Peking, China.

CHRISTMAS IN INDIA

Effie V. Long

Ahwa

On Christmas morning the bell rang early, calling all to the meeting room. Besides our Christians and school children, many of our non-Christian friends and neighbors came in. The exercises consisted of short speeches on the meaning of Christmas and our responsibility to those about us. There were Christmas songs by the school children. An offering of about \$2.50 was lifted for the poor Belgian children. Sweetmeats were distributed to the children and every one present was filled with the Christmas joy.

In the afternoon a man and his wife were baptized. They are of the highest class here, and their coming means much to

God's work. Later on, seven more were baptized. A Bible class was held through the week. A wedding was celebrated, and in all it was a most blessed season of refreshing for our small church here.

F. P.

Anklesvar

On Saturday before Christmas we had a dinner for the boys of the boarding school, about thirty-five in number; then they had their gifts, and by night all had scattered to their homes. After the gifts were distributed we had a suitable Christmas program. In the evening there was a dinner, served native style, for all the teachers and families, the missionaries eating with them. The children of the teachers were made

glad by gifts from the missionaries.

On Christmas day the teachers were in their own villages having Christmas with their little flocks in whatever way they chose. On the compound, at the main station, we had a Christmas service in the morning to celebrate the birth of our Lord.

K. Z.

Bulsar

We had a "white" Christmas at Bulsar, (but not snow). We lifted an offering for the Belgian children of \$13.75, including the railway people's offering. On Christmas morning a program was rendered by young and old. Sister Shumaker gave her children's class their treat on Thursday. Bro. Valji Kaka gave a dinner to all our Christians on Saturday before Christmas.

A. B.

Dahanu

On Sunday afternoon there was a service, at which short messages were given by both native brethren and missionaries. Shortly after midnight on Christmas morning sounds of music were heard and lights were seen on the veranda. There were Christmas songs, accompanied by native musical instruments. The visitors sat for an hour, though the night was chill, in a circle about a lantern, singing. Then they went on to another house. About 4 A. M. just before they dispersed a native brother served tea and offered prayer.

On the same morning the native people decorated our yard with bright-colored paper. Then we gave out little gifts to the native people, and received from them bouquets of roses, and sweetmeats. In the afternoon we had a Christmas service, after which tea was served to all, and then the graphophone entertained all till "darkness dropped from the wings of night."

G. S.

Jalalpor

We were awakened at five o'clock in the morning by the singing of Christmas carols by some of our Christian workers. We gave them sweets as a token of appreciation. At 9 A. M. we assembled in church for Christmas services. Bro. Emmert conducted the services. At 2 P. M. some of us went about four miles into the country to a village school. We rode in bullock carts. One of the orphan boys and wife, who were

brought up in the mission, are teachers here. They also have an assistant now, as the school has an enrollment of eighty-five pupils. This is one of the largest schools in the mission and has been going for a number of years. After the children had sung several songs and repeated some Bible verses Bro. Emmert gave a talk about Christmas and its meaning. After this native sweets were served, and then all were dismissed. We were invited into the teachers' house, and they served us some native food. Fortunately for Bro. Hoffert, who had just come to this country, they gave us spoons to eat with. We enjoyed the meal very much. We took our leave, after giving our thanks and salaams, and reached home about dark. We were tired but all declared we had had a very pleasant Christmas Day.

G. E.

Vada

(Bro. Kaylor had plague and was just recovering at Christmas. They were living in shacks in the field.)

Yes, I suppose our Christmas was quite different from the rest of yours, but while I boiled clothing, bedding, etc., my heart was light and happy, for although John was still in bed he was on a fair way to recovery and altogether it was our happiest Christmas—just to be here and on the road to health again.

Christmas Eve Josephine and I sat by a bamboo fire outside the tent as usual, until John became quiet and fell asleep for the night. As his fever had not come up for several days we went in earlier than usual. Got up at daylight Christmas morning and started up the cleansing process—boiled all clothing, disinfected trunks, pillows and mattresses off my bed, and boiled my bedding. We worked till twelve that night, and as Josephine and I had no dry bedding, we built up a big bamboo fire and roasted one side while the other got cold. At five in the morning we went at it again and worked hard to get all ready to move into "clean" quarters by Tuesday evening. John was given a disinfectant bath and clean clothes put on and was carried over; then, just as darkness was coming on, I went through the same process and followed. John's bed and bedding were left behind, as they had not been cleansed yet,

so there was not enough bedding for two, and we opened our trunks and spread our clothing under and on top of us, and I never slept better in my life. Then I waited several days before going back to finish up, as I was rather stiff and tired and my hands were sore. Two more days finished the work, the last being New Year's Day.

The villagers are asking how it is their people all died when overtaken by plague and our little Christian girl and the saheb lived. They ask what religious duties he performed, and did he give gifts to the poor or what, that he was spared. So it may be God's way of revealing Himself to them.

R. K.

Vali

We had a program consisting of Christmas songs by classes and by the congregation, giving of Scripture verses by the children, a brief resumé of prophecies relating to the birth of Christ, and a talk setting forth the circumstances and meaning of His birth. Christmas music of other lands was played on the phonograph. The final number was a distribution of sweets, consisting

of such things as please the Eastern taste. About 165 people were present, about double the average attendance. The Christians in the villages celebrated Christmas at their respective meeting places.

Q. H.

Vyara

Christmas morning at three o'clock we were aroused from our slumbers by the singing of Christmas carols, first the girls' school and then the boys', and this kept up till morning.

In our own home we exchanged greetings and gifts, and then sent out our little gifts to the teachers and families who had come from the villages. Had a Christmas program at noon with a crowded house; then a dinner of rice and curry for everybody present.

After dinner a number of baptisms, and then the final program by the school children was rendered. Last came the distribution of sweets, and the day was gone, but all seemed happy and a good impression was made, we believe, on those who know not our Lord. About 200 children and 100 adults were present.

E. L.



Girls in the Vyara Boarding School, India



Schoolboys in India. They Are Saying Their Tables as They Do Their Exercises

CHILDREN IN INDIA: THE IMPRESSIONS OF A NEW MISSIONARY

A. T. Hoffert

Children in India are contented to sit still longer and make less noise than those of English parentage. Most of them go barefooted all the time, even to Sunday-school and church. But many of their parents do the same, so it is only natural that the little folks should have nothing on their feet. There are thousands of children in India who would be fortunate if they had as much cloth to clothe themselves with as the little girls in America use to dress their dolls. The India people sit on the floor while in church, but orderly and in rows with the children in front, as in America. This is convenient for the mothers, who need not watch their little folks for fear they will fall off the seat. Furthermore, it is restful to the small child, whose feet need not dangle from a high seat, but it goes awkward for the white man, who does not know where to put his feet and be comfortable.

It is remarkable how well the children learn. While at Bulsar, it was the privilege of the new missionaries to visit the schools for boys and for girls. If seated on the floor, when white folks come to visit them, the children have the habit, as a token of respect, to rise to their feet and to

remain standing until their visitors leave. As we went from room to room the children would repeat Bible verses or sing songs. The last room visited was the kindergarten department. This was of special interest to us, as we were in the beginners' stage of language study. They sang several songs and repeated the twenty-third Psalm. Then one little fellow stepped up to the chart and they went over the alphabet in concert. Though they are only from three to five years old we are willing to admit that they know their letters better than we. And the beautiful handiwork those little "tots" were doing would make a very good showing for like schools in the States. Most of the study of India children is aloud in concert, so the schoolroom usually is a noisy place.

You will be interested to know what the boys and girls do to help their parents earn a living. When the fields of grain are getting ripe they must be watched day and night until harvested, to keep away large flocks of birds that would eat much of their crops. This grain is much like kaffir corn, and is used to make bread for the native people. Over each field are placed several platforms, from four to six feet high, made

of bamboo poles, upon which women and children are placed to drive away any birds that may venture to feed upon the grain. They use slings with which they throw their sun-baked mud balls, which are about the size of walnuts.

But if the fields are in danger of having the grain taken by the birds, the gardens are in danger of being robbed by the monkeys. There are many monkeys in this part of India, and it is quite a problem to keep them from taking the vegetables and fruits that satisfy their appetites. These animals are as large as a fair-sized dog, rather grey in color, have long tails, are as nimble as a cat at climbing and jumping, and they run like jackrabbits, only they appear more awkward. An American boy would be proud if he could have one for a pet, but here they are a detriment to the country, and when a number of them come about to steal something from the garden the people drive them off by yelling and throwing at them. However, they are not much afraid of the people, as a rule, for when once out of danger they use their own judgment about proceeding further. One day, when a number of them came about, two of them jumped up on our bungalow and remained

there until Lloyd began to throw at them, when they jumped and ran.

The white children are a joy and a comfort, not only to their parents but to all the missionaries. Those of us who are not their parents, they call "uncle," or "auntie," as the case may be. This seems very home-like to the new workers, especially if they have left a number of nephews and nieces in America. I was called "Uncle Hoffert" by the Emmert children until one day at the table, when I told them the children back home called me "Uncle Andy," Lloyd and Anna broke out in unison on the following rhyme:

"Hippety-hop to the barber shop
To buy a stick of candy;
One for me and one for you,
And one for Uncle Andy."

When the thousands of children that are now in the mission schools of India reach manhood and womanhood, we may be assured that they will do larger things for the cause of Christ than their fathers were able to do, because they have had much better opportunities for training and development. May God bless the children of India and those whose responsibility it is to train them!

Jalalpor, Surat District.

WRESTLING IN PRAYER*

DO YOU BELIEVE IN PRAYER? LISTEN!

The latter part of February and all of March of 1916 will long be remembered as being excessively hot.

The District Meeting was to convene the middle of March at Vali. We had been laboring hard to get all the work in the best shape possible for our departure, as we were to be gone not only for the District Conference but for a change of climate in the mountains of North India.

Thursday, March 9, had been appointed as the day for leaving our home. It was extremely hot and depressing. Joseph and Angeline, full of vigor, had been moving

about in the sun more than we realized, owing to the fact that our thoughts were so closely centered in making the final plans for the work and giving instructions how to carry it on in our absence. Such days are momentous in more ways than one.

It was late ere we got started on the first part of our journey. In spite of this lateness the heat remained intense, but we must start or have to descend steep hills and go through the denser as well as the thinner parts of the jungle and ford two rivers after night had overtaken us. This would not be wise to undertake anywhere, so we set out, trusting ourselves to Him Who has taken us back and forth over the jungle roads and footpaths so often in perfect safety.

We had gone perhaps four miles from home when Joseph began to complain of se-

* Note.—The incidents and articles of the following five pages were prepared under the direction of Bro. Jesse B. Emmert for the January India number of the Visitor but were crowded out. The editor feels that they are worthy of a general reading.

vere pain in his head. The pain increased as we drove on. To us there seemed to be every indication that he had been exposed too much to the heat. He became partly unconscious. We stopped and took him out of the spring wagon and began applying cloths to the back of his head and neck. The water for this was taken from one of the two earthen vessels we always carry with us in making such trips. As we applied these we prayed most earnestly to Him Who can heal either with or without the aid of water. You may know it was not ice cold—this water. But we applied in faith. Joseph passed off into a sort of stupor. Was that an anxious hour to us? He to Whom we prayed alone knows how anxious those hours were as we drove on.

Night overtook us ere we got to the large river which we had to ford twice before reaching the place where we were to spend the night. When in the middle of the river, as we were crossing the first ford, Joseph awoke. He seemed to be so much better. I asked him how he felt. He replied, "Jesus has made me well." Yes, we all felt that way most fully, and what a blessed and happy season of thanksgiving we had that evening before we went to bed!

But why relate such an experience as this? There are reasons many why it should be related. First among these is that we **cannot** refrain from letting you know what He has done for us. Maybe the thought will come, "You were unduly alarmed." Granted

or not granted, the truth remains the same—He does hear us and "is a very present help in trouble." J. M. Pittenger.



PRAYER IN BUSINESS LIFE

Not long ago several of our men had been out hunting a certain kind of leaf that has a commercial value, and found none. Two days went so. Then I talked with them, and remembering how the Lord had told the disciples to cast in their net on the other side of the boat, we made this leaf-gathering a matter of prayer, and the next day they set out to a new place. They found more than they could carry home, and of course when they came home their faces beamed with the delight of it, for the Lord had heard our prayers.—Chhagan Viraji, in *Prakash Patra* for August.



IT IS NOT TOO LATE TO PRAY

A little girl by name of Ratan was sick unto death. She seemed to be fast failing, and the best Christian in our little community at Rohid came running to me, saying that it was too late. I suggested that it was not too late to pray, and so went off by myself to pray. He gathered his family, and cried out unto the Lord in prayer. We had just been studying how the Lord had delivered Peter. And soon after we ceased praying the little girl began to amend, and she is well now as ever she was.—Amrat Mohun, in *Prakash Patra* for October.

THE WAY INDIA DOES IT

WORSHIPERS OF THE GODDESS

Today, the fourth of October, the road that passes our house was full of people for several hours. In the early morning people from the town—men, women and children, mostly women and children—started on their way to the small mountain three miles to the south of us, on whose summit is a temple. In the temple is the idol of a goddess which is especially worshiped on this day. To her they make their offerings of flowers, clarified butter, cocoanuts, rice and money. After spending a little time there in worship they return to their homes. They walked six miles and climbed the mountain besides. They are happy as they

go and happy as they return. What have they done? They have eased their consciences? What have they gained? Yes, what? They have seen the idol, that is all.

J. M. Blough.



NOT WANTED

One day the Bible woman and I went out to a new village, hoping to meet the women and get acquainted with them. No sooner had we entered the village than the women began to shout at each other, running into their houses and shutting the doors tight. At first we could not understand what the trouble was, but the Bible woman explained to me that these women, having never seen a

white woman, were afraid. Well, what to do to get them out of their houses was the thing we were concerned about. The Bible woman called to some of them and said, "Why are you so afraid? This woman is just like you, only she is white; she will not hurt you; she is not a tiger." Then one by one the women began peeping out and opening their doors, and some of them came outside. We had a little visit with them and went on our way. This same village has since become very friendly, and we hope to be able to do them good. How many of you remember how afraid you were of a negro when a child? So we need not wonder if these women are afraid of us at first.

Josephine Powell.



A FENCE WITHIN A FENCE

"A certain man planted a vineyard and set an hedge about it."

India is divided into small fields, most of which are surrounded by hedges, the idea of which seems to be a natural instinct of the oriental mind.

The monsoon broke and people began to make garden. By request our cook was granted a plot in which to plant some vegetables. He at once began gathering materials to hedge it in. It was a corner of our own garden which we had protected by a fence. But this would not suffice; his garden must have a fence. By his untiring efforts an unsightly row of sticks, poles and brush, that would turn neither cows, goats nor chickens, soon marked the boundary of the twenty foot square plot, inside of which he was regent supreme.

S. Ira Arnold.



A STRANGE CEREMONY

One evening, when the water was very high in the river near us Sister Arnold and Baby Barbara, Helen and Daniel Stover and myself went down to the river. We were chattering about the boats and the fishermen and were rather noisy. I noticed several little fires around and saw a big pile of wood. Many people were sitting near. They kept watching us. Finally they began to light this large pile of wood, and then it just entered my mind that they might be burning a dead body. I asked Jivibai, an

Indian Christian woman who was with us, and she said, "Yes, they are burning a body." Daniel and I went over to the other side, and there the foot could be seen. Jivibai said that when the fire is well started they take a hot coal and put it in the mouth, and before the skull bursts with the heat it is broken open. If the body is burned near a sacred river they are not so careful that it all be consumed by the fire, but often, when partly burned, throw it into the river. But if not burned on a sacred river bank they are very careful that all the body is consumed and then throw the ashes into the river, when they have opportunity.

S. Olive Widdowson.



WHY DID THEY WEEP AND WAIL?

Our near neighbor had five little girls. All five had been enrolled in our sewing class for girls. Lulki, aged six, had learned to sew well already and was looking forward to having a quilt some day. She attended class regularly.

But alas for Lulki! One evening as I was coming home I heard screams and crying at the well. I went to see what had happened. A little girl had fallen into the well. Men were diving in search of the body, but the well was deep and full of water. They searched a long time. When the lifeless body was laid out on the grass I recognized it to be our ever-happy little Lulki.

Next morning the body was taken to the burning ground. Weeping and wailing was heard in that home. For five days an occasional wail for the dead was heard. How we longed to go and comfort them in those days of grief! But they were considered unclean. They did not leave the house, nor could we enter, lest we grievously offend them. We have gone to them since.

But why did they weep and wail? The spirit of their loved one was hovering in the air, or sitting in a tree, or perhaps in that well. Such weird thoughts haunted them. No hope! No happy thoughts of joy in the presence of Jesus and the angels!

Anna M. Eby.



What are Christians put into the world for except to do the impossible in the strength of God?—Gen. S. C. Armstrong.



A Group of India Teachers, Christian and Non-Christian

ECHOES OF THE COUNTRY SCHOOL

AN EVENING SCHOOL

One moonlight evening I mounted the horse and rode out a couple of miles to a village where we have a school. My coming was unknown to the master, but on my arrival he at once sent to call in both day and night-school children. They came with books and slates and began their lessons. Then one by one brought their work to me for inspection. They like to do this, as do all children. This proceeded for a time, then the master had them stand up one by one and repeat some Scripture verses that he had taught them. They did it creditably. As a rule these children are bright, and in their way learn as rapidly as do American children. This is one of our great opportunities in this land—to teach the Bible verses and stories to the children. Were it not for the parents and all that is taught the children, from little up, they could as easily be led to Christ as not. Without the Word being sown we cannot hope for a harvest. Pray that this work may be faithfully and diligently carried on.

J. I. Kaylor.

HOW ONE SCHOOL STARTED

One of the men who came as a witness in the unfortunate case in the courts we had last year was a Bhil who could read the fourth book. I liked his looks, and he said he would tell the truth. After the fight was ended he became an applicant for baptism. Soon he said that the people in his village wanted a teacher. I said, "Brother, you do the teaching, and I will furnish the lantern." And so this man, himself not yet a Christian, is now teaching a dozen or more other men and boys, both how to read and the ten commandments, and other first principles of the Great Truth. In his village soon will be a little Christian community.

W. B. Stover.



SUNDAY NIGHT IN THE COUNTRY SCHOOLHOUSE

At seven o'clock Sunday evening the school bell rang. What, bells on school-houses in India? A piece of railroad iron a foot long, hung to the branch of a tree, serves the purpose very well. When the

hour arrives for school to begin the teacher goes out and strikes the piece of iron with a large iron bolt.

At the "ringing of the bell" we prepared to go to A's Sunday-school. There is regular night school each evening for the benefit of some workingmen who cannot attend the day sessions. These men were present on Sunday evening.

When we entered the door all arose and greeted us with a salaam. Immediately they were seated and listened attentively as the teacher taught the lesson. The story of Paul was told. How this learned man, a persecutor of Christians, was converted and became a faithful worker for God, suffered persecution and hardship, but never became discouraged, for God was with him, was vividly portrayed. So simple was this teacher's method, and so earnest his manner, that the hearts of these ignorant low-caste men were touched.

Oh, it is worth while to tell, to even such as these, the story of God's love and His power to transform lives.

Anna M. Eby.

A GOVERNMENT INSPECTION

Some of our best schools are registered for a "grant-in-aid" from the government. Our school for fishermen at Bhat is one such, and was inspected today by an assistant deputy educational inspector. There were seventy-six pupils present, and all boys but one. We have not yet been able to persuade them that it will pay big to educate the girls also. There were four pupils in the fourth standard, four in the third, twenty-four in the second and all the rest in the first and primary. Fathers, mothers, brothers and sisters all wanted to see. The boldest of the men came into the school-room. Men and women crowded about the door. Others peeped through cracks in the bamboo wall or looked in the windows. Several times the head man of the village shouted at the women and children to keep quiet, and he did it as if yelling at a drove of cattle. They heeded about as well, also. The boys took no notice of the noise; the inspector said nothing; it amused me. The result of the inspection was "satisfactory."

J. B. Emmert.



The Larger Boys in the Boarding School With Their Christian Teachers

THE BOARDING SCHOOL

A STEADFAST YOUNG CHRISTIAN

One of the boys from our Vyara Boarding School recently went home, on one of the largest holidays of his people. At such times all, from small to great, get drunk. The boy's father gave him money to go and get liquor for himself; but instead he merely put the money in his pocket. His brother-in-law then tried to force him to drink, but failed. The boy told him and all the others also that "even though you take my life or I die as a result, still I'll not drink." He did not drink then nor since, and I am glad to report that there are some others like him in our school.

Premchand Ganesh.



A PERSONAL TESTIMONY

(Bro. Valji is the foreman in the Mission Workshop, Bulsar. He is a deacon also.—Ed.)

I came to Bulsar about sixteen years ago and became a Christian under the kindly leading of Eld. W. B. Stover. When I became a Christian I was drawn as one by beautiful appearing fruit, but praise His name, even in my unlearned condition I have not alone seen the fruit, but I have tasted it and continue to do so. I am not rich in this world's goods, but the good Father has given me and my family many spiritual blessings. I am a carpenter by trade and by that trade I serve my Lord and want to continue doing. I used to know only a little about carpentry, but under the direction of Eld. J. B. Emmert I got a wide experience, for which I am thankful.

I have five sons and one daughter, gifts of the Lord, and also ten grandchildren. I rejoice greatly in the Lord because of their spiritual blessings, and pray they may all be consecrated to the Lord's service.

We are very thankful to God and to the American church for sending us such good persons as the missionaries to educate us and teach us in spiritual things. I am now fifty-five, and in my old age I can say with joy by the grace of Jesus that,

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pas-

tures: He leadeth me by the still waters."

Your faithful brother in the Lord,

Valji Govind.



PERSONAL TESTIMONY

(Ranchod Madhav is one of the first converts in our mission in India. In the early days he was Bro. Stover's right-hand man and made himself useful indeed.—Ed.)

The Lord's mercy is great upon me. We are confident that when we are in trouble then He comforts us. This is not my experience alone, but that of all who rejoice in Him.

I can now look back over about twenty years' experience in our mission and I see great changes. We used to meet in a little room for prayers with the orphan boys and girls. How we used to pray that God would give us a church in which to pray and worship! Let His name be praised. He has already given us a big church in which we can all meet together. May the Lord supply from His unfailing storehouse rich blessings to all those who helped give us our church.

So has God provided us a dispensary, from which people can get good medicine and get well. Doctors Cottrell are very clever, humble and good, on account of whom people from villages far and near are caused to praise the Lord. We pray that God may grant our doctors both very long life. So also may the Lord richly bless those who are helping in any way in this medical work.

The Lord has blessed me in many ways since I became a Christian, in sorrow and in joy. His name be praised. May the Lord bless all who have taken any trouble at all for my benefit.

Your servant,

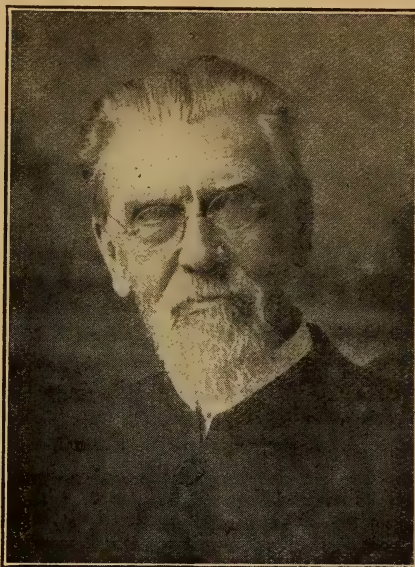
Ranchod Madhav.



Two universities—Oxford and Cambridge—have already given more men for the European war than have been asked for from all Christendom for the evangelization of non-Christian lands.—John R. Mott.



I am in the best of services for the best of Masters and upon the best terms.—John Williams.



JOHN GROVE ROYER

Born April 22, 1838

Died January 25, 1917

An Appreciation

Brother J. G. Royer, father of Galen B. Royer, Secretary-Treasurer of the General Mission Board, is gone. The farewells have been said. He peacefully rests from his labors, but in triumph his influence lives with us still. The memories of the man, the inspiration which his life has been and is, and the benediction of his kindly, loving, vigorous heart all contribute to his triumph.

Before permanent educational and foreign missionary activities in the church, he was. With clear vision he early came to see the great unrealized possibilities of the church. And with that vision, in the early eighties he became an influential factor in the educational awakening of the Church of the Brethren.

Coming to Mt. Morris College in 1882 he became her president and for twenty years served in that capacity. He assumed this work when the institution was small in influence, in patronage and in sympathetic constituency. With abounding faith and optimism he gave himself in devotion to her cause.

To the school hundreds of our young people came. Under his supervision they received a careful training for service. A missionary he was, yea, a father to missionaries, for students educated under his care are to be found on our mission fields and in places of responsibility in every line of church endeavor.

There is inspiration in the life of our departed brother. With keen discrimination he chose the path where he felt he would count for most. He kept an eye single to that choice, and until the last he had that same uncooled ardor for the success of education in the church that characterized his efforts from the first. May the example of his devoted life prompt a greater sacrifice in others for the cause we all so much love.

A great man has gone from us. He is at home in the mansions prepared.

CHINA NOTES FOR JANUARY

Emma Horning

THE efforts of the Chinese officials to get rid of opium were about to be brought to nought by the flood of patent medicines that were being prepared and sold everywhere throughout China. These pills contain a large percentage of opium and morphine. These medicines have now been put under the ban by some of the officials, including the magistrate at Ping Ting. About the middle of the month the police official came to Dr. Wampler and asked his help in determining the amount of opium and morphine in seven different kinds of these medicines. We are glad to help in a cause like this, because it not only helps to rid these people of this awful vice, but it also helps them to know that we are here for their good.

An edict is out now, saying that all who sell opium, morphia or these pills will be shot, and those who continue to use opium will be put in prison at hard work.

We found that a shop near our opium refuge was selling opium secretly to our patients. We reported the owner to the official, and now he is suffering the consequences.

Jan. 1 Brother and Sister Oberholtzer returned to Peking Language School, after a very pleasant visit at Ping Ting during the holidays.

Jan. 1 the opening services for the new station at Luanlu were held. It is but six miles from the city, so a number of the Chinese and several of us missionaries attended. There are several inquirers here and many others are interested. We have placed two Chinese Christians in charge to hold services and teach the people daily.

Jan. 6 another station was opened at Yu Hsien, about thirty miles north. Two native Christians have been put in charge, but it is a large place and should have a missionary in charge if we had one to put there.

The first week of the new year being the "World Week of Prayer" our Christians

gathered each afternoon at the church to pray for the salvation of the world. It is very inspiring to hear these new Christians just from heathendom praying for the whole world as well as their own people.

Jan. 5 the Woman's Bible School closed for the Chinese holidays after a four months' term. These married women, from twenty to sixty years old, study and take their examinations as eagerly as children. They have always been told that they are too stupid to learn. This proves they are not.

Jan. 19 the boys' and girls' schools closed for the Chinese holidays. At the end of this term five of the boys graduated. These are our first graduates. The exercises were held in the church, being witnessed by an appreciative audience. Mr. Feng, of the government high school, gave the chief address. He has been studying the Bible that Bro. Crumpacker gave him, and therefore gave the pupils some very good Christian advice. He is an influential man and we are praying that he may become a Christian. Three of these graduates will teach in the primary schools, and two will go away to school to continue their education. We hope the others will continue their education later.

The lady teacher of the girls' school at Liao went home because of her health, leaving the school without a head teacher. Lady teachers are very scarce and we have found no one to take her place yet.

Bro. Bright and Dr. Brubaker were in Ping Ting several days on field committee work. This committee was in session Jan. 29 and 30.

Through the reflectroscope we showed the pictures of the life of Christ, and other instructive pictures, one evening. The church was packed with several hundred attentive listeners.

Ping Ting Hsien, Shansi.

HOW GOD REACHES OUR FEELINGS

M. M. Eshelman

NEVER, since the quickening of the missionary conscience by the needs of Denmark, as given by Bro. Hope in 1877, were my feeling and faith so aroused as in the missionary addresses and the claims of India as presented recently by Bro. E. H. Eby while in Tropico. If there were any hearts unmoved or moved for the time being and then permitted to slide back into the long-time indifference, then it was most unfortunate for such hearts. Bro. Eby's clear, detailed descriptions of the little spot with its three millions of souls in India, as the Brethren's opportunity, carried necessary conviction, aroused latent missionary feelings, and put us all upon the sure tests; and personally we realize the golden opportunity at hand to give prayers, money, sympathy, and self-denial for that and other golden opportunities that God presents. I verily believe God has opened such doors to try the Church of the Brethren and the prayers and giving powers of each member.

GOD SO LOVED THE WORLD

Grace E. Uhler

For God so loved the world—not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue.
God loved the world. Do you?

God loved the sinful world—not just the good.
Ah, none were good till they had understood
His love for them, and felt the power that could
Make all of life anew.

God loved the world. He saw that we might be
Made like Himself. He stooped to set us free,
And did not spare the cost of Calvary.
God loved man so. Do we?

O God of love! Sweep over every soul.
Cast out our pride and envy, take control
Of every passion, lead us to the goal,
Where we shall love like Thee!

—Missionary Tidings.



Mission Study Class, 1916-1917, Elk Run Congregation, Virginia

The class was organized November 1, 1916, with Bro. W. H. Zigler as Teacher. Members of the class are as follows:

Standing, from left to right: E. L. Huffman, Ada Huffman (Secretary), Bertie Huffer, Maude Huffer, Viola Huffman, E. D. Smith (Treasurer).

Sitting: Minnie Huffman, Stella Zigler, W. H. Zigler (Teacher and President), Mrs. Girtle Zigler, Mattie Gordon.

Wanted: Six Hundred More Mission Study Classes Like This One in the Church of the Brethren.

SWEPT IN BY THE TIDE*

RATS TO THE RESCUE

At one time the Judsons found themselves in sore straits for food in Burma, and Mrs. Judson (Emily Chubbock) became so reduced in strength that sometimes in walking across a room she fell to the floor from sheer physical weakness. But one day they had a grand dinner. Mrs. Judson tells about it in a letter to a friend:

"You must contrive to get something that mama can eat," the doctor said one day to our Burmese purveyor; "she will starve to death."

"What shall I get?"

"Anything."

"Anything?"

"Yes; anything."

Well, we did have a capital dinner, though we tried in vain to find out by the bones what it was. Henry said it was touk-tahs, a species of lizard, and I should have thought so, too, if the little animal had been of a fleshy consistence. Cook said he didn't know, but he grinned a horrible grin, which made my stomach heave a little, notwithstanding the deliciousness of the meat. In the evening we called Mr. Bazaar-man.

"What did we have for dinner today?"

"Were they good?"

"Excellent."

A tremendous explosion of laughter, in which the cook from his dish-room joined as loud as he dared.

"What were they?"

"Rats!"

A common servant would not have played such a trick, but it was one of the doctor's assistants who goes to the bazaar for us. You know the Chinese consider rats a great delicacy, and he bought them at one of their shops.



A BORROWED DINNER

In the Orient the head servant is called the "boy." Like the "maid" in American households, he may be young or old, mar-

ried or single. In "Korean Sketches," James S. Gale devotes a chapter to "The Boy," and tells a number of stories in which he plays a leading part. One of them is as follows:

"The boy is full of resources; a situation that will baffle him is hard to imagine. The commissioner of customs made us an afternoon call, and we prevailed on him to remain for dinner. When my wife informed the boy that we would have him for our guest, he said, 'We have nothing in the world for the great man; not bread enough and no roast; we shall all die.'"

My wife told him she would take no bread and that canned meat would suffice for "potluck"; and as the commissioner was a considerate gentleman there really was no occasion for any one to expire.

"We shall all die and go to perdition," he insisted, meaning that the honor of our house would fall.

"Dinner was served, the boy came sweeping in with the soup as though there were an abundant supply. Later we were awaiting the modest remnants of bread and canned meat, when the door swung on its hinges, and the boy, with an expression of oily radiance, peculiar to the East, burst into the room with a roast of beef fit for Confucius! There was bread enough and to spare. My wife sat asphyxiated. What could she do but accept a choice piece for herself and express the hope that the commissioner would be helped a second time!

It was an eminent success as a dinner, but the question of where the roast was procured in a city destitute of Christian beef, and bread where there are no bakers, was bearing hard upon her; yet it was not curiosity, but fear that filled her soul. When we withdrew for coffee, she asked in breathless suspense:

"Kamyongi, where did you get the roast and bread?"

"Just sent over to the commissioner's and said, 'The great man will dine here; bring along anything you have cooked!'"

With a look of mortification that was pitiful, my wife confessed then and there to the commissioner. He was an old hand in

*The articles under this caption with others of like kind with their bubbling humor from the mission field, appear in the March, 1917, *Missionary Review of the World*. We give them herewith for the enjoyment of our readers, thinking, too, to strengthen the thought that missionaries possess keen enjoyment for the tonic of life the same as other people.

the East, and the light of past days twinkled in his eye as he enjoyed to the full the joke of that most excellent dinner.



A NOVEL ALARM CLOCK

To Mary Slessor's mind there was a way out of every difficulty and she lost no time in finding it.

Once when a lady missionary from Calabar stopped at her new headquarters at Use to see her, she found her living in a one-room native hut and sleeping on a mattress laid on a sheet of corrugated iron.

The visitor had to leave early and there were no clocks in the hut. So "Ma" promptly adopted the novel device of tying a rooster to her bed! The plan succeeded; at the first cock-crow the sleepers were aroused from their slumbers in ample time for the journey.



AN INCONSIDERATE HEN

In "Forty Years Among the Zulus," the Rev. Josiah Tyler, a missionary of the American Board in South Africa, tells the following story of a hen which greatly disturbed the peace of a native in church:

One Sunday morning a man walked into church carrying a beaver hat of which he was very proud; the gift of some European and his only article of civilized dress. He seated himself, the hat by his side, and listened attentively to the introductory exercises. Then a hen took occasion to walk in, fly up, and lay an egg on one of the boards overhead. The egg rolled over to one side and then fell directly into the beloved hat!

The Zulus have a great repugnance to eggs. They will not touch one if they can possibly help it. The man's disgust was indescribable as he arose, took up his hat, and holding it at arm's length, walked out of the chapel. It completely upset the gravity of the audience and he did not return to service that day.



PRIDE BEFORE A FALL

Another amusing episode related by Mr. Tyler occurred at Umtwalume, a neighboring station.

One Saturday evening a young man, who

had decided to abandon heathenism, called on Mr. Wilder, the missionary at Umtwalume, and asked for a shirt.

"I want a long one that will cover my knees," he said.

The sewing machine was brought into use and in a short time the man had the satisfaction of putting on his first article of civilized clothing. On Sabbath morning he did not take his seat with the unclothed heathen in the back of the chapel, but sat down directly in front of the pulpit.

The bench he occupied had no back and to make the most of his new garment he raised his feet and pulled his shirt over his knees. He remained in this attitude and presently, a fit of drowsiness coming over him, began to sway to and fro. He was entirely unconscious of the general attention he was attracting, for the people retained their gravity until he rolled over like a ball on the floor! Then the risibles of the missionary as well as the natives became uncontrollable.



WHICH ARE YOU?

In Chengtu, West China, not far from the Tibetan border, there is a fine educational institution known as Union University, which is the outgrowth of an educational union formed by the Baptists, Methodists and Quakers, all of whom are working in this field. By agreement the denominational practices of the coöperating bodies are retained but denominational names are omitted—all are simply called Christians.

But the natives were quick to note the differences and felt the need of some way of distinguishing the different groups. So they invented names of their own. They call the Baptists, who immerse, "Big Wash"; the Methodists, who sprinkle, "Little Wash"; and the Quakers, who do not observe the rite, "No Wash"!



Search all the codes of the nations through, in every age since the world began, the laws of Gautama, of Zoroaster, of Confucius, of Manu, of Solon, of Lycurgus, of the Twelve Tables, and not in one of them will you find one law forbidding an evil thought like "Thou shalt not covet."—Canon Farrar.

THE STUDENT VOLUNTEER

STRENGTH

'Tis hard, 'tis very hard to sail away
Leaving loved ones behind,
To sail away—even to work for God—
And not to mind!

Yet sometimes 'tis a harder thing to stay
At home, and there not fail,
To live the ordinary humdrum day,
And still prevail!

Where is the strength to go? the strength
to stay?

In Jesus Christ our Lord—

In Him—in no one else and nowhere else,
At home, abroad.

—F. M. N.



SUGGESTIONS FOR THE VOLUNTEER BANDS

By the Traveling Secretary

Each of the following suggestions has proven a blessing at one or more of the bands:

1. Write a personal, cheery letter (perhaps at Christmas or Easter) to our missionaries in the foreign fields, so far from home and loved ones.

2. Gather funds for a large, down-to-the-minute missionary reference library for your college.

3. When a returned missionary or a missionary secretary comes to your school, see that all the surrounding churches are notified in advance, so that you may share the heart-stirring messages you enjoy.

4. Give systematically for the work of your own band and of the United Student Volunteers.

5. Start a mission study class in the congregation where you give a missionary program; or prevail, kindly, upon the congregation to start systematic giving for missions.

6. Start a mission study class for the resident members of your congregation who do not have the privilege of attending your college mission study classes.

7. Be planning some new pictures or motto for the missionary exhibit at our coming Annual Meeting. You can't begin too soon.

8. Remember the topics for the weekly prayer hour. Remember them especially in your band meetings.

9. Elect provisional officers before the close of the spring term, so that your Volunteer Band may begin its work the day school opens in the fall.

10. Remember—no volunteer can remain true to a high purpose if he fails to **work** and **pray**.

11. Reread the above decalogue, and write down the things your band is not doing, so that you may discuss the matter at your next meeting. Write them down. Do it now. Thank you!



ACTIVE AND ASSOCIATE MEMBERSHIP

It will, no doubt, be of interest to many who are not intimately associated with the Volunteer Bands to know that the volunteers have changed somewhat their membership requirements. By the provisions of an amendment to the constitution, recently ratified by at least ten of the bands, there are now two classes of student membership, active and associate. The active members sign the same declaration as formerly used, the words, "I hereby dedicate myself to special missionary service," being interpreted to mean dedication of all one's time and talent to the service of the church. The declaration of the associate members reads in part, "I hereby dedicate myself to service in whatever way God may direct." This includes those who are consecrated and willing to do any service or go anywhere God may send, but who believe God wishes them to serve in some other way than in church-work. It also includes those who are wholly undecided as to the nature of their life-work.

This new decision is not an attempt to restrict consecration to the pastor and the missionary. Rather, it is the expression of a conviction held by the majority of the volunteers—a conviction that the best of consecration may not lead us to the place in God's harvest field where we are needed most unless we accept some definite goal to strive towards, a goal which God will reveal to us as it becomes wise in His eyes. Henceforth, then, every active volunteer has openly declared his intention of giving his whole time to some such service as the ministry,

foreign or home missions. Of these active volunteers some are definitely devoted to the foreign missionary enterprises of the church; others are not. This is the reason for the two columns under "Active" in the table of membership.



THE FAITH LIFE

Adra Boone

DEAR Christian reader, are you living the faith life, "the life hid with Christ in God," which is so necessary for missionary service? Some of us may well ask ourselves this question. Oh, yes, we have accepted Christ, all right, i. e., we have been converted, and then what? Do we really understand the few precious words of the first verse of the eleventh chapter of Hebrews: "**Faith is the assurance of things hoped for**"?

Have we been taking God at His word, or have we been trying to get Him to take us at our word? Have we been wishing for a more consecrated life? Have we been meeting problems, trials and doubts? Have we been struggling with them? Have we been wondering why we do not have victory over sin and temptation? Yes, we have.

Now let us look at this verse again: "Faith is the **assurance** of things hoped for." Yes, faith is **assurance**. The faith life is living always in the present blessed assurance that we have Christ in His fulness at any one time; that we have victory over sin and temptation since He will not "tempt us above what we are able to bear"; that through this life of fulness with Him we may grow in grace and may obtain a greater fulness as our appreciation and union with Him becomes more complete.

Dear reader, why is it so hard for us to live this simple faith life? Are we surprised at a little child's complete faith in its mother? Are we surprised that a mother will trust her baby in the servant's care for hours at a time? Or are we surprised that people will trust their lives to railway conductors and automobile chauffeurs?

Again, Christian friend, when you have wronged your brother and write for his forgiveness, do you for one moment doubt his love and sincerity when he answers that he freely forgives all? Now when Jesus says

unto us in simple, beautiful language, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall become in him a well of water springing up unto eternal life," why do we question, halt, and fear to believe entirely and wholly in Him?

Oh, if we could only **love** Him enough to believe His Word in all its beautiful simplicity and all its wondrous power. Dear Christian, will you not for just now accept His words, "Believe and thou shalt be saved to the uttermost," as a simple fact? Have the faith (of assurance) that you are saved to the uttermost at this time with your present light, and then, you have this life of faith.

Then as you grow in grace, as you meet trial and temptation, and as Satan tries to convince you that it is all mockery, hold fast to this assurance that you do have Him for "Lo, I am with you always," that He will bear your burdens for you, and that He will hold you with His power and give you victory. Then henceforth always holding on to this simple faith, you will have His all-sustaining power which is a sure weapon against non-Christianity which will give victory over sin, temptation, and trials as you meet them in your life service.

McPherson, Kans.



SPARKS FROM THE INDIANA CONVENTION OF STUDENT VOLUNTEERS

Cora L. Heestand

"Who knows but that thou art come into the kingdom for such a time as this?"

"The history of religion is the history of prayer."

"We must do religious thinking, not only nationally, but also in an international way."

"Some say that the Chinese are not worth anything; if they are not, why did God make so many of them?"

"Christ is the true form of my life; I must be like Him."

"Possibly this war is simply a shadow of the Great Light that shines so closely behind it."

"The war has nothing to do with foreign missions. War does not influence God nor His Holy Spirit, and as far as we are

led by God's Holy Spirit, this war cannot influence us."

"Is one room of the house of your life marked 'private' to God?"

"The present generation stands between God and Africa."

"What doest thou here sitting in idleness in America? Why not answer the call to bigger and broader service?"

"I am laboring for those for whom Christ died."

"The highest ethical principles of the native religions have prepared the way for Christianity."

"Missionary intelligence is the fundamental part and prayer the vital part of our work."

"Christianity has turned China upside down, so of course that makes it rightside up now."

"We have made China give up the old; we must give her the new."

"The greatest need of Mexico is a VITAL religion."



THE UNKIND CRITIC

Blanche Bonsack

Men may misjudge thy aim;
Think they have cause for blame;
Say thou art wrong!
Hold on thy quiet way;
Christ is the Judge—not they;
Fear not! Be strong!

ARE you sure you are right? Have you asked the advice of your Father? And He has told you you are right? Then go ahead, continuing in the path where He would have you walk. You can't make a mistake.

Oh, yes, I know men say you are foolish. But do they see through your eyes? I know men say you could make more money by following some other occupation. But have not a few of His children learned that money is not the most important thing to be attained? I know they say you are making uncalled-for sacrifice. But isn't that the very thing which strengthens you most? I know they say your ability lies in some other line of work. But do not you and your Father know most about that? I know they say you are trying to win the praise of men. But do they know your inner feelings? I know they say you are being guided by your own selfish aims and desires. But do they know the meaning, the

beauty and sweetness of the "still small voice"? I know, yes, I know they are saying and thinking things to hinder you and to hurt you. I know that you are many times lonely and discouraged. But listen! Do you believe you have, at any time, been more lonely than was your Elder Brother at times, in His earthly sojourn? Have you ever been more discouraged than was He when, looking down over Jerusalem from the Mount of Olives, He cried from the very deepest depths of His human-divine soul, "O Jerusalem, Jerusalem, how often would I have gathered thee under my wing as a hen doth gather her brood, but ye would not"?

And so "men misjudge you"? They misjudged Christ. They "think they have cause for blame"? They **thought** they had cause for the same in Christ, but were compelled to acknowledge, "I find no fault in him." Men "say thou art wrong"? They said worse things about Christ.

Hold in thy quiet way,
Christ is the Judge—not they;
Fear not! Be strong!

Blue Ridge Volunteer Band.



FINANCIAL REPORT

(Continued from Page 123)

Missouri—\$1.00.

Middle District, Individual.

Mary M. Cox,\$ 1 00

Total for the month,\$ 4 63

Previously received,53 58

For the year,\$ 58 21

ARMENIAN AND SYRIAN RELIEF

Iowa—\$5.00.

Northern District, Congregation.

Kingsley,\$ 5 00

Pennsylvania—\$1.50.

Southeastern District, Congregation.

First Philadelphia,1 50

Total for the month,\$ 6 50

Previously received,1,801 45

For the year,\$ 1,807.95

The following amounts from Churches and individuals for World Wide Missions were received through Bro. E. H. Eby, but through oversight have not been heretofore acknowledged:

RECEIVED IN DECEMBER

Oregon

Ashland Congregation,\$ 12 70

Cordova Congregation,11 27

A Brother,1 00

A Sister,2 75

In January

A Brother,1 00

In February

Uplands,12 00

Total,\$ 44 72

WEEKLY PRAYER HOUR

Roy A. Frantz

April 15-21.—MEDICAL NEEDS AND OPPORTUNITIES OF THE FIELDS.

The medical profession is considered by every missionary as the most efficient means of reaching the mistrusting, skeptical heathen. Medicine has reached the highest castes in India and the most intolerant natives in China. The man or woman who heals the body usually opens the door to heal the soul also.

Let us thank the Lord for such marvelous opportunities among the darkened millions.

India needs a new hospital and trained nurses for carrying forward the work.

China is calling for more trained nurses to assist the natives in their medical work and for better hospital equipment.

Pray for these needs and for every volunteer who is considering this field of labor as his part. The training of our nurses and doctors is so rigorous that we should pray earnestly for their steadfastness through it all.

Pray for the **practical** medical training of **every** missionary, to be able to meet the common emergencies of the home and mission station.

Pray for the doctors now in preparation.

April 22-28.—TRAINING AND WORK OF THE NATIVE CHRISTIANS.

China is opening a new Bible school as a place of training for their native Christians. Pray for Bro. Oberholtzer, who is preparing for this department.

The Boys' and Girls' schools are very important as factors in the development of the native talent. Pray for the good influence of the daily association of these students with their Christian teachers.

Pray that the young Christians may be taught the true principles of self-discipline; that their social standards may be raised above question; that they may be lifted above the prevailing illiteracy of the multitudes and yet remain humbled for the Master's use.

Thank the Lord for so many energetic and sacrificing Christians who are so heartily giving their service for their less fortunate countrymen.

Pray for those native brethren who are taking medical training in the universities, and for those who are now assistants to the doctors and nurses.

Surely it is the aim of the church in America to so assist those in the foreign field that they may grow to become more nearly self-governing and supporting.

April 29-May 5.—CONSECRATION OF THE LIVES OF THE MISSIONARIES.

None of God's work can be successfully carried forward in any field unless His ambassadors there are intimately and continually in touch with the heavenly headquarters.

We must thank our Father for so many men and women who have so freely given of themselves and have accomplished so much for others.

Pray that every missionary may consecrate his entire life to the Lord's service.

That each one may be filled and led of the Spirit in each day's duties.

That they may learn to rely upon the never-failing Source of strength when theirs is small.

That the missionaries may work in harmony with each other and the Lord, even when such a thing is difficult.

Every department of the work needs a leader: pray for such. It is said, "Learn to do **heartily** that which you most **dislike** to do."

May 6-12. — MISSIONARY EXHIBIT WORK.

The missionary exhibit work at the Wichita Conference this year will afford a fine opportunity for enlarging the vision of others. Thank the Lord for the past good done along this line.

Pray that each Volunteer Band may see the value of this work, and contribute liberally toward its success.

Pray the Lord that each card sent for exhibition may bear some message distinctly missionary, which will spur on some hesitating soul.

Remember those in charge of this work as well as those who shall receive the messages into their hearts.

THE LITTLE MISSIONARY

THE JOHNNY FAMILY AND WHAT THEY GAVE

Johnny gave a cent to missions,
One whole cent—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,"
Said the nickel, looking glum;
"But I know too well I'm booked for
Chocolates and chewing gum."

"I would love to help the heathen,"
Cried the dime, "but then, you see,
Johnny wants a brand-new pistol
That he's going to buy with me."

"Well, we wish," the three cents murmured,
"Johnnie would have let us go;
But for marbles, cakes and taffy
We'll be quickly spent, we know."

So they sighed and wished; but Johnny
Wrapped in generous self-content,
Felt himself a Christian truly
Since he'd freely given a cent!
—Priscilla Leonard, in the Sunday-school
Visitor.

Johnny's mother sat beside him,
Gowned in velvet, rich with fur;
Soft her gloves and fine her laces—
Shabby things were not for her.

Round her throat and on her fingers
Sparkled stones of purest water;
"Fly abroad, thou mighty Gospel!
Sang she—and she gave a quarter!

At the end sat Johnny's father,
With prosperity grown portly;
Purring softly at the curbstone
The limousine he'd enter shortly.

Satisfied with worldly comforts,
Sleek his hat and high his collar;
Dividends were mounting swiftly—
So he proudly gave a dollar.
—Elizabeth Elliot, in the Congregationalist.

Meanwhile other little Johnnies,
Millions of them, India born,
Ask about the saintly Jesus
Whom some worship, others scorn.

"We would like to know His message,
We would like to love Him, too,
But when your folks fail to tell us
What can our folks hope to do?"

One day Johnny hears street-preaching,
Then to Sunday-school he goes,
Gives his heart to Jesus freely—
Never thinks about his clothes.

Now this Johnny puts a pice in
And confidently tells mother,
"Since we're poor, perhaps our Jesus
Will use **us** some day or other."

If all Johnnies and their papas,
And their mamas, plainly dressed,
Were to give and pray more freely,
Oh, how India would be blest!

—Wilbur Stover, Ankleshwer, India.



MISSIONARY WHEELS

See my missionary dollar?
And look how it rolls
On its way of blessing,
To poor needy souls.

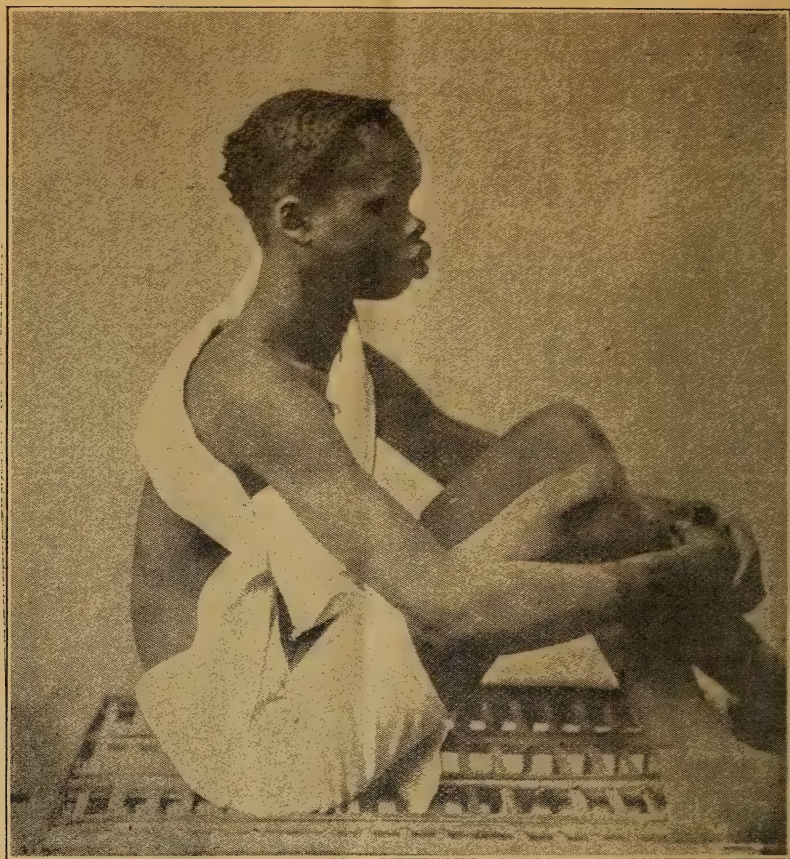
Here a **dime** comes singing;
Can you catch its song?
"Though so little I am willing
To help the work along."

Here's the modest **nickel**;
Not so very bright,
But glad to be of service;
It can help all right.

And you, O winsome **penny**,
Children love you well.
What we'd do without you,
It's pretty hard to tell.

What's that—love wheels, you're saying?
"We've a great work to do;
Always serving Jesus—
Come help us, **you** and **you**."

—Children's Home Missions.



An African Lad of the Forest

THE AFRICAN HERDBOYS' SWEETS

A. M. Anderson

WIFE, what is that yelling and running we hear out there by the trees? I wish you would step to the door and see what the disturbance is about." It was evident that the missionary was nervous and tired, for usually he never paid any attention to the noises of the people outside of the mission fence.

"My dear husband, I just came in from outdoors. There is nothing out of the ordinary. I am afraid you are working too hard on that Xosa translation. You seem to be very nervous today. It would do you good to go out and see those herdboys trying to catch birds. Stop your work now, and go out into the fresh air for a little while. The change will do you good." The missionary's

wife emphasized her remarks by tapping her husband on the side of his face with her hand.

"You know that I will need this translation by next Sunday, dearest, and it is important that I get the work finished. But I believe I had better take a little change in occupation for a short time. It will be a rest, to be sure." So saying, the missionary took his hat and went out to work on a building that was being erected for school purposes.

"There they are! See them! Upon that tall tree! Throw your stick, Umlenzana! Oh, what a pity! Now, then, try it again! There! See! Oh! Too bad! Short-legs, you are no good." A troop of herdboys

came rushing past the house and trees and out on the open veld, following a flock of small birds, and trying all the time to hit them with their sticks. In a short time the birds turned and came swooping toward the trees near the mission house; and again the boys came rushing by, shouting and laughing and throwing sticks at nearly every jump. Once in a while a bird would be hit and would flutter to the ground, where it would be quickly taken by one of the boys and tied by the neck to a grass rope which was around the boy's waist.

The herdboys have great sport catching birds. In one hand they carry two to five short sticks that have a knob on one end the size of an egg or a boy's fist. They are experts in throwing, and it is surprising how far they throw. Usually, when they hunt birds, they will have five to ten dogs to assist them in driving the birds out of the tall grass. In their chase after birds, they desire to be fleet of foot and do not wish to be hindered by carrying a blanket. Not being hampered by any clothing, they are very active, and they keep quite cool.

When enough birds have been caught to satisfy them, a fire is made out of some dry brush near a stream of water, and the birds, one by one, are roasted over the fire, and then devoured, head, feet, feathers and all. This is one of their "high times," and is long to be remembered by those who participate.

At a certain time of the year flying ants are numerous. It is at the flying-ant season that the herds have a great time. In some parts of the country the white ant mounds, from one to three feet high, are seen scattered everywhere. The air becomes fairly alive with flying ants. The boys are seen sitting on top of an ant heap catching the large ants when they come out. The ants are caught by the handful and placed in a sack or blanket. When the herdboys think that enough have been caught, they retire to a shady nook behind some steep hill or thick bush and feast on their splendid catch. It is amusing to watch them snap the wings off and flip the big white ants into their mouths, and smack their lips as though they had eaten a nice piece of candy.

The boys have a number of different kinds of "sweets." One evening when the missionary came out on the veranda to rest a

few moments in the balmy, cool air, he saw a number of boys and girls running about in the grass and throwing their blankets over something, and then catching what seemed to be under the blankets. After a time the boys and girls were seen coming toward the kitchen hut, and soon disappeared within. From the laughter and shouting that was heard it was evident that they were having a good time. The missionary, being curious to know what caused the children to be so happy, went around to the back part of the hut and peered in through the window. On the center of the floor in the hut was a little fire, and around this fire the boys and girls were sitting, each with a small sharp stick in his or her hand, and on the end of each stick held over the live coals was a large, fat grasshopper, roasting. In about two minutes the grasshoppers were roasted, and then eaten with a good deal of relish. A happier crowd of children would be hard to find.

Seeing three herdboys digging in an ant heap one day, a missionary approached and made inquiry as to what they were doing. The boys were not in a mood to talk, but kept right on digging. Wishing to know what they were doing, he watched them dig.

"Do you not think we have dug deep enough? Ntoni, put your stick in this hole and pry up this clod. Say, this is hard digging! Oh, keep at it! I believe we will soon find it. Here! ho! whu! A big one. I have got it! Umapip had the last one. It is Ntoni's turn this time." The boys were all excited over finding a three-inch queen ant, as fat around as a stick of candy. To the utter surprise of the missionary, Ntoni lifted the large queen ant to his mouth, and soon appeared to enjoy a delicious taste. The other boys looked on with eager, hungry eyes. In a minute they were at it again, digging for all they were worth.

Hunting for a bees' nest is the most exciting game of all. When, after a long watch, a bees' nest is found on a hillside, all the herdboys in the community are notified and a march is made for the place of conflict. The fact that a pail of honey is to be had makes the boys immune to the sting of the bees. The heathen boys have a sweet tooth, as well as white boys, and they especially enjoy honey.—Light and Life Evangel.

FINANCIAL REPORT

CORRECTIONS

In the February Visitor the \$21 credited to S. Bock, Southern California, under World-wide should be \$11 instead.

Also in the same report the amount of Unknown should be \$0.10 instead of \$0.20. These corrections will therefore decrease the total World-wide by that amount.

During February the Mission Board sent out 162,056 pages of tracts.

The following donations to the Board's funds have been received during the month of February:

WORLD-WIDE

Indiana—\$605.62.

Northern District, Classes.

Cheerful Helpers, Cedar Lake, \$5.51;
Class No. 6, Middlebury, \$2.75,\$ 8 26
Bequest of Cannon Smith, 500 00
Individuals.

A brother and sister, Walnut, \$20; J. O. Culler, \$6.50; John Bollinger, \$5; John Huntington, \$1.50; S. M. Rittenhouse, \$5; Elsie Humbarger, \$3.40; Melvin Swarts, \$1.05, 42 45
Middle District, Classes.

Bible Class, Peru, \$6.50; Loyal Daughters, Loon Creek, \$3.35, 9 85
Individuals.

R. Callane, \$2; Ida F. Sines, \$1; Elizabeth Jones, 50 cents, 3 50
Southern District, Individuals.

M. A. Barnhart, \$40; A sister, \$1.56, ... 41 56

Iowa—\$308.30.

Northern District, Congregation.

Kingsley, 5 00
Individuals.

Sam'l Pike, \$12; H. E. Slifer, \$10; H. C. Sheller, \$10; Julia A. Sheller, \$2; D. W. Shock (marriage notices), \$1; Eld. A. P. Blough (marriage notice), 50 cents, .. 35 50
Middle District, Individuals.

Catharine Bluebaugh, \$250; Hazel Eby, \$1; J. F. Edmister, 40 cents, 251 40
Southern District, Individuals.

Susanna Brown, \$10; Emanuel Henry, \$3.50; Nora Bolton, \$1; Jacob Keffer, \$1.40; A. W. Miller (marriage notice), 50 cents, 16 40

Virginia—\$247.23.

First District, Congregation.

Cloverdale, 21 00
Individual.

John W. Layman, 50 00
Second District, Individuals.

W. H. Sipe, \$10; Mrs. J. W. Harnsberger, Barren Ridge, \$1.10, 11 10

Northern District, Congregations.

Timberville, \$79; Flat Rock, \$32.02; Unity, \$28.47, 139 49
Sunday-school.

Peach Grove, Salem, 2 50
Christian Workers.

New Dale, Unity, 5 14
Individuals.

Walter S. Wine, \$5; N. I. Buck, \$1, ... 6 00
Eastern District, Congregation.

Hollywood, 2 00
Individual.

J. S. Wine, 10 00

Pennsylvania—\$149.19.

Western District, Congregation.

Summit Mills, 17 19
Individuals.

Mrs. W. M. Howe, \$2.60; Anna E. Osterwise, \$1; J. H. Lehman, \$1; Nannie McMillen, 40 cents, 5 00
Middle District, Congregation.

Everett, 7 00
Sunday-school.

Snyder Cross Roads, Roaring Spring, 10 00
Individuals.

Sam'l R. Snyder, \$3; D. P. Hoover,

\$2.60; Edw. Harden, \$2; Thos. Harden and family, \$1,\$ 8 60
Eastern District, Individuals.

H. B. Horst, \$2; John R. Erb, \$1.90; Louisa Kemmerer, \$1, 4 90
Southern District, Congregation.

Waynesboro, 58 20
Individuals.

D. B. Hostetler, \$9.50; Annie E. Emert, \$1; Clarence A. Markey, \$1; David Baseore, 65 cents, 12 15
Southeastern District, Congregation.

Coventry, 20 15
Individuals.

A. R. Coffman and wife, \$5; Mrs. R. D. Raffensperger, \$1, 6 00

California—\$147.36.

Northern District, Congregations.

Lindsay, \$17.40; Trigo, \$4.30, 21 70
Individuals.

Abbie Miller, \$5; Anna Kline, 50 cents; A. M. White (marriage notice), 50 cents, 6 00
Southern District, Congregations.

Covina, \$90.20; South Los Angeles, \$25.96, 116 16
Individuals.

Nancy D. Underhill, \$2.50; Pearl Hatfield, \$1, 3 50

Canada—\$57.50.

Western District, Congregation.

Pleasant Vialley, 8 60
Individuals.

G. A. Porchet, \$48; Chas. M. Davis, 90 cents, 48 90

Ohio—\$52.93.

Northwestern District, Individuals.

Lydia Fried, \$18; J. W. Smith, \$1, 19 00

Northeastern District, Congregations.

Chippewa, \$7.23; Danville, \$3, 10 23
Individuals.

Morris Weisel, \$1.50; Ethel Hauenstein, 10 cents; Mrs. David Hively, \$1; E. E. Neiderhiser, 50 cents; Simeon Longacker, 90 cents; Emma Rohrer, \$3; Geo. H. Irvin, \$10.20; A sister, \$2, 19 20
Southern District, Individuals.

Wm. Kress, \$1; Mrs. Chas. Selby, West Dayton, \$1; H. Jesse Baker (marriage notice), 50 cents; Sister H. E. A., \$2, ... 4 50

Maryland—\$39.23.

Western District, Individuals.

Lilly Merrill, \$5; Jacob Abe, 40 cents, 5 40
Middle District, Individual.

Harvey J. Martin (marriage notice), 50

Eastern District, Congregation.

Long Green Valley, 8 33
Individuals.

W. E. Roop and wife, Meadow Branch, \$20; Celia Yost, \$5, 25 00

Missouri—\$83.20.

Northern District, Sunday-school.

Rockingham, 14 00
Individual.

Fred Zimmerly, 5 00

Middle District, Congregations.

Warrensburg, \$4.50; Mineral Creek, \$3.45, 7 95
Individuals.

Elda Gauss, \$5; Mary M. Cox, \$1; L. B. Ihrig (marriage notice), 50 cents, 6 50
Southern District.

A Sister, 54 75

West Virginia—\$37.10.

First District, Congregations.

German Settlement, Maple Spring, \$10; Allegheny, \$5.70, 15 70
Individuals.

Jesse and Laura Richman, Tearcoat, \$15; A. A. Rotruck, \$2.40; Jennie Burgess, \$2, 19 40
Second District, Individual.

M. C. Czigans, 2 00

Illinois—\$34.53.

| | |
|---|----------|
| Northern District, Congregation. | |
| West Branch, | \$ 30 03 |
| Individuals. | |
| H. B. Miller, \$3; Sara G. Replogle, \$1, | 4 00 |
| Southern District, Individual. | |
| Barbara Perrine, Coal Creek, | 50 |

North Dakota—\$34.29.

| | |
|--|-------|
| Sunday-school. | |
| Salem, | 7 76 |
| Individuals. | |
| Chas. F. Culp, \$5; D. M. Shorb (marriage notice), 53 cents; A brother, \$20; James O. Kesler (marriage notice), 50 cents; Wm. D. Brunnemeyer (marriage notice), 50 cents, | 26 53 |

Colorado—\$31.28.

| | |
|--|-------|
| Western District, Congregation. | |
| First Grand Valley, | 13 73 |
| Sunday-school. | |
| Fruita, | 8 40 |
| Individuals. | |
| Mrs. H. M. Long, \$2; J. W. Trissel, \$1, Northeastern District, Congregation. | 3 00 |
| Lowland, | 80 |
| Southeastern District, Individuals. | |
| Jacob Haney, \$2.60; Dellie Moore, \$2; Edith Suhler, 75 cents, | 5 35 |

Oregon—\$23.44.

| | |
|--|-------|
| Congregations. | |
| Portland, \$20; Newberg, \$2.94, | 22 94 |
| Individual. | |
| M. C. Lininger (marriage notice, | 50 |

Kansas—\$21.50.

| | |
|--|------|
| Northwestern District, Individuals. | |
| Sarah Horting, \$5; Maud Dinger, \$4.50, Southwestern District, Sunday-school. | 9 50 |
| West Wichita, | 9 81 |
| Individuals. | |
| A. H. Lolling, \$1.19; Lena Peel, \$1, ... | 2 19 |

Washington—\$17.00.

| | |
|---|-------|
| Individuals. | |
| A. N. Huffman, \$15; Susan Silvuse, \$1; Ray Williams, \$1, | 17 00 |

Minnesota—\$14.00.

| | |
|-------------------------------------|-------|
| Every Ready Class, Worthington, ... | 14 00 |
|-------------------------------------|-------|

Tennessee—\$12.00.

| | |
|---|-------|
| Congregation. | |
| Beaver Creek, | 10 00 |
| Individuals. | |
| Louisa Andes, \$1; A sister, \$1, | 2 00 |

Louisiana—\$11.00.

| | |
|--|-------|
| Individuals. | |
| John and Lucy Metzger, \$10; J. F. Hoke (marriage notices), \$1, | 11 00 |

Idaho—\$8.30.

| | |
|--------------------|------|
| Sunday-school. | |
| Weiser, | 6 70 |
| Christian Workers. | |
| Weiser, | 1 60 |

Nebraska—\$5.90.

| | |
|--|------|
| Individuals. | |
| J. G. Eby, \$4.90; Mrs. M. E. Hildebrand, \$1, | 5 90 |
| South Carolina—\$5.00. | |
| Individual. | |
| J. I. Branscom, | 5 00 |

Michigan—\$4.00.

| | |
|---|------|
| Individuals. | |
| Mary E. Mote, \$3.90; Jos. O. Cook, 10 cents, | 4 00 |

New Mexico—\$0.50.

| | |
|---------------------------------------|----|
| Individual. | |
| Elias M. Reed (marriage notice), | 50 |

Oklahoma—\$0.50.

| | |
|----------------------|----|
| Individual. | |
| Minnie Nelson, | 50 |

Wisconsin—\$0.50.

| | |
|--------------------|----|
| Individual. | |
| Susan Stott, | 50 |

Kentucky—\$0.40.

| | |
|----------------------|-------|
| Individual. | |
| Owen Barnhart, | \$ 40 |
| Unknown—\$1.00. | 1 00 |

| | |
|----------------------------|-------------|
| Total for the month, | \$ 1,957 80 |
| Previously received, | 41,502 59 |

| | |
|---------------------|-------------|
| For the year, | \$43,460 39 |
|---------------------|-------------|

INDIA MISSION

California—\$58.46.

| | |
|--|-------|
| Southern District, Congregations. | |
| Pasadena, \$28.86; Long Beach, \$12.10, ... | 40 96 |
| Individuals. | |
| Nancy D. Underhill, \$2.50; A brother, \$15, | 17 50 |

Pennsylvania—\$22.98.

| | |
|--------------------------------------|-------|
| Middle District. | |
| Curryville Missionary Society, | 21 78 |
| Southern District. | |
| Receipt No. 33,169, | 1 20 |

Minnesota—\$8.58.

| | |
|--------------------|------|
| Congregation. | |
| Minneapolis, | 8 58 |

Kansas—\$7.05.

| | |
|---------------------------------------|------|
| Southwestern District, Sunday-school. | |
| Peabody, | 7 05 |

Missouri—\$5.00.

| | |
|---------------------------------|------|
| Northern District. | |
| Kings Daughters, Wakenda, | 5 00 |

Washington—\$2.50.

| | |
|---------------------|------|
| Christian Workers. | |
| North Yakima, | 2 50 |

Wisconsin—\$2.00.

| | |
|-------------------|------|
| Individual. | |
| Mary Hintz, | 2 00 |

Nebraska—\$1.00.

| | |
|------------------------------|------|
| Individual. | |
| David Neher, Beatrice, | 1 00 |

| | |
|----------------------------|-----------|
| Total for the month, | \$ 107 57 |
| Previously received, | 973 42 |

| | |
|---------------------|-------------|
| For the year, | \$ 1,080 99 |
|---------------------|-------------|

INDIA ORPHANAGE

Pennsylvania—\$53.60.

| | |
|---|-------|
| Western District, Sunday-schools. | |
| Maple Glen, \$16; Middle Creek, \$4.60, ... | 20 60 |
| Southern District, Christian Workers. | |
| York, | 13 00 |
| Individual. | |
| Bessie Rohrer, | 20 00 |

Indiana—\$39.45.

| | |
|---------------------------------|-------|
| Middle District, Sunday-school. | |
| Flora, | 39 45 |

Ohio—\$20.00.

| | |
|---------------------------------------|-------|
| Northeastern District, Sunday-school. | |
| Springfield, | 20 00 |

North Dakota—\$20.00.

| | |
|--------------------|-------|
| Christian Workers. | |
| Egeland, | 20 00 |

Oklahoma—\$20.00.

| | |
|-------------------------|-------|
| Individual. | |
| Jennie M. Garber, | 20 00 |

Michigan—\$10.00.

| | |
|-----------------|-------|
| Sunday-school. | |
| Shepherd, | 10 00 |

Virginia—\$10.00.

| | |
|---|-------|
| Primary and Beginners' Classes, Cloverdale, | 10 00 |
|---|-------|

Nebraska—\$2.50.

| | |
|--------------------------|------|
| A Sister, Lincoln, | 2 50 |
|--------------------------|------|

| | |
|----------------------------|-----------|
| Total for the month, | \$ 175 55 |
| Previously received, | 2,660 11 |

| | |
|---------------------|-------------|
| For the year, | \$ 2,835 66 |
|---------------------|-------------|

INDIA BOARDING SCHOOL

California—\$46.45.

| | |
|---------------------------------------|---------|
| Northern District, Christian Workers. | |
| Oak Grove, | \$ 7 00 |
| Southern District, Congregation. | |
| Pomona, | 39 45 |

Iowa—\$37.50.

| | |
|-------------------------------------|-------|
| Middle District, Christian Workers. | |
| Adel, | 12 50 |
| Individuals. | |
| Mr. and Mrs. L. A. Walker, | 25 00 |

Michigan—\$30.93.

| | |
|--------------------------------------|-------|
| Three Primary Classes, Woodland, ... | 30 93 |
|--------------------------------------|-------|

Pennsylvania—\$25.00.

| | |
|--------------------------------------|-------|
| Western District. | |
| Laborers for the Master, O. A. B. C. | |
| Pike, | 25 00 |

Ohio—\$12.50.

| | |
|---------------------------------------|-------|
| Northwestern District, Sunday-school. | |
| Pleasant View, | 12 50 |

Oregon—\$5.00.

| | |
|-------------------|------|
| Individual. | |
| A. L. Buck, | 5 00 |

| | |
|----------------------------|-----------|
| Total for the month, | \$ 157 38 |
| Previously received, | 1,176 85 |

| | |
|--------------------|-------------|
| For the year | \$ 1,334 23 |
|--------------------|-------------|

INDIA WIDOWS' HOME

Ohio—\$5.00.

| | |
|--------------------------------|---------|
| Southern District, Individual. | |
| Sister C. V. Wagner, | \$ 5 00 |

California—\$5.00.

| | |
|---------------------------------|------|
| Southern District, Aid Society. | |
| Pasadena, | 5 00 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 10 00 |
| Previously received, | 125 00 |

| | |
|---------------------|-----------|
| For the year, | \$ 135 00 |
|---------------------|-----------|

INDIA HOSPITAL

Indiana—\$20.67.

| | |
|----------------------------------|----------|
| Northern District, Congregation. | |
| Elkhart City, | \$ 20 67 |

Illinois—\$10.00.

| | |
|---------------------------------|-------|
| Southern District, Aid Society. | |
| La Place, | 10 00 |

Pennsylvania—\$5.00.

| | |
|------------------------------|------|
| Middle District, Individual. | |
| Mary A. Kinsey, | 5 00 |

California—\$1.00.

| | |
|--------------------------------|------|
| Southern District, Individual. | |
| Pearl Hatfield, | 1 00 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 36 67 |
| Previously received, | 380 72 |

| | |
|---------------------|-----------|
| For the year, | \$ 417 39 |
|---------------------|-----------|

DAHANU HOSPITAL

Nebraska—\$2.50.

| | |
|--------------------|---------|
| Christian Workers. | |
| Enders, | \$ 2 50 |

Indiana—\$2.50.

| | |
|----------------------------------|------|
| Southern District, Congregation. | |
| Noblesville, | 2 50 |

Iowa—\$1.76.

| | |
|----------------------------------|------|
| Middle District, Individuals. | |
| W. I. Buckingham and wife, | 1 76 |

| | |
|----------------------------|---------|
| Total for the month, | \$ 6 76 |
| Previously received, | 75 00 |

| | |
|---------------------|----------|
| For the year, | \$ 81 76 |
|---------------------|----------|

INDIA NATIVE SCHOOL

Washington—\$4.22.

| | |
|------------------------------------|----------|
| Truth Seekers, North Yakima, | \$ 4 22 |
| Total for the month, | \$ 4 22 |
| Previously received, | 16 10 |
| For the year, | \$ 20 32 |

QUINTER MEMORIAL HOSPITAL, INDIA

Pennsylvania—\$142.34.

| | |
|---|---------|
| Western District, Congregation. | |
| Plum Creek, | \$ 5 02 |
| Christian Workers. | |
| Summit, Brothers Valley, \$1.50; Rock- | |
| ton, 55 cents; Meyersdale, \$5; Indian | |
| Creek, \$7.10, | 14 15 |
| Aid Societies. | |
| Maple Grove, Johnstown, \$10; Pitts- | |
| burgh, \$10, | 20 00 |
| Individual. | |
| A sister, Pittsburgh, | 5 00 |
| Middle District, Congregation. | |
| Snake Spring, | 2 26 |
| Christian Workers. | |
| Martinsburg, Clover Creek, \$11.44; | |
| Curryville, \$5; Stonerstown, \$2.52; James | |
| Creek, \$3; Lewistown, \$10.38, | 32 34 |
| Aid Societies. | |
| Lewistown, \$10; Roaring Spring, \$5; | |
| Martinsburg, \$5, | 20 00 |
| King's Daughters, Huntingdon, | 15 00 |
| Eastern District, Christian Workers. | |
| Lebanon, Midway, | 6 00 |
| Aid Society. | |
| East Petersburg, Mountville, | 5 00 |
| Southern District, Christian Workers. | |
| Mechanicsburg, Lower Cumberland, | |
| \$7.57; Marsh Creek, \$5; Hanover, \$5, ... | 17 57 |

| | |
|--|-------|
| Ohio—\$126.02. | |
| Northwestern District, Congregation. | |
| Toledo, | 1 96 |
| Christian Workers. | |
| Pleasant View, | 5 30 |
| Northeastern District, Congregation. | |
| Mt. Zion, | 10 00 |
| Southern District, Christian Workers. | |
| New Carlisle, \$3.75; Poplar Grove, | |
| \$2.76; Greenville, \$2.25, | 8 76 |
| Aid Societies. | |
| New Carlisle, \$75; West Milton, \$10; | |
| West Dayton, \$10, | 95 00 |
| Individual. | |
| Sister C. V. Wagner, | 5 00 |

| | |
|--|-------|
| Indiana—\$82.96. | |
| Northern District, Christian Workers. | |
| West Goshen, \$4.18; Nappanee, \$3.12, ... | 7 30 |
| Dorcas Class, Goshen City, | 5 00 |
| Individuals. | |
| A brother and sister, \$20; "K. K.," | |
| \$10, | 30 00 |
| Middle District, Christian Workers. | |
| Ogans Creek, | 3 96 |
| Aid Society. | |
| Peru, | 5 00 |
| Southern District, Sunday-school. | |
| Four Mile, | 30 00 |
| Christian Workers. | |
| Allison, | 1 70 |

| | |
|--|-------|
| Virginia—\$79.47. | |
| First District, Christian Workers. | |
| Pleasant Valley, | 1 60 |
| Second District, Aid Societies. | |
| Bridgewater, \$50; Bridgewater Junior, | |
| \$20, | 70 00 |
| Northern District, Christian Workers. | |
| Harrisonburg, | 2 87 |
| Aid Society. | |
| Harrisonburg, | 5 00 |

| | |
|---|-------|
| Illinois—\$57.59. | |
| Northern District, Congregation. | |
| Cherry Grove, | 2 85 |
| Southern District, Christian Workers. | |
| Blue Ridge, \$10; Coal Creek, \$4.74, ... | 14 74 |

| | |
|--|-------------|
| Aid Societies. | |
| Virden, \$25; Centennial, \$15, | \$ 40 00 |
| California—\$45.35. | |
| Northern District, Christian Workers. | |
| Chico, | 3 25 |
| Southern District, Christian Workers. | |
| Pasadena, | 12 10 |
| Aid Societies. | |
| Pomona, \$25; Inglewood, \$5, | 30 00 |
| Iowa—\$45.00. | |
| Northern District, Individuals. | |
| David Brallier and wife, \$10; A family, \$25, | 35 00 |
| Middle District, Christian Workers. | |
| Beaver, | 5 00 |
| Aid Society. | |
| Des Moines Valley, | 5 00 |
| Missouri—\$40.12. | |
| Northern District, Aid Society. | |
| Wakenda, | 5 00 |
| North Rockingham Missionary Circle, | 25 00 |
| Middle District, Christian Workers. | |
| Leeton, \$4.77; Mound, \$3.25, | 8 02 |
| Southern District, Christian Workers. | |
| Joplin, | 2 10 |
| Maryland—\$34.87. | |
| Middle District, Christian Workers. | |
| Manor, | 4 50 |
| Aid Society. | |
| Berkeley, | 5 00 |
| Eastern District, Christian Workers. | |
| Westover, \$6; Long Green Valley, \$4.37, | 10 37 |
| Aid Societies. | |
| Beaver Dam, \$10; Pipe Creek, \$5, | 15 00 |
| Michigan—\$28.50. | |
| Christian Workers. | |
| Fairview, | 3 50 |
| Aid Society. | |
| Woodland, | 25 00 |
| Kansas—\$11.42. | |
| Northwestern District, Congregation. | |
| Maple Grove, | 8 12 |
| Christian Workers. | |
| Quinter, | 3 30 |
| Washington—\$10.70. | |
| Christian Workers. | |
| Sunnyslope, \$6; Olympia, \$2.30, | 8 30 |
| Individual. | |
| R. H. Hasseltine, | 2 40 |
| Oklahoma—\$10.55. | |
| Congregation. | |
| Washita, | 6 35 |
| Christian Workers. | |
| Big Creek, | 4 20 |
| Nebraska—\$10.00. | |
| Congregation. | |
| South Beatrice, | 5 00 |
| Aid Society. | |
| Afton, | 5 00 |
| Colorado—\$8.66. | |
| Western District, Individual. | |
| Mrs. H. M. Long, | 2 00 |
| Northeastern District, Christian Workers. | |
| Colorado City, \$5.23; Sterling, \$1.43, | 6 66 |
| Idaho—\$7.80. | |
| Christian Workers. | |
| Boise, | 7 80 |
| North Dakota—\$4.70. | |
| Christian Workers. | |
| Cando, | 4 70 |
| West Virginia—\$1.55. | |
| First District, Congregation. | |
| Bean Settlement, | 1 55 |
| Total for the month, | \$ 747 60 |
| Previously received, | 1,585 78 |
| For the year, | \$ 2,333 38 |

| | |
|--|-------------|
| CHINA MISSION | |
| California—\$169.27. | |
| Northern District, Congregations. | |
| Lindsay, \$23.12; McFarland, \$12, | \$ 35 12 |
| Southern District, Congregations. | |
| Lordsburg, \$92.24; Pasadena, \$23.41, .. | 115 65 |
| Christian Workers. | |
| Covina, | 13 00 |
| Individuals. | |
| A. A. Neher and wife, \$3; Nancy D. Underhill, \$2.50, | 5 50 |
| Colorado—\$30.20. | |
| Southeastern District, Congregation. | |
| Rocky Ford, | 30 20 |
| Oregon—\$10.10. | |
| Individuals. | |
| Mr. and Mrs. Will Carl, | 10 10 |
| Ohio—\$6.46. | |
| Northwestern District, Sunday-school. | |
| South Poplar Ridge, | 6 46 |
| Pennsylvania—\$6.00. | |
| Middle District, Congregation. | |
| Everett, | 5 00 |
| Southern District. | |
| Receipt No. 33169, | 1 00 |
| Nebraska—\$4.50. | |
| Individuals. | |
| David Neher, \$1; A sister, Lincoln, \$3.50, | 4 50 |
| Indiana—\$3.50. | |
| Northern District, Individual. | |
| Mrs. Albert Gump, | 1 00 |
| Middle District, Individual, | 2 50 |
| Michigan—\$2.90. | |
| Sunday-school. | |
| Shepherd Primary, | 2 90 |
| Washington—\$2.50. | |
| Christian Workers. | |
| North Yakima, | 2 50 |
| Idaho—\$2.00. | |
| Individual. | |
| Emma Newland, | 2 00 |
| Total for the month, | \$ 237 43 |
| Previously received, | 1,570 13 |
| For the year, | \$ 1,807 56 |

| | |
|---|-------------|
| CHINA ORPHANAGE | |
| Ohio—\$25.60. | |
| Northwestern District, Sunday-school. | |
| Baker, | \$ 14 60 |
| Northeastern District, Individual. | |
| Geo. Hartsough, | 6 00 |
| Southern District, Individuals. | |
| Brother and Sister John H. Rinehart, .. | 5 00 |
| North Dakota—\$22.00. | |
| Willing Workers, Surrey, | 22 00 |
| Pennsylvania—\$5.00. | |
| Southern District, Sunday-school. | |
| Waynesboro Primary, | 5 00 |
| Maryland—\$2.25. | |
| Middle District. | |
| Nannie Martin's Class, Broadfording, .. | 2 25 |
| Iowa—\$1.00. | |
| Middle District, Christian Workers. | |
| Iowa River, | 1 00 |
| Total for the month, | \$ 55 85 |
| Previously received, | 1,358 09 |
| For the year, | \$ 1,413 94 |

| | |
|--------------------------------------|----------|
| CHINA BOYS' SCHOOL | |
| Michigan—\$30.00. | |
| Three Primary Classes, Woodland, ... | \$ 30 00 |
| Ohio—\$10.95. | |
| Southern District, Sunday-school. | |
| Bear Creek, | 10 95 |

Indiana—\$6.11.

| | |
|-------------------------------|-----------|
| Southern District. | |
| Class No. 9, Rossville, | \$ 6 11 |
| Total for the month, | \$ 47 06 |
| Previously received, | 121 82 |
| For the year, | \$ 168 88 |

CHINA GIRLS' SCHOOL**Ohio—\$10.95.**

| | |
|-----------------------------------|----------|
| Southern District, Sunday-school. | |
| Bear Creek, | \$ 10 95 |

Maryland—\$10.00.

| | |
|--------------------------------|-----------|
| Eastern District, Aid Society. | |
| Beaver Dam, | 10 00 |
| Total for the month, | \$ 20 95 |
| Previously received, | 144 87 |
| For the year, | \$ 165 82 |

CHINA HOSPITAL**Delaware—\$50.00.**

| | |
|--------------------------|----------|
| Individual. | |
| Christian Krabill, | \$ 50 00 |

Pennsylvania—\$15.00.

| | |
|-----------------------------------|------|
| Western District. | |
| A Sister, Pittsburgh, | 5 00 |
| Middle District, Individual. | |
| Mary A. Kinsey, | 5 00 |
| Southern District, Sunday-school. | |
| Waynesboro, Primary, | 5 00 |

Ohio—\$8.00.

| | |
|---------------------------------------|------|
| Southern District, Christian Workers. | |
| Trotwood, | 8 00 |

Maryland—\$5.62.

| | |
|-------------------------------------|------|
| Middle District, Christian Workers. | |
| Longmeadow, Beaver Creek, | 5 62 |

Minnesota—\$4.25.

| | |
|--------------------|------|
| Christian Workers. | |
| Deer Park, | 4 25 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 82 87 |
| Previously received, | 648 87 |

| | |
|---------------------|-----------|
| For the year, | \$ 731 74 |
|---------------------|-----------|

PING TING HSIEN HOSPITAL, CHINA**Indiana—\$9.28.**

| | |
|---------------------------------------|---------|
| Northern District, Christian Workers. | |
| Nappanee, | \$ 3 12 |
| Individual. | |
| Emma Bollman, | 3 51 |
| Southern District, Christian Workers. | |
| Buck Creek, | 2 65 |

Illinois—\$6.00.

| | |
|---------------------------------------|------|
| Northern District, Christian Workers. | |
| Shannon, | 6 00 |

Kansas—\$5.65.

| | |
|---|------|
| Northwestern Dist., Christian Workers. | |
| North Solomon, | 3 50 |
| Northeastern District, Christian Workers. | |
| Olathe, | 2 15 |

Virginia—\$5.61.

| | |
|-------------------------------------|------|
| First District, Christian Workers. | |
| Pleasant Valley, | 1 61 |
| Second District, Christian Workers. | |
| Elk Run, | 4 00 |

Oregon—\$4.42.

| | |
|---------------------|------|
| Christian Workers. | |
| Myrtle Point, | 4 42 |

Louisiana—\$4.05.

| | |
|--------------------|------|
| Christian Workers. | |
| Roanoke, | 4 05 |

California—\$4.00.

| | |
|---------------------------------------|------|
| Southern District, Christian Workers. | |
| Inglewood, | 2 60 |
| Individual. | |
| Pearl Hatfield, | 1 40 |

Iowa—\$3.50.

| | |
|---------------------------------|------|
| Middle District, Sunday-school. | |
| Iowa River, | 3 50 |

Maryland—\$2.00.

| | |
|-------------------------------------|------|
| Middle District, Christian Workers. | |
| West Brownsville, | 2 00 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 44 51 |
| Previously received, | 1,675 88 |

| | |
|---------------------|-------------|
| For the year, | \$ 1,720 39 |
|---------------------|-------------|

HIEL HAMILTON HOSPITAL, CHINA**Indiana—\$81.76.**

| | |
|---------------------------------------|---------|
| Northern District, Christian Workers. | |
| LaPorte, | \$ 3 00 |

| | |
|--|------|
| Middle District, Christian Workers. | |
| Bachelor's Run, | 3 76 |
| Individuals. | |
| Richard Collane, \$40; I. C. Snavelly, | |

| | |
|---------------------------------------|-------|
| \$15, | 55 00 |
| Southern District, Christian Workers. | |
| Rossville, | 20 00 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 25 00 |
| Previously received, | 25 00 |

Minnesota—\$25.00.

| | |
|-----------------------------------|-------|
| Gleaners' Class, Deer Park, | 25 00 |
|-----------------------------------|-------|

North Dakota—\$3.60.

| | |
|--------------------|------|
| Christian Workers. | |
| Minot, | 3 60 |

Ohio—\$2.76.

| | |
|---|------|
| Northwestern District, Christian Workers. | |
| Green Spring, | 2 76 |

Michigan—\$2.25.

| | |
|--------------------|------|
| Christian Workers. | |
| Hart, | 2 25 |

Missouri—\$1.00.

| | |
|--------------------------------|------|
| Southern District, Individual. | |
| Elsie Hamm, | 1 00 |

| | |
|----------------------------|-----------|
| Total for the month, | \$ 116 37 |
| Previously received, | 1,252 93 |

| | |
|---------------------|-------------|
| For the year, | \$ 1,369 30 |
|---------------------|-------------|

SWEDEN MISSION**Pennsylvania—\$2.00.**

| | |
|------------------------------------|------|
| Middle District, Individual. | |
| Sister J. C. Miller, Tyrone, | 2 00 |

| | |
|----------------------------|---------|
| Total for the month, | \$ 2 00 |
| Previously received, | 58 00 |

| | |
|---------------------|----------|
| For the year, | \$ 60 00 |
|---------------------|----------|

SOUTH AMERICA MISSION**Pennsylvania—\$5.00.**

| | |
|-----------------------------------|---------|
| Southern District, Sunday-school. | |
| Waynesboro Primary, | \$ 5 00 |

| | |
|----------------------------|---------|
| Total for the month, | \$ 5 00 |
| Previously received, | 14 00 |

| | |
|---------------------|----------|
| For the year, | \$ 19 00 |
|---------------------|----------|

ITALIAN MISSION, BROOKLYN**Pennsylvania—\$15.00.**

| | |
|---|----------|
| Middle District, Sunday-school. | |
| Snyder Cross Roads, Roaring Spring, | \$ 10 00 |

| | |
|-----------------------------------|------|
| Southern District, Sunday-school. | |
| Waynesboro Primary, | 5 00 |

| | |
|--------------------------------|------|
| Ohio—\$5.00. | |
| Southern District, Individual. | |
| Sister C. V. Wagner, | 5 00 |

| | |
|----------------------------------|------|
| Maryland—\$5.00. | |
| Eastern District, Sunday-school. | |
| Union Bridge, | 5 00 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 25 00 |
| Previously received, | 738 89 |

| | |
|---------------------|-----------|
| For the year, | \$ 763 89 |
|---------------------|-----------|

POLISH RELIEF**Ohio—\$3.63.**

| | |
|-------------------------------------|------|
| Northeastern District, Individuals. | |
| Mrs. Orley Phillips, \$2.13; Morris | |
| Weise, \$1.50, | 3 63 |

(Continued on Page 119)

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 Kaylor, Rosa, Vada, Thana Dist., India
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 Pittenger, J. M., Ahwa, Dangs Forest, via Bilimora, India
 Pittenger, Florence B., Ahwa, Dangs Forest, via Bilimora, India
 Powell, Josephine, Vada, Thana Dist., India
 Royer, B. Mary, Dahanu, Thana Dist., India
 Ross, A. W., Bulsar, Surat Dist., India
 Ross, Mrs. A. W., Bulsar, Surat Dist., India
 Shumaker, Ida C., Bulsar, Surat Dist., India
 Stover, W. B., Anklesvar, India
 Stover, Mary E., Anklesvar, India
 Swartz, Goldie, Bulsar, Surat Dist., India
 Widdowson, S. Olive, Anklesvar, India
 Ziegler, Kathryn, Anklesvar, India

Are You Realizing a Fair Income on Your Money?

Is your farm paying you a profit, in any-wise commensurate with the amount of money you have invested in it?

WHAT IS YOUR WISH RESPECTING YOUR MONEY? Is it your desire to invest in institutions or properties that may wonderfully enhance in value, or have you arrived at that period of life or that condition of independence where you wish your money to earn you a fair rate of interest, with a sure and steady income?

If You Desire a Certain Rate of Income,—An Income as Large as You Can Reasonably Expect Your Money to Earn You,—Why Not Investigate More Fully the Details of Our Annuity Plan?

Our Annuity Plan has stood the test of YEARS.
Our Annuitants all vote in its favor.

Worth Your Consideration

The wisest provision for old age is the investment of funds, when still in good health, in an institution that has stood the test of years, which has a clean record, a substantial standing, stability of assets, a specified income commensurate with the fair earning power of money; and which promises, with the above requirements, the minimum of worry, trouble and concern.

The following amounts have been paid by us in annuities since the plan was inaugurated in 1896

| | | |
|------|---------|-----------|
| 1897 |\$ | 1,501.76 |
| 1898 | ..... | 4,081.49 |
| 1899 | ..... | 4,888.61 |
| 1900 | ..... | 5,536.77 |
| 1901 | ..... | 7,111.92 |
| 1902 | ..... | 8,097.74 |
| 1903 | ..... | 10,204.24 |
| 1904 | ..... | 11,560.26 |
| 1905 | ..... | 12,871.08 |
| 1906 | ..... | 13,248.00 |
| 1907 | ..... | 15,073.63 |
| 1908 | ..... | 15,813.66 |
| 1909 | ..... | 15,802.93 |
| 1910 | ..... | 17,513.69 |
| 1911 | ..... | 19,255.82 |
| 1912 | ..... | 21,320.15 |
| 1913 | ..... | 23,621.71 |
| 1914 | ..... | 26,717.86 |
| 1915 | ..... | 31,360.72 |

Total\$265,583.04

Some Advantages of Our Annuity Plan

Your investment is secure.
There is no trouble in collections.
No loss of time in the investment.
No depreciation of investment.
Income is sure. No taxes.

You are your own executor.
No speculation in investment.
Your money is invested in first mortgages on farm real estate.
Provision is made for old age.

Your investment assists in carrying the Gospel to the whole world.

The plan through which you invest with us is easy. A postcard inquiry will reveal it all to you.

Are you interested?

Why not write us?

General Mission Board ∴ Elgin, Illinois



THE MISSIONARY VISITOR



CHURCH
OF THE
BRETHREN

Be Always Giving

The sun gives ever, so the earth
What it can give, so much 'tis worth.
The ocean gives in many ways,
Gives baths, gives fishes, rivers, bays.
So too the air, it gives us breath,
When it stops giving comes in death.
Give, give, be always giving—
Who gives not is not living;
The more you give the more you live.

God's love hath in us wealth unheaped;
Only by giving is it reaped.
The body withers and the mind
Is pent up by a selfish rind;
Give thoughts, give words, give deeds, give
pelf,
Give love, give tears, and give thyself;
Give, give, be always giving—
Who gives not is not living;
The more you give, the more you live.

PSYCHE MILLER, J.W.F.
MAR BRIDGEMAN, V.
1918

The Missionary Visitor

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Contents for May, 1917

EDITORIALS,130

ESSAYS,—

| | |
|---|-----|
| A Christian, His Farms and a Scripture Verse, By A. J. Culter, | 132 |
| Stewardship, By F. H. Crumpacker, | 134 |
| The Unspeakable Gift of Proper Giving, By Galen B. Royer, | 136 |
| Advantages of the Every Member Canvass for Missions, By Ross D. Murphy, | 138 |
| What Tithing Has Done for Oklahoma, By John R. Pitzer, | 140 |
| Notes from India, By Effie V. Long, | 142 |
| News from China, By Emma Horning, | 142 |
| A Drink of Water in India, | 144 |
| The Brightest and Best, By Jennie N. Standifer, | 146 |
| The Church City Mission, By J. F. Graybill, | 148 |
| Some Missionary Questions, By Elgin S. Moyer, | 149 |
| "The Trees of the Lord Are Full of Sap" (Poem), By Jas. A. Sell, | 149 |
| Revival of a Waning Country Church, By C. R. Oellig, | 150 |
| Proportion (Poem), By William Merrell Vories, | 150 |
| Delay Is Not Denial (Poem), | 151 |
| Weekly Prayer Hour, By R. A. Frantz, | 156 |

SWEPT IN BY THE TIDE,152

THE STUDENT VOLUNTEER,—

| | |
|--|-----|
| Be a Volunteer, By Elgin S. Moyer, | 154 |
| Help Wanted, By H. Stover Kulp, | 154 |
| The Call, By Elsie M. Price, | 155 |

FINANCIAL REPORT,157

The Missionary Visitor

Volume XIX

MAY, 1917

Number 5

Our Wichita Missionary Offering

The Need and the Supply

The Extreme Need:

Millions—a thousand million—heathen are denied the living bread. Their mute lips and hungering hearts are a living, pitiful, tremendous plea to us who have not yet tasted the bitterness of active warfare.

The Hungry Multitude

As the Disciples viewed the situation:

Can we discharge our responsibility by shutting our eyes and stopping our ears to their hunger and helplessness? Can we be saved if we harbor the disposition to “send them away”?

Send them away

As the need appealed to Philip: “That everyone may take a little”

We are responsible as the Church of the Brethren in our missionary territories in India and China for the spiritual welfare of more than 2,000,000 souls. Do we exceed Philip in our desire for them?

The Mind of the Master:

With our corn, our wheat, our fatness, our war prosperity, do we not well to accept such gifts and unprecedented prices as a clarion call from the Lord to dispense our bounties liberally?

“Give ye them to eat”

The Abundant Supply:

How our gifts can satisfy the hungry multitudes when we allow God to dispense them! How He can multiply them for blessing His hungry people! “Nor could I aught withhold, dear Lord, from Thee.”



Whether present at Wichita or not, remember liberally the offering for the Lord which will be lifted at that great meeting on Monday afternoon

EDITORIALS

The Lord's Money: Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy (1 Tim. 6: 17).

Thou shalt remember the Lord thy God: for it is He That giveth thee power to get wealth (Deut. 8: 18).

The blessing of the Lord, it maketh rich, and He addeth no sorrow with it (Prov. 10: 22).



How Can It Be Used? How shall they believe in Him Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent (Rom. 10: 14, 15)?

I am debtor both to the Greeks and Barbarians, both to the wise and to the foolish. So as much as in me is I am ready to preach the gospel to you also that are in Rome (Rom. 1: 14, 15).



Where Invest It? He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again (Prov. 19: 17).

Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven (Matt. 6: 19, 20).

If thou wilt be perfect, go and sell that thou hast and give to the poor, . . . and come and follow Me (Matt. 19: 21).

Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me (Matt. 25: 40).



The Blessings of Partnership with God: There is that maketh himself poor, yet hath great riches (Prov. 13: 7).

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over. For with the same measure that ye mete withal it shall be measured to you again (Luke 6: 38).

Bring ye the whole tithe into the storehouse, . . . and prove Me if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it (Mal. 3: 10).

The Injustice of Withholding: Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth (Isa. 5: 8)!



It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God (Matt. 19: 24).



Dr. A. J. Gordon once said on the subject of tithing: "If any Christian who has never tried tithing will make the experiment, following it through to the end, in prosperity and adversity, we predict for him two surprises: First, he will be astonished at the increased amount which by this method he is enabled to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give him."



A certain well-known minister in America was asked what he should do first if he were to take the pastorate of a dying church. This experienced minister replied that the first thing he would do would be to preach a missionary sermon and lift an offering for foreign missions. He evidently would labor on the theory that "decay" in church conditions could best be checked through centering the minds of his flock on something alive rather than on their own dying condition.



This reminds us of another theory, proposed by a good missionary secretary who was asked what he would do under the environments of an anti-missionary church. He says, "If I became the pastor of a very narrow-minded and anti-missionary church, I am inclined to think that I would not ask for an offering for missions until the people proposed it. But they would have to take the facts or stay at home, or have a farewell sermon."



"Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and

the secret of all success." Thus spake Dr. Arthur T. Pierson. And how true it is! At this time of missionary need, this period of missionary endeavor and this great period of missionary opportunity, are you, brother, reaching the Hindu and the Chinaman by way of the throne of God?



We wonder how many of our people are following the program suggested in the weekly prayer hour that appears in each number of the Missionary Visitor. For the sake of definiteness in prayer, for the sake of reaching all the missionary activities of the Brotherhood, we suggest that you turn to that page of the Visitor each month, clip out the suggestions and place them in your Bible for handy reference.



Sometime ago the statement was made that the United States and England could whip the world. Bishop McDowell replied that perhaps they could, but combined they could save the world. Seven-eighths of the missionaries who are at work today in non-Christian lands have been sent out by these two countries. Some years ago when the Student Volunteer Movement sent forth its plea for twenty thousand volunteers for the evangelization of the non-Christian world, the number was thought unreasonable. And yet two universities of England alone—Cambridge and Oxford—have given twenty-two thousand men to the Great War.



Mr. James M. Speers, chairman of the Laymen's Missionary Movement, says that gifts for foreign missions by the people and churches of the United States and Canada have increased from \$8,120,728 in 1905 to \$18,793,000 in 1915. Further, he estimates that if professing Christians in America were giving one-tenth of their income they would give \$2,000,000,000 more than they now place in the Lord's treasury. How much of that total would come from pockets of the members of the Church of the Brethren?



The children of the Pleasant Valley congregation, Canada, last year invested a sum of money for all mission purposes.

Through their industry and thrift and financial ability they made enough money to send our Board \$60. This money has been applied to the support of a native worker in China. Thus these children are the means of preaching to many who know not the Master. The givers are blessed because of the splendid, practical manner in which they earned this money.



A splendid mission study class of seventeen members in the Huntington City church, Indiana, has just finished the examination and received the certificates. Bro. H. S. Randolph is the teacher. Among those who took the examination are Miss Doris Burket and Walter I. Brumbaugh. These pupils are only eight years old, and so far as we know are the youngest to take the examination and secure the certificate.



Among the many splendid gifts that have come to us recently for missions is one of \$1,000 from Oklahoma for the India and China missions. The good brother who sent in this amount has been prospered by the Lord, and desires thus to show his partnership with the Father. How the kingdom would grow if the multitudes of those in our church would thus substantially acknowledge their partnership!



Recently we received word of an Oriental person in one of our Eastern Districts who is going among the churches in the oft-repeated, oft-warned-against manner, giving lectures and receiving offerings. Investigation has proved that the larger number of those who do this are gathering money for their own profit, regardless of the kind of credentials they may carry. Why our people will thus allow themselves to be "taken in" by such smooth foreigners, without anything but the most superficial examination and inquiry, when they would not think of granting the same courtesy to one of our own nationality but of another denomination, is an insoluble mystery.



An English writer, summing up the reason for the wonderful rally of millions of Englishmen to the flag for actual warfare, places it thus: "(1) A great cause; (2) a compelling appeal; (3) an example of sac-

rifice; (4) an unquenchable faith in the justice of that for which we are contending." Did not Jesus Christ supply us with all this in His tremendous call for workers—a call sealed by His own life?



The greatest prosperity that a man can have from God is the gift of a heart that loves to give. Under the Old Dispensation all giving is a voluntary thing. A man who had complied strictly with the terms of the law in giving his titles might be just as covetous as ever in regard to all the rest; but a man under grace has the covetousness itself broken up, and feels that all is the Lord's and only lent to himself for a little season to use for the Lord, to do good with as he has opportunity.—G. B. Cheever.

China, because of its attacks upon foreigners during the Boxer outbreak in 1900, is paying to the Powers \$682,000,000 indemnity. To many this would seem a just punishment. It is to the credit of America, however, that she remitted her claim of \$25,000,000 to China, and the income from the amount is being used in sending young Chinese to this country to be educated. Already this splendid spirit of America is bearing fruitage. The ambassadors of China to the United States, to England and to Germany are young men, and graduates of American institutions. Mr. Koo, ambassador to our country, is only thirty-two years of age. Is it any wonder that when China changed her form of government she should pattern it after that of her greatest benefactor?

A CHRISTIAN, HIS FARMS AND A SCRIPTURE VERSE

A. J. Culler

THERE is nothing that pleases people better than a passage of Scripture which seems to favor a pet theory or bolster up some of their own peculiar religious notions. Most of the peculiarisms of religion are in fact due to taking a passage of Scripture, stuffing it full with one's particular notion, and proceeding to forget everything else in Holy Writ which would correct it and give it proper balance.

There are two pernicious ways of distorting Scripture. The first is to take a verse out of its setting and connection. In that way you can prove almost anything from the Bible. Some one once said that the Bible commanded men to commit suicide, and proved it by the example of Judas; then saying that in a number of places it said, "Go and do thou likewise." This is tearing Scripture apart and putting it together again—in a different way. A second way is to take a verse which emphasizes one aspect of a truth, forgetting all other passages which complement it. A good illustration of this is furnished by the Holiness people. They use 1 John 3: 9: "Whosoever is begotten of God doeth no sin," as an absolute

and unqualified proof of the perfect holiness of the saints. But if they will turn to the same epistle (1: 8) they will find the words, "If we say we have no sin we deceive ourselves and the truth is not in us." The verses complement each other.

One of the verses in the New Testament which seem to occupy a place almost of idolatry in some people's minds is 1 Tim. 5: 8: "But if any provideth not for his own, and specially his own household, he hath denied the faith and is worse than an unbeliever." This is a very comforting verse to the man who does not wish to give to missions when his heart and soul tell him he ought to. It seems to offer divine warrant to amass several farms to give to his children because he must provide for his own. The healthy, strong and able children must be well provided for lest, after the father is gone, they may be unable to make a living. Since there is no possible way to tell how much they may need there is always the scriptural injunction (and we should obey the Bible) to try to pay for another farm so these strong and able children will not starve. They do this with great complacency, for, of course, "Charity

begins at home." Yes it does, but it is not supposed to stay there forever.

This verse is mischievously misinterpreted and the meaning that Paul had in mind is entirely lost sight of. Let us look at 1 Tim. 5 and see what the chapter means. You will notice that from verse 3 to verse 16 Paul is writing about the "widows." The whole passage has to do with what was a serious question in the early church, that of widows. It was serious because of their social status and temptations. Paul here refers to four classes of widows. First, those who are "widows indeed" (vs. 3, 5). Second, the widows who had children and grandchildren to support them, referred to in vs. 4 and 8. Young widows who desire to remarry (v. 11). Fourth, those who are "enrolled as a widow" (v. 9) who were workers in the church. These four classes were recognized in the early church and were dealt with according to their situation. The first, or "widows indeed," were poor and alone and were supported from the charity funds of the church. At one time the church at Rome alone supported 1,500 widows and orphans. The young widows desiring to remarry were not supported, and the workers known as "widows" were a regular class of a semi-official nature. The second class is the one here in question, those who had children, or grandchildren, or near relatives to support them. The word "household" did not mean as we now mean, a man and his immediate family, but reached back to dependent ancestors and even uncles and aunts. The near relatives were members of the "household." This is identically what Paul means in verse 8. He says that a man is responsible for supporting dependent mothers, grandmothers, or others of the family that are dependent. A man who does not support the dependent ones of his family is worse than an unbeliever. In Paul's day this was a pressing question, because many were rushing into the church simply to take advantage of its charity and because widows were despised and often the family neglected them. This verse means that if there were an old sister living in the church, who had living children or grandchildren, they should support her and not put it upon the church.

There is therefore this thing to notice

carefully. Paul is not commending us here in the twentieth century to give farms to our children, lest they starve, but has just turned the thing about and says that children or near relatives should take care of needy or dependent parents, especially a helpless widow. The verse is perfectly clear if we take it in its setting.

There is something peculiar in a man pinning so much faith on that verse and being so overanxious about his living, when Christ commends us to be not overanxious, to give freely and trust God, and when Paul himself was not storing away largely for his future. There is a peculiar inconsistency anyway in a Christian being overanxious about what he shall have to eat and to wear. People tell me that you can never know what will happen in old age, or what may come to your children, so they may need all you can possibly give them. No, of course you cannot. If you could tell you would not live by faith. But supposing the worst happens—and it very rarely does—and some calamity should sweep everything away, the little that we have added by denying our gift to the Lord would be swept away with it. Big fortunes are more frequently swept away than little ones. It is often our brethren who have the most that are most worried about the future. If it does not come to the worst, then we certainly have the feeling that we doubted the Lord and denied Him His share, and that even then He kept us from all need. To cheat the Lord will never save you or your family from a disaster, if it should come, and if it does not you will never need it, it can do you no good, but the Lord's work has been crippled.

Are we not willing to live by faith? Does anyone suppose that a member of the Brethren church who has been a liberal giver would suffer if some overwhelming and unforeseen calamity should come to him? I do not believe in people robbing themselves, but I do believe it is an insult to God to put before ourselves continually the bugaboo of need when we have all we can eat and wear and plenty to spare. Did the Lord really in making this world intend a parent to give each child a farm, the income from which would really support him without working the rest of his life? At least if you do so, don't go to this scripture for

heavenly justification for your action.

Few phrases have done more mischief than "Charity begins at home." Of course it does, but when it palliates and condones lack of missionary interest it becomes a subtle curse to the soul. There are two things which determine a man's responsibility to his neighbor—his nearness and his need. Most people think only of his nearness. A man's responsibility is measured by concentric circles reaching out from himself. His first duty is to support his wife and children. His second is to support near relatives if they are in absolute need. The third circle is that of the needy in the church, neighborhood, or community. His next is the circle of home mission work. Then the circle widens and the whole world must be in his plan of giving and help. Most people will accept this part of it. But the other factor is the NEED. Other things being equal his greatest responsibility

is greatest where the need is greatest. If my child needs bread and a Polish child needs bread I have a right to give to my child first. It is not right to let mine starve to feed another. But I have no right to give my child a farm and let Polish children starve. I must first provide clothes for my wife before doing so for the Armenians, but I have no right to buy my wife luxuries and refuse to help the Armenians. I believe in thrift and economy and a proper provision for one's old age, but I would that we could tear the web of selfishness and falsehood that has accumulated about this matter of giving to the Lord what belongs to Him. Christ had not where to lay His head, but gave all so that we might receive salvation. Are we going to be overanxious about ourselves, or will we lose ourselves in loyalty to that cause for which He gave His all?

STEWARDSHIP

F. H. Crumpacker

IN the beginning God created the heavens and the earth" (Gen. 1: 1). If He made them whose are they? Is it not fair to God to say they are His?

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein" (Psa. 24: 1). How much land has a man the right to say is HIS? Would it be better to say, "The Lord has entrusted me with so many acres, or farms, to use for Him?" "Hear . . . O Israel, . . . I am thy God. . . . For every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50: 7-10).

With this scripture in our minds can we even claim anything for our own? I mean exclusively as our own? Few parents think of their children as belonging to the Lord. "No, no, they are mine," the mother says. The father says, "I have spent too much time on that boy for him now to throw away his life in Christian work. Let him get busy and make some money, make a mark in the world."

"Or know ye not . . . ye are not your own; for ye were bought with a price; glor-

ify God therefore in your body" (1 Cor. 6: 19, 20).

This scripture seems not to apply to all. Most people think it was meant for the other fellow if it was meant for any one.

Even our own life is not our own. Just at the time when we think that it is ours, from the outside comes a Power and snuffs out our life at His will. In the face of this, why are we not willing to put our lives at His disposal? Can I do this and make money? To be sure, if you take the Lord into account. I know a young man who seems to want to make money for the Lord. At least, that is his contention when asked to go into mission work. He is doing it by buying a farm every few years. His giving is not much more today than it was when he had no farm. I wonder, and then I wonder again, if the money is made "for the Lord."

"Lay not up for yourselves treasures on the earth" (Matt. 6: 19, 20).

How will we face the Lord with several farms, at the end of life? Does this scripture mean what it says? In my case will

it apply? In one case a man is buying all the bank stock he can get; in another he acquires all the land he can get and keep out of danger. Then one purchases stock in an oil company. These, to me, are direct violations of the Lord's command: "Lay not up," etc.

Is this position a safe place for a man to rest? I will make, and keep nothing beyond what I need to be an EFFICIENT servant of the Lord. The writer feels that the Christian can have no more than that and obey Jesus' "Lay not up for yourselves."

Efficiency is right. Every Christian should seek to be efficient.

Livingstone said: "I will place no value on anything I have or may possess except in its relation to the kingdom of Christ."

This seems to be about as Jesus said (John 17: 10), "And all things that are Mine are thine, and thine are Mine." If we could really, for one year, live up to Philpp. 2: 5, "Have this mind in you which was also in Christ," what would happen to the General Board's treasury and all of the other treasuries of the church? Instead of that, though, we have to face the proposition of deficits and must meet up with people like the following: A certain brother, worth about \$70,000, was being solicited for funds for college endowment. He said, "Yes, this is right, but the trouble is I have had this so long that I can't work myself up to the place where I can sign it away. I have an only son who, for his good, should not have much of this, but I just can't sign it away." He was plead with by the solicitor, and finally gave a check or note for a small amount and then before he could get ready to give any more to the church God called him. How will such a life meet the Lord and reply to "Lay not up for YOURSELVES on earth"? God help us to use our money and absolutely everything else as a trust from Thee.

No man has begun to give to the Lord, as the writer views it, till he has paid his rent—the tithe. After we have paid to the Lord our tithe then we can begin to give as the Lord has prospered us, and not before. Brother, if you feel that the Lord has called you to business, then do business for Him. Establish a reasonable working capital and use that as an amount to make money for

the Lord. After all of your living is taken out, then give the Lord the profits. That is making money for the Lord.

Nothing short of that can be considered "in business for the Lord." Why pray, "Give us this day our daily bread," and every day of our life the Lord is giving us far more than that? One man cleared four thousand dollars in a year and kept on praying the same prayer and keeping all that he made. Can you figure out how such could be done if the heart was tender before the Lord? How much better it would be for us to "lay up treasures in heaven." This we can do either by getting "in business for the Lord," teaching or preaching or doing anything else in any part of the world, just so we make sure it is all to the glory of God. I don't think there is any halfway ground.

Some want to excuse themselves by saying that they are doing it for the family. Just as soon as we do that we make class and eliminate the fact that we are one family, and God likes for the other fellow's children to be taken care of as well as our own. "Out of one blood created all nations of the earth." Peter says, "I perceive that God is no respecter of persons." If God is not why should we be? Can I "love my neighbor as myself" and get \$10,000 ready for each of my children, and at the same time see the Lord's workers in want for funds to carry on God's work? Is it a fair deal to send our children through all of the schools in the country when God's educational institutions are suffering for funds that will make them efficient? In China, five per cent of the boys and men can read and write in their own language. The missionaries are pushing a big educational campaign. Can I store up and use all of my time and means in educating my children when my neighbor's children are not able to read? Yes, I hear you say, "he that provideth not for his own house is worse than an infidel." What about "him that seeth his neighbor in need"—of an education—"and shutteth up his bowels of compassion"? Let us do as Jesus did (Philpp. 2: 7). "He emptied Himself" to serve. Can we do anything better than to serve?

If a man finds his pleasure in fuller barns and larger flocks he finds his counterpart in

the parable of the man who tore down his barns to build bigger. His soul was taken to destruction.

If a man lives for himself and family he can find his counterpart in the parable of the rich man and Lazarus. Here they both died, and in hell the rich man, who had never seen want on the earth, and had never done anything to help those less fortunate than himself, lifted up his eyes and called for help to get rid of his suffering. He was still selfish. He thought only of his own comforts. It did not matter how much trouble it was for Lazarus to leave all the beauties he enjoyed in heaven, if only HE

could be made comfortable. There was a widening out, as far as his family, for he called to Abraham to make his brothers comfortable, even if he could do nothing for him. Here is the picture of the man who lives for himself and family. I am sure it is time for members of the Church of the Brethren to take in inward look. Are we living for Him? Do we seek first the kingdom and His righteousness? Again I say, we need, on the earth, only what it takes for us to be an efficient servant of the Lord.

McPherson, Kans.

THE UNSPEAKABLE GIFT OF PROPER GIVING

Galen B. Royer

WITHIN the last decade the growth in mission receipts to the General Mission Board has been encouraging. The amount from the individual congregations for the most part has enlarged and the number of congregations giving has grown. This, no doubt, is due in a large measure to proper teaching and better system in giving. An ever-increasing force of pastors is making the subject of proper giving important in their respective congregations.

Other avenues, such as Christian education, district missions, support of Old People's and Orphans' Homes and the unfortunate of the world's great disasters, have been helped in a most commendable manner.

However, there still is room for growth in proper giving, and it is this increase and how to attain thereto that is to be herein considered, for there is nothing more apparent than these facts:

First. Our giving is far from adequate for our needs, not to speak of our opportunities. The General Mission Board for several years has been curbing its appropriations seriously, simply because the funds were not available for doing what should be done. And this does not take in the fruitful fields beckoning the Board to enter.

Second. It is very evident—much as our

giving has been increased within recent years—that it has not kept pace with the enhanced wealth of the membership. No doubt there are some who have added to their giving beyond the increase of their incomes, but for the most part the reverse is true. This condition is due to a lack of system along with an understanding of what is one's full part in giving.

Third. Many churches have adopted some systematic method and are doing wonders compared to former ways. This is good, but system does not necessarily assure that the gifts are up to the proper measure of the giver. It is said of one of the Wesleys that when he began preaching and received a stipend of 50 pounds he lived on 45 and gave 5 pounds to the Lord. When his people increased his salary to 75 pounds he still lived on 45 pounds and gave 30 pounds to the Lord. And though his salary finally reached some hundreds of pounds he kept his own share down to 45 pounds and gave the balance to the Lord. This illustrates a principle of giving that is not only systematic but fully covers the ability to give. Some people give a tenth of their income to the Lord, and then do as they please with the other nine-tenths. Wrong. Ten-tenths belong to the Lord, not less than one-tenth to be returned to the Lord and the remaining tenths to be

used for the Lord, also, in the owner's hands.

What then would be a good definition for "proper giving"? There is a strong cry for system in giving. That is good. However, system is but method; it does not take care of the amount. It does help to reach the proper amount, yet the man who gives ten cents per Sunday regularly is working on a system, but it is possible that that very person, in the light of his resources, should give a dollar per Sunday to reach the proper amount.

Proper giving is firmly anchored to the eternal principle of right and should be tenaciously adhered to under all circumstances. It is not a law, as such, that Christians need. Law is irksome. But for a right principle men will die. However, what is sometimes designated as rigid law is but the expression of an unalterable and fixed principle of right which existed long before the law was uttered.

It is in this light that we should look upon the principle of the tithe. So many people turn it aside by saying that we are away from the law and under the Gospel, but surely we are not away from the principle of proper giving that underlies the tithe, and that is what should be considered by each and every Christian. If, as some say, the tithe belongs to the Law and not to the Gospel, then with equal propriety may it be said that the Lord's Day should not be observed as a day of rest, for it too has its roots in the Law in a similar manner. In fact, the tithe is to proper giving just what the day of restful worship—the Lord's Day—is to all the week—a standard by which we are to measure the proper use of all we have, both of means and time.

The New Testament talks about "as the Lord prospers you." Very well. It will be difficult to render those words in proper terms of giving unless it means at least a tithe or more of one's income for the Lord. There are reasons for this statement that are grounded deeply in the eternal right of things.

1. The tithe was not observed by Jews alone in olden times. There is plenty of evidence to show that pagans in almost every part of the world practiced tithing. Why? Simply because it belongs to the eternal right and not to do so was wrong.

And should not Christians in this better day do as well or better than pagans and Jews? Furthermore, the Jew was a poor man; he did not have a monetary basis as we have to declare his tithe. Yet no matter how poor, a tenth of everything that came to him was returned to the Lord. Christians engaged in farming, and those who have not what may be termed a regular income, often say they do not know how to tithe. Their problem is not greater than was the Jews'. When once we accept the underlying principle of tithing, as did the Jews, every one of us will find the way of giving a tithe or more. Our problem is not one of method but of will.

2. The tithe stands out today as the best method to avoid deception about the amount we give. For the most part all except tithers complain that there is "so much begging"; "Can't go to meeting without being dunned," and such expressions. But if one has laid down a principle like the tithe he always has to give and gives cheerfully. I recall a brother earning less than \$20 per week, who, with his wife, was paying for their home. They observed the principle of tithing because they felt that it was right. After answering every worthy call the brother wanted to know where he could give \$50 to some good cause. On the other hand, the one without system recalls the few instances he gave and dotes on them, to his own hurt and refusal to give more.

3. The tithe as a principle applied to the life will keep a man from growing miserly. Except our baser sensual nature there is nothing with which a Christian has to deal that is so dangerous as money. It is at the root of much evil. I knew a member of the church worth over \$75,000 past eighty years old, who stinted himself and refused charities, because he was afraid he would die in the poorhouse. He did die in the poorhouse of a shriveled soul, who forgot his God in his greed for gain. There is no record to my knowledge of a man who gave at least a tenth or more of his income to the Lord, who died a miser. The misers are found among those who refuse to observe the eternal principle of the tithe. There is but one remedy—**proper giving**.

4. The principle underlying tithing was fully recognized by Christ when He said to

the Jews, "You ought to give tithes and not leave the other undone." Types and shadows were fulfilled and done away with in Christ, but the principle underlying all moral law is continued under Christ. We have just as much right to disregard the principle of the Sabbath as we do the tithe.

Last. If every member of the church would give according to the principle of tithing, or better, according to his prosperity, it would adequately meet the needs of our foreign mission work, of our home church work, of our educational work, and care for all of our charities in a manner that would be well pleasing unto the Lord. What an expansion of Christ's kingdom would be seen if every Christian would adopt the principle of systematic and proportionate giving! Think of the onward leaps of the kingdom in non-Christian lands! Imagine the shout of joy and behold the workers in these lands praising God and doubling their efforts! What rejoicing

there would be in the dark corners of our homeland, in the Sunday-school army, in the educational circles.

Do not stop and reason, "Well, since all do not tithe, therefore not I." The one mighty issue with you, reader, is to get down on your knees before your God and with Him agree that you are going to do your full part for the kingdom—not less than a tithe—that you will do this systematically, and that you will do this whether you meet prosperity or adversity. Great will be the results in your own life. You will do much more for the kingdom. Your life will be marked by a richer spiritual experience. The blessed results are so great and rich that no one really can afford to ignore this principle and go on living as he has done. Will you for your own sake, for the sake of the work of the kingdom, and for the sake of Christ, Who gave His all, lay hold on proper giving—an unspeakable gift in the real Christian life?

ADVANTAGES OF THE EVERY MEMBER CANVASS FOR MISSIONS

Ross D. Murphy

IT is no less important to provide a proper method for raising money in the church for self-support and benevolences, than to provide a suitable place in which to worship. If it is right—and all of us believe it is—to provide Sunday-school facilities so that the Word of God may be taught with the most efficiency, it is equally right that a suitable method be provided for the church members to carry out the gospel plan of giving.

In 1 Cor. 16: 2 is found the twofold commandment covering the whole question of giving to the Lord. It is to be a weekly gift, and the amount is to be based upon one's prosperity. It is to be weekly, because we attend church services weekly for the purpose of worshiping; and one of the ways by which we can most acceptably worship God is in and through our giving. It is to be upon the first day of the week, which is further proof that it shall be a part of the Sunday service. It is to be based upon

on our prosperity, which makes it a matter altogether individual and personal. There is no force or coercion to be used. It is to be rested on the judgment of the individual.

Now comes the question, as to what method the church shall install, so that the members can conveniently give upon the first day of the week and as the Lord prospered them, whether they are able even to attend the regular church service or detained at home on account of sickness or otherwise. The church is as responsible to provide a suitable method to carry out this scriptural injunction as she is to provide a suitable house for Sunday worship.

Of all the methods tried and not abandoned, the Every Member Canvass, with its system of weekly envelopes and pledge cards, stands out above all others. We have no record where the plan was used and has been abandoned for another. First of all it is scriptural in every respect—

weekly, free, willingly, and according to prosperity. It is the plan that will eventually be used by those churches that are growing to a sense of their responsibility in properly supporting the home church and foreign missions.

How shall we go about to install the plan where it has never been used? It is as important to start right as it is to lay the foundation of a church edifice right. The first thing is for the elder and officials to believe in the plan. Following this comes the creating of sentiment so that the church will give the plan a fair trial. This will require more time than to write this short discussion. Then get your membership list ready. This is no small task, for in many congregations the records are very loosely kept, and scarcely any one, not even the officials, knows the number on the church roll. Then call together, preferably on Sunday afternoon, a group of representative men and women, at least twice as many as one-tenth of the number of families in the church, provide them with a carton of duplex envelopes for each individual church member, rich or poor, old or young, give them the proper instructions, which consist of the ins and outs, ups and downs of the system and the making of the canvass, and send them out two and two. Start right by getting the right kind of envelopes and having the details of the system well in hand. And if this is done the results will be surprising.

The advantages are many. Here is a chief one: Every member in the church will be given the opportunity to contribute, both to home and foreign work. And there is nothing that will keep the individual's interest so keen in the church's activities as contributing to the needs. Where a man's treasures are, there is his heart also. If he puts some of his money—however small or large the amount be, if it be according to his prosperity—into the church his heart will be there also.

Of course there are those who will offer excuses when they are approached with the plan. They will even refuse to bring their gifts to the Lord in this scriptural way; rather will have their own way about it, which generally amounts to no way at all, or else borrow from the political world the taxing system which is the Cæsar way.

Here is what one of the members said in a recent canvass: "It is too much bother to go to the trouble of placing the money in an envelope every week. My plan is to pay in lump sum once a year and be done with it." If he uses the same plan in the other activities of his life, he will say grace at the table in lump sum once a year, perhaps when his cellar is well filled, and then be done with it. Or he will eat his meals in lump sum once a year, and be done with it, and not be bothered with eating three times a day for three hundred and sixty-five days. But he will not be so foolish with his eating; then why should he be with the work of the Lord?

Another says, "I will make no pledge. I will give what I feel like, weekly or otherwise, loose on the plate. No pledging for me." No man marries a wife without making a pledge. He makes a pledge when he rents a house or buys a farm. In about every daily transaction of business he pledges, but when he comes to the Lord he goes by feeling, which as a rule does not go very far. From a business standpoint, there is an advantage in the Every Member Canvass plan. Another says, "Father does the giving for the whole family. It all comes out of the same pocket." But why should it all go into the same pocket? Is the wife a slave to her husband, washing and mending, cooking and sweeping, and raising the family for food and raiment and shelter? Be square or get off the block with your excuses.

Here my space is exhausted. Do you have any trouble with your church finances? Any trouble in raising a respectable offering for the Conference? If you do, try the Bible way of taking care of your finances. It works like a charm. You can have some more information for the asking.



I see no business in life but the work of Christ.—Henry Martyn.



The world has many religions; it has but one Gospel.—George Owen.

WHAT TITHING HAS DONE FOR OKLAHOMA

John R. Pitzer

OUR systematic giving or tithing in Oklahoma dates from our District Meeting following the Annual Meeting at St. Joseph, Mo., 1911, in which our dear brethren unanimously passed the decision that an effort should be made to get every member to give systematically.

At this District Meeting we appointed a District missionary soliciting secretary. Each member of the Mission Board, including the field workers, covenanted to give at least a tenth of his income to the Lord's cause, and to do it systematically.

If you take a look at our great field of more than 2,000,000 souls, gathered from every corner of the world, of whom, as statistics show, only about twenty per cent make any profession of Christianity, you may be ready to say it has not done much. True, we have not, compared with the great need, for Oklahoma is one of the world's great fields.

The first canvass of the District on the introduction of systematic giving a little more than paid expenses, as an immediate result. But we talked over the work, and in many of our homes we found them willing and anxious for some system of giving. If they laid aside weekly, the question would invariably come up as to what portion this should be. We would go to the Bible to find an answer. We learned that the patriarchs tithed, the Jews tithed, and our convictions were that the Christian surely should do as much. We became convinced that, as in the case of the Sabbath, so the tithe was made for man and not man for the tithe.

On our next annual canvass the fruits began to show. One dear sister, who for years had been known for her liberal giving, made this statement: "I never realized the happiness and blessedness there is in giving until I began to tithe. Now I know what Jesus meant when He said, 'It is more blessed to give than to receive.'"

Now, in making the annual round in the interest of the home work, it is a great pleasure to meet these systematic givers. They are always glad for the opportunity

of talking over the Lord's work and ways and places where they can so invest their tithe that it will bring in the greatest return in souls.

In canvassing one of the most liberal congregations in our District the second year of our work, we found two families and one individual tithing. When the collection, which I considered good, was counted we discovered that the few tithers had given more than two-thirds of the entire amount. And this has been repeated a number of times in our work.

Our dear people are learning that if the world is ever to have the Gospel, each of us must have a part in carrying the Good News, and tithing is a Bible method by which all can equally work together in taking the Gospel to all the world.

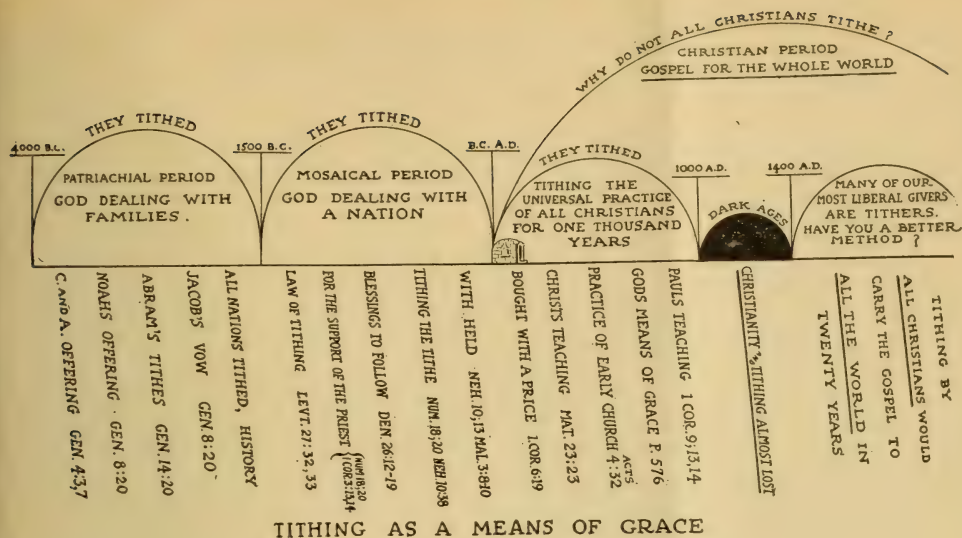
The object of the chart found on next page is to get before us a picture of giving as it has been carried on by God's children in all ages. For convenience we have divided it into three periods; namely, the patriarchal, from Adam to Moses; Mosaic, from the call of Moses to Christ; Christian, from Christ to the present.

A strong majority of Christians think that tithing originated with the Mosaic law. A glance at the chart will show that it did not, but that it is many hundred years older than the law of Moses.

The first mention of giving in the BOOK is Cain and Abel's offering: one rejected, the other accepted. It is hard to explain why Cain's was rejected, only on the ground that it was a stingy, miserly offering, as we find that God received the fruit of the land the same as of the flock.

Next is mentioned Noah's offering, which was very generous, considering the small number of animals he had on hand.

Then come Abraham's altars, with his tithe. This seems to be just mentioned without any special reference to teaching. But it carries with it the conviction that there had been some teaching from God on tithing, or how explain why Abraham felt under obligation to offer the tithe to Melchizedek (Gen. 14: 20)? We find the same



idea carried out in the descendants of Abraham. When Jacob wished to express his obligation to God and his appreciation for His blessings, he vowed the tithe of all, whatever should come unto him. This is sufficient to convince us that there was teaching on tithing that never was recorded. Then we find in history that the Egyptians, Babylonians, Canaanites, Arabians, Persians, and Greeks all tithed—many of them, too, before the law of Moses was written. The only way we account for this is that there was a universal God-given law of tithe, and when at the dispersion of Babel the people were scattered, the law was carried with them wherever they went, and so was handed down from father to son. In this way it became a fixed law of every nation.

Under the Mosaic period we find Moses, as he gives to the children of Israel the law of God, incorporating in it, as a part, God's law on tithing, and directing the gathering and proper use of what was offered. Repeatedly we find the good old prophets pleading with the people to pay their tithe.

Under the Christian period we do not discover a great deal of specific teaching on tithing, but there is sufficient to warrant us in keeping it up. There is a reason why the sacred writers did not deem it necessary to teach more. And if those conditions prevailed today there would be no use of teaching on giving.

They had a community of goods. Each gave all, and it was kept in one common treasury (Acts 4: 32). But listen to Jesus' teaching to the scribes and Pharisees: "You tithe mint, anise, and cummin, and have omitted the weightier matters. **This you ought to have done** and not leave the other undone." Then note what the apostle Paul has to say on the support of the ministry (1 Cor. 9: 13, 14). In like manner as the priests were supported, so should the ministry be.

Dr. Bingham, a noted historian, tells us that tithing was the practice of all Christendom for at least one thousand years, and that in the history of nations some have been found who did not sacrifice, but none that did not tithe. During the dark ages, when Christianity was almost extinct, tithing was nearly lost, but if a canvass were made today, as some have tried to do, it would be found that a great many Christians, including a large number of our own dear people, are holding to this God-given law. Not one has ever been found who, after trying it for any length of time, became dissatisfied with it.

As an humble servant of God we ask you to try it for one year, and then write me if you do not find it much more blessed than spasmodic giving.

Cordell, Okla.

NOTES FROM INDIA

Effie V. Long

EARLY in January Brethren Stover and Blough went to Vali and ordained Bro. Q. A. Holsopple to the full degree of the ministry.

This is the touring season, and more of our missionaries have been tenting and camping, and making daily visits back and forth, than had been the case for some years. At Anklesvar Sisters Ziegler and Widdowson have been out since the beginning of the year, and report interesting meetings with the women. Bro. Stover makes frequent trips into the district. Sister Miller was tenting at Vyara the latter half of January; then went to Bulsar to take up Sister Shumaker's work, for a time, as Sister Shumaker is soon to sail for her much-needed furlough.

Bro. Blough spent the greater part of the month touring with Bro. Holsopple in the Vali District. They report interesting meetings, and some baptisms. Also some have been baptized at Vyara. These two stations had a week of prayer and Bible study, in January, as special help and impetus for the winter's campaign. The last week Anklesvar and Jalalpor have been having their week of prayer, and blessing is attending these meetings.

Sister Powell has been in camp since the beginning of the year, and Bro. Kaylor's spent the last week out, visiting schools, etc. We are so glad Bro. Kaylor is about again since his attack of plague. One of the Vada teachers died last week. It is a loss to the mission when a helper is taken, as we need them so much.

"The subscriptions organized by the India Sunday-school Union for the Belgian Children Relief Fund have, in the seventh list, reached a total of Rs. 10,490 (\$3,500)."

Last week the Widows' Home was moved from Anklesvar to Bulsar. Sister Blough has charge of it.

Sister Anna Eby is in camp in Dahanu District. Bro. Lichty is busy with building operations. A bungalow, and a dispensary for Dr. Nickey's work, are to go up this year.

Our new missionaries are all busy with language study. Those in Gujarat are at their stations, while those studying Marathi are at Poona and will soon go on to Mahabeshwer for the hot season's study, in the language school.

Bro. Pittenger has been looking after his schools and trying to get some building work started, in spite of an occasional indisposition. He has a heavy burden for one man, and we are hoping he may have help soon.

"The Women's Christian College in Madras, India, has adopted as its badge a lighted household lamp of Indian design. The college motto, 'Lighted to Lighten,' sums up the ideal of service constantly kept before the students. The college colors are green, brown and gold. Green and brown symbolize the land of India, with its luxuriant fields of rice and wheat. The gold is for the pure radiance of the flame in the lamp—the college emblem."

NEWS FROM CHINA

Emma Horning

Liao Chou

FEBRUARY 2 Dr. Brubaker was taken down with a severe attack of appendicitis. Dr. Wampler of Ping Ting and Dr. Hemingway of Taiku (a mission ninety miles west) were sent for at once.

They staid by his bed for a week, not knowing what the outcome would be. But the Lord has heard our prayers and he is steadily improving. Plans are being made for him to go to Peking in April to have an operation.

On the 6th, 7th, and 8th was the Feast of Lanterns—a great holiday. The streets are decorated with thousands of pennants and beautiful lanterns. Hundreds of open coal-burners, filled with glowing coals, warm and heat the whole street. It is indeed attractive and the most of the city turns out to see it.

To give our Christians something more instructive than these idolatrous festivities we had services at the chapel for them. We provided music on the victrola, organ and mouth-harp; also singing by the school-boys. One night we showed them pictures of the life of Christ by the reflectorscope. Between times we gave them short talks, comparing the joys of the Christian life to that of idolatry.

We are very glad to have our little school for our foreign children. Sister Shock is doing excellent work and the children are making remarkable progress in their studies. We are so thankful for the privilege of starting such a school.

Bro. Flory has started a class in doctrines of the New Testament for the native Brethren teachers of Liao. They meet each Saturday evening. The purpose is to give them training so they will be able to teach their people more effectively. They are starting out with good interest. Pray that it may continue thus.

Nine new girls have been added to the girls' school, but no woman teacher has yet been found to fill the place of the one who went home. Sister Hutchison will take charge of the work while Sister Cripe is home on furlough.

Ping Ting Hsien

The first week of this month was the "Week of Evangelism" for China. Our Christians gathered in prayer meetings each day, then divided into groups and went to various parts of the city and many villages, preaching the Word. The women visited some fifty homes. As a direct result of the week's work some twenty were enrolled as inquirers.

Bro. Rung, one of our Christian workers, has just been married to one of our oldest

schoolgirls. It was the first wedding held in the new church and was witnessed by a large crowd. Bro. Vaniman married them, but Mr. Li, of the boys' school, had charge of ceremonies. The mixture of Chinese and American customs was quite interesting to us. The bride was very unhappy before the wedding, for she had never spoken to her intended, as is their custom, and had seen him only several times at a distance, therefore she knew not her fate. But several days in his home has removed all fear, and now she is back in school, happy, indeed.

Some six hundred men crowded the church the other evening when we showed them views of the life of Christ through the reflectorscope. Another evening over one hundred and thirty women and children enjoyed the same privilege.

This month Sister Blough visited five villages around the city and then spent a week at Leping, teaching in fifteen homes in the city and visiting seven villages around that city. Many of the women in the homes of the Christians are becoming quite interested and a few are learning to read.

Feb. 12 all the schools opened for the new year. A new primary school has just been opened in this city, enrolling twenty pupils. The new school at Luanlu has fourteen pupils. A new teacher has been hired for the girls' school. He is a first-degree man, which adds prestige to the school. He is a good Christian man and we hope will be of much benefit to the school. Bro. Vaniman accompanied two of the graduates of this year to Taiku, where they will continue their education in the mission school.

Doctor and Sister Wampler spent several days in business at Peking. While there they visited our missionaries in language school. They are well and studying hard at the language. On the way back they visited friends at Paotingfu.

Sister Metzger and Sister Cripe start home on furlough next month. They have engaged passage on the "Empress of Asia," which leaves Shanghai April 14 and arrives at Vancouver April 30.



This well is over three hundred feet deep. There is a grooved wheel at the mouth of the well, over which passes a leather rope. One end of this rope is fastened to a leather bag, which is lowered into the well. The other end is dragged away from the well by two oxen. The oxen are outside the picture, but you can see how the rope runs. The women have come to fill their earthen vessels with water and will pay a pice ($\frac{1}{2}$ cent) for a pot full.



These women and girls are returning from the well with jars of water on their heads, for women in India, like those in many other countries, seldom use their hands for carrying things.



A Drink

WHEN you are thirsty, you hold a glass under it, and a moment later it is refreshing it is! It comes from the clouds. But suppose you lived in India where there is so little rain in some parts of the year. In the driest months, people often pay for water. Those who live in villages some distance from the water.

The lack of rain makes food scarce for the farmers, but they have never been able to get every bit of moisture in the ground. When the crops fail and their herds die.

A few years ago, a missionary came to India in which he could help the people. He came home to America and started missionary work as superintendent of the men how to make their farms better.

Mr. Higginbottom has sent a lot of water in India.



The picture at the center of the group is of a tower from which thirty thousand people get all their water. Even then there is enough left to irrigate the flower gardens and fruit trees of the maharajah's palace, for the well is four hundred feet into the ground. The water is pumped from this tower. The maharajah who built the tower also built a water trough near by, and the palace elephants come to drink it. The other two pictures in the group show how bullocks and camels carry the water to distant parts of the city.



A water-carrier is such a welcome sight. His name, bihishti, means "belonging to Paradise." He keeps great earthen jars full of water in his hands. In the hot sun, a piece of matting is hung in the shade of the jar with water, in order to cool the air. The water-carrier nearly always carries the water in a large earthen jar. The bag is made from a piece of skin. In some parts of India, who walks along with his great bag slung over his shoulder, out of the hole onto the ground.—Ever

r in India

else turn a faucet and hold a drinking clear, cool water. How really think very little about it. think a great deal about it, for water is very precious. In the hot- dollar a camel load for it, and four miles for a single jar of

of the people in India are farm- te their fields so as to store up s a particularly dry season, their

Higginbottom, decided that the show them how to raise better urse in farming, and then went lia, where he is continuing his re. He is teaching many Indian e dryest weather.

ictures, showing how one gets a

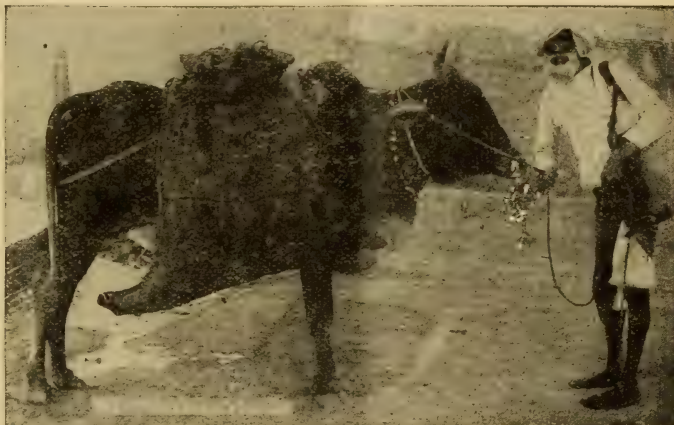


These men are loading great cans of water onto a passenger train to be carried to villages where the wells have all dried up. If you lived in one of the desert towns, you would watch eagerly for a train like this, especially when the temperature was at 126° in the shade, as it sometimes is in southern India.

This boy is carrying water in a leather bag. His great-great - grandfather was probably a water-carrier, too, for a boy in India almost always follows his father's profession. In fact he is obliged to choose his trade out of a group to which the trade of his father belongs.



This mild-looking bullock is loaded with a leather bag of water for his master, who, you see, is carrying a smaller bag of the precious liquid himself.



Note—The article and pictures on these two pages are a reprint from Everyland, a splendid monthly missionary magazine for boys and girls, printed by the Missionary Education Movement, 156 5th Avenue, New York City. Subscription price, \$1 per year. Used by their kind permission for Our Little Missionary pages.



owns of India that even his r has its own bihishti, who me. When it is unusual- ly water-carrier sprinkles the house. The bihishti se that you see in several goat, and is filled through sprinkled by the bihishti, and lets the water splash

THE BRIGHTEST AND BEST

Jennie N. Standifer

A GREAT convention was being held in our thriving young city, and my house was filled with delegates. Among them was an old man with snow-white hair and kindly blue eyes, who had recently moved to our State from Texas. He was fond of children, and loved to linger at the table and chat with them and the hostess after other guests had left the room.

"It was a fine sermon on missions," he said one evening after the other preachers had gone to the sitting room.

"Yes," I replied, "it was a splendid sermon, and I was especially impressed by the prayer for more men and women to be called to foreign fields."

"Yes; they were very earnest prayers," the old man admitted. "So earnest that I wondered if the petitioners really wanted them answered."

"Of course they did," I replied warmly. "We want all true prayers answered."

"Provided they are answered in our own way, my sister. Ever hear of Jim Tatum's prayer and its answer? But, of course not, as you never lived in the Texas Panhandle where Jim was born and brought up. I will tell you about it.

"When I first became pastor of the church in M——, James Tatum was pointed out as the leading lawyer of that growing young city, and the future governor of the State, or United States Senator, or anything else in the political line that he chose to be. He was a big, handsome, manly fellow, bold as a lion in the downing of vice, and as true as steel to the cause he believed right. He was one of the pillars of the church of which I was pastor. He made money hand over fist, and gave liberally to every worthy cause—especially to missions.

"It wasn't long until Jim began to come around to see my daughter, Mattie, of evenings. I didn't put in any objections, for a clean-lifed, energetic, prosperous young man couldn't reasonably be objected to as a son-in-law. Some time that summer Jim came to me and asked my consent to marry Mattie, as straightforward as any-

body could wish. I told him it would be all right when Mattie finished college. She was nearly twenty, but had to stop school a year before she was to graduate because her eyes failed after having measles. Jim was only twenty-four and I told him it wouldn't be any disadvantage for him to wait a year. I couldn't bear to have my girl start out in life half equipped. As she was to be the wife of a public man, an education was very necessary. Jim agreed to my wishes, and in September she entered one of our best denominational schools.

"Through that session, when Mattie's reports came, it would be hard to say who was the prouder of them—Jim or I. They were always tip-top from start to finish, with a note from the president of the school saying he never had a better or more faithful student.

"Sometime in the spring, a few months before Mattie was to get her diploma and come home, we had our annual protracted meeting. It lasted for weeks and the church got warmed up through and through. After the evangelist had gone there wasn't any trouble about getting the members out to prayer meeting, or to get the laymen to lead. Jim Tatum fairly spread himself in getting the young men of the town to take an active part in church work. He seemed especially interested in a young Dr. Hammond, who had been led to the Lord through Jim's influence. He came to me one day soon after the meeting closed and said that he was praying for John Hammond to be called as a medical missionary to China, and he asked me to join in the petition.

"John Hammond is one of the best men I know and splendidly fitted for the work," he said. "We will ask the Lord to call our brightest and best as a foreign missionary."

"That seemed to me like a mighty fine prayer—an unselfish, generous prayer—and I agreed to join in it.

"On Wednesday evening Jim conducted the prayer service. I will never forget his talk. It was the most convincing argument for Christians to yield to the promptings of the Spirit to work in foreign lands that I

ever heard. He closed with a prayer that went to my very soul, it was such an earnest plea for God to call the brightest and best of that church to go to China. When he asked me to lead in the closing prayer I came out boldly and plead with the Master to make the call. I almost expected John Hammond to rise and say he was ready to go at once, but he kept his seat.

"As we were leaving the church Jim slipped his arm through mine, and remarked confidently:

"I feel in my heart that our prayer is answered, although John made no move to assure us of his willingness to go: This church will have something to be proud of when we send such a brilliant young physician as a missionary."

"Yes," I agreed, "it will be a great work to send him. I trust that he will not be so foolish as to resist the call."

"On Friday morning Jim and I were in the postoffice and both received letters from Mattie. I opened mine and read the first page. I staggered against the wall for a support. The letter read:

"Last evening, during a girls' prayer meeting, I became powerfully impressed with the conviction that God wanted me to work for Him in foreign fields. After praying all night for guidance, I am fully convinced that this is my life-work, and I joyfully give myself to China."

"I looked at Jim, who was standing near. The hand that held Mattie's letter was trembling, and his face was as white as a sheet.

"I can't give her up—I cannot!" I groaned.

"I can't give her up," he repeated, hoarsely. "She is making a mistake and we must convince her of it."

"Suddenly it flashed upon me that Mattie, and not John Hammond, was 'our brightest and best,' and the Lord had answered our prayers. But to give up Mattie—the light of our home—to spend her life among the heathen on the other side of the world—I could not—I could not!

"I wrote her how I felt, and urged her for her mother's sake to give up the idea of such a sacrifice. I honestly believed it would kill my wife to give up Mattie. I wrote my daughter to that effect and also added that her decision would ruin Jim Ta-

tum's career as a useful citizen, and he was one of the finest young men in the State.

"My girl's reply was: 'I don't dare refuse to answer this call, father. The Master never makes mistakes when He chooses His workers.'"

"I will always be ashamed of the rebellion in my heart during the next few weeks. I never mentioned Mattie's letter to my wife, and made some trivial excuse when she worried at our daughter's seeming negligence. I avoided Jim Tatum as though he had been a leper. I felt that he was partly to blame for Mattie's call to be a foreign missionary, and almost hated him.

"When Mattie wrote that she was making arrangements for some special training for her work during the summer, I gave up all hope. I was a preacher of the Gospel and I had just had a direct answer to prayer, but I acted more like a hardened sinner than a Christian.

"The Sunday before Mattie was to come home on a visit before taking that training course, Jim rose at the close of my sermon and asked for the privilege of saying a few words. I expected he was going to ask for his church letter and say he was going to leave the town, but he didn't. He began his talk by saying he wanted to make a confession. Then he told how, when a young boy, he had felt the call to go as a missionary to foreign fields, and he had fought it. The call had come again and again, only to be downed. He had studied law and planned to serve his God and country as an upright, Christian lawyer. In answer to his prayer for the Lord to call the brightest and best member of the M—church to foreign mission work, the woman he loved and was to marry had been chosen, and she had at once responded to the call. She was not only willing, but anxious to go wherever called.

"God forgiving and helping me," he added, "I will respond to the call of my boyhood and give my life to China!"

"The brethren and sisters were gathered around Jim, giving him the warm handshake of approval, and I bent my head and closed my eyes to keep from seeing the look of horror in my wife's eyes. Presently I heard her say:

"I have been praying for years that God

would call one of my children to serve Him as a missionary, Jim. I rejoice that you are to be with our girl, my boy. The two brightest and best of our church have been called in answer to prayer.'

"Then and there I surrendered my will wholly to the Lord, and have been giving praise for fifteen years that Jim and Mattie are doing good service where they were called.

"What became of John Hammond? Ah! that was another answer to Jim's prayer. John went as a medical missionary to Japan

ten years ago. Not what Jim asked for, quite, but the Lord knew best where to send him. I've been puzzled sometimes to decide which of those three was the brightest and best, but as they are all doing the Lord's work I don't suppose it matters."

"I should say it was your Mattie who was the brightest and best," I replied. "She was willing and glad to go when her call came, and the others—" But a call for the old preacher to join the company going to church prevented further discussion of the question.—Home and Foreign Fields.

THE CHURCH CITY MISSION

J. F. Graybill

THE Church City Mission is one of the latest organizations in the State Church. Its method of work is less formal than any work yet inaugurated in the State Church. As we see the matter there are at least two conditions that have prompted this organization. In the first place the younger element of the priesthood have the welfare of the young at heart and realize the need of improving social conditions. In the second place the State Church realizes that, if they will not concern themselves about the social welfare of the young, the Free Missions will take the initiative in this line of work and thereby win the young to their faith. The latter has of late years caused the State Church to organize Sunday-schools and young people's societies in the cities.

The Church City Mission has been in operation in Stockholm for some years. Göteborg has its Church City Mission. Copenhagen, Malmö's neighboring city in Denmark, has its "Church Army of the Cross," which is patterned after England's "Church Army." Malmö, the third city of Sweden, has grown to be quite a city, with all the vices peculiar to other cities. There is a great need of social reform and improved social conditions. No one is better qualified for this task, from a financial point of view, than the State Church, if only they have a mind to do it.

The method of work is mostly evangelistic. This is accomplished by getting away

from the altar ceremonies and set form of worship to preaching in smaller and less decorated temples. Like the Jews of old, who, when in Babylonian captivity, learned that God can be worshiped, not only in their temple in Jerusalem, but in synagogues and simpler places of worship, the younger element of priests are learning that God is no Respector of place or person. The last two summers a number of the Malmö priests have been preaching to large gatherings on the commons in the outskirts of the city. I have heard some who attended these meetings, say, "They preach like other preachers." They meant to say that they do not read their sermons, as the old-guard priests do. They are freer and not bound to a certain form. The older priests are not at all in favor of this kind of work, and we are not sure that the majority of the church people are in favor of it, but the poorer class realize that they are receiving a little more attention than formerly. A few weeks ago the younger priests organized for this kind of mission work. During the summer there will be open-air and street preaching. An Employment Bureau will also be established. This is the beginning of one of the best, if not the best, works of the State Church in this city. The future will reveal its success.

What we see in this is a breaking away from the orthodoxy of Lutheranism. When we add this to the dissatisfaction of the younger priests concerning the confirmation

pledge and compulsory communion of those confirmed, one is made to realize that Lutheranism is losing its grip on the people of Sweden, which would prove a great blessing to this country. There is no little dissatisfaction concerning the alliance of church and state. When this alliance becomes a thing of the past, the greatest hindrance of other faiths than Lutheranism will be removed. When religion becomes

a matter of conscience instead of compulsion things will be moving in the right direction. Then the quality of the doctrine presented will be the best advertisement. Then there will be more seeking after the best and that which conforms most to the teaching of Christ and the apostles. May this day speedily come!

Malmö, Sweden.

SOME MISSIONARY QUESTIONS

Elgin S. Moyer

Was not Christ the greatest, most sacrificing and an exemplary Missionary?

Should we not be as near like Christ as a Missionary as possible?

If Christ was a Missionary to the whole world, can we not be missionaries to some part of the world?

Is leaving home and home friends and homeland as great a parting as leaving heaven and its glory would be?

Paul's crossing the Ægean changed the future of Europe. Our forefathers coming to America made America a Christian nation. What can and should we do for India, China, Africa, and the islands of the sea?

If Christianity has saved us from savagery, heathenism, slavery and ignorance, what will it do for the heathen nations of today, if we are faithful in disseminating this new life?

Are the heathen better off in sin and shame without the Light, or will they be better off if raised to a higher standard through the Light? Will you be a beacon light radiating from this greater Light?

Was Christ's atoning blood just as effective and as much intended for the yellow or the black man as for the fair-skinned? Is your service too valuable and good to be given for the man for whom Christ even died and for whom He is now living?

If Christ is so tremendously and vitally concerned in the lost why should not we be? Are we not Christians, Christ's followers, His prophets, priests and kings? How, then, can we do otherwise than be true to Him, and do as He asks us? Let us be true to our name and true to our Master.

Fong Tsuen, Canton, China.

"THE TREES OF THE LORD ARE FULL OF SAP."—Psa. 104: 16

Jas. A. Sell

In loving remembrance of Elder J. G. Royer, who departed this life Jan. 25, 1917. Dedicated to his beloved wife and children. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age" (Psa. 92: 12, 14).

The righteous flourish like the palm,

That grows in desert sand;

They are rooted deeply in the truth,

Firm as the hills to stand.

They flourish in the courts of God,

And bring forth fruit in age;

Their lives are like the evergreen,

Defying storms that rage.

They grow like cedars on the mount—

In stately grandeur rise;

Their height and beauty, seen afar,

Entice our wondering eyes.

And in the temple of our God

They are the beams of strength;

They have devoted to the Lord

Their life in all its length.

Their life grew richer in good fruit,

As they have walked with God.

They lived with Christ, their Savior dear,

And in His footsteps trod.

Their faith and zeal and steadfast trust

Brought comfort to their soul,

And thus they passed the gates of death

That opens to the goal.

And now they're planted in the house

Of their dear Lord above,

And reap the full fruition there

Of His redeeming love.

The Lord is righteous in His plans,

To bring His dear ones home,

Where they shall flourish in His courts

And never from Him roam.

Hollidaysburg, Pa.

REVIVAL OF A WANING COUNTRY CHURCH

C. R. Oellig

YEARS ago Antietam congregation had but two meetinghouses, located at opposite ends of the congregation, with regular preaching services at each twice a month. Within the recollection of a brother now living in Waynesboro he and five or six others were the number of Brethren members in the town.

In the course of years conditions changed. The membership of Waynesboro grew; a church was bought from another congregation, and after a time a Sunday-school was organized in Waynesboro, with preaching each Sunday evening and biweekly services in the morning.

By and by a sentiment began to prevail to have preaching each Sunday morning. This was successfully opposed for a time, on the ground that services in town and at "Price's," just north of town, at the same hour, would result in killing the latter appointment. Finally the membership in town carried their point to have preaching every Sunday morning. A falling off in attendance at Price's resulted, and prophecy seemed to be reaching fulfillment, as interest and attendance dwindled at Price's church. An average attendance of some twenty to twenty-five was all that was expected, and occasionally on "bad" days the janitor and the preacher constituted the entire congregation. Here a very large, substantial brick church with spacious basement was brought reasonably into use only once a year, at the time of love feast.

Well, what could be done? There were plenty of people in the neighborhood if they could be induced to become church-goers. A Sunday-school was suggested (one in the past had been a failure), but there was faith enough on the part of some to make another and greater effort, this time with more gratifying results. A Sunday-school was organized, with an enrollment of about forty. Following the organization some special services in connection with the love feast awakened considerable interest in the neighborhood and the Sunday-school gave marked evidence of success.

Since then three series of meetings have

been held. About fifty have been added to the church and the Sunday-school has an enrollment of about one hundred and fourteen. The membership is a harmonious and enthusiastic band of workers, with a good percentage of the young people of the community members of the church and Sunday-school, which promises well for the continued success of the revival of interest at Price's church.



PROPORTION

William Merrell Vories

(The people of the United States, in 1907, spent \$60,000,000 for lace; they contributed, through all denominations, less than \$7,000,000 to missions.)

Eleven cents for missions and a dollar bill for lace

Is an index of proportion; shows our zeal to save the race!

Said the Lord to His disciples: "Bring an offering today

For the famine-stricken peoples who are suffering far away."

And His sleek, well-fed disciples, looking up into His face,

Made reply: "We'd like to do it, but we've spent so much for lace!"

Said the Lord: "Seek first My kingdom to establish among men;

Teach the dead in sin and evil they may rise through Me again."

So they gave their extra coppers, and they sent a man of grace

To conduct a penny mission—but the dollars went for lace.

Said the Lord: "A tiny army mighty things for God hath done;

But He calls for tenfold measures that the billions may be won."

But they answered: "Lord, have patience; we can't hope to win the race;

Leave some work for our descendants; leave us something for our lace."

Said the Lord at last, in sorrow; "Sleep ye on, O faithless race;

Take your ease among your rose-paths, with your blood-bought bolts of lace!"

But His people made remonstrance: "Lord,
with us take not offense;
We have not forgot Thy Kingdom—lo, we
give eleven cents!"

Thus eleven cents for missions and a dol-
lar bill for lace
Is our index of proportion; shows our zeal
to save the race!—Ex.
Hachiman, Omi, Japan.



DELAY IS NOT DENIAL

O weary soul,
By trouble long distressed,
Thy Father hears thy cry.
He'll give the promised rest.
By faith hold on
And know whate'er betide,

Your answer, though delayed,
Is not denied.

O troubled heart,
Thy Father knoweth best.
Thy present trial of faith
Shall to thy good be blest.
Thy humble prayer is heard,
So never turn aside;
Though answer is delayed,
'Tis not denied.

O waiting one,
Though day to night be turned,
Thy answer thou shalt have;
Though sad the lesson learned,
His will is wrought in you.
Then in His Word confide.
Should answer be delayed,
'Tis not denied.
—R. H. Washburne, LL. D.



Mission Study Class, Roaring Spring, Pa.

Left to right: Eld. A. G. Crosswhite (teacher), Miss Minnie Furry, Prof. A. B. Replogle, Mrs. Elizabeth Barnett, Mrs. M. W. Sell, M. W. Sell, Miss Ina Crosswhite, D. Grover Replogle, Miss Hattie Barnett, Lester Showalter.

This class began the study of "CHRISTIAN HEROISM IN HEATHEN LANDS" last spring, meeting alternately in the homes of class members, one exception being a meeting with the Sisters' Aid Society in their room at the church, which was mutually enjoyable. The class closed its work as it began—with nine members. Each made a grade of 100% on examination. Appropriate commencement exercises were held. Each graduate either had an essay or address of five minutes' length, chiefly character traits of favorites whose lives they had been studying. The seal course will be continued.

SWEPT IN BY THE TIDE

"The church has two great duties; one is to evangelize the Oriental nations; the other is to Christianize the relations sustained to these nations by the nations which are called Christian. These two duties are inseparable."



When Gouverneur Morris was going to Europe, George Washington asked him to buy him in Paris "a flat, gold watch; not the watch of a fool or of a man desirous to make a show, but of which the interior construction shall be extremely well cared for, and the exterior very simple." Quite an apt description of manliness and womanliness! "The interior well cared for, and the exterior very simple."—Record of Christian Work.



THE MISSIONARY CALL

It is something to be a missionary. The morning stars sang together, and all of the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a Missionary-Physician. It is something to be a follower, however feeble, in the wake of the great Teacher and only model Missionary that ever appeared among men. And now that He is the Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of a missionary?—David Livingstone.



A quaint man used to carry a little book, which he called his "biography." It had only three leaves, and there was not a word written on any of them. The first leaf was black—that was his sin; that was his condition by nature. The second was red—that was the blood of Christ. The third was white—that was himself washed in Christ's blood. His book told the whole story of every redeemed life. Between the black of our sins and the white of our redemption must always come the red of Christ's blood.
—J. R. Miller.

GETTING A HINDU "HAIR-CUT"

A missionary says: "My attention was once attracted to a company of people marching slowly around a little temple. There were evident signs of some sacrifice to be performed, and on inquiry, I learned that the only son of a Hindu family was to have his hair cut for the first time. A goat was to be sacrificed, a feast given to relatives and friends; the Brahman priests were to be richly fee-ed as well as fed, and the hair was to be offered to the god or idol. The little fellow, dressed in clean white garments, with a red girdle about his waist, and his long plaited locks, looked quite important as he headed the temple procession."



WHERE SHALL THE MONEY COME FROM?

The church's business is to spread the Gospel. This costs money. What arrangement did God make to get the money?

1. Haphazard method? Loose change as the members happen to have it.
2. Gushy method? When feelings are moved by special appeal.
3. Merchandise method? Oysters, ice cream, fancywork, theatricals.
4. Corkscrew method? Deacons to way-lay members with shotguns.
5. Systematic method? Weekly, thoughtful, personal, proportionate paying, with the tenth as a minimum.

Which do you think is God's plan? Which is yours?—Exchange.



"There is a place where thou canst touch the eyes

Of blinded men to instant, perfect sight;
There is a place where thou canst say
'Arise'

To dying captives, bound in chains of night;

There is a place where thou canst search the store

Of hoarded gold and free it for the Lord;

There is a place—upon some distant shore—

Where thou canst send the worker or the Word.

Where is that blessed place? Dost thou
ask 'Where'?
O soul, it is the secret place of prayer."



HEROIC ONSET NEEDED

In the great mutiny of 1857, General Nicholson, veteran of four wars and a major-general at the age of thirty-five, heard that Delhi had fallen and pressed his troops to the walls of the city. He was known as the "Lion of the Punjab." As he paced along that ridge where his troops were encamped and saw the men surrounded by fetid pools of water, with half of them sick with fever and some dying, though the foe behind the walls was many times their number, he said, "If we remain in our intrenchments we are beaten. Delhi must be taken, and we must advance at once. Batter down that bastion. I am going in tomorrow." With two thousand men at his back he broke across that bullet-swept plain, up through the breach and into the city. A thousand men fell in the charge, and he himself was mortally wounded by an enemy's bullet. But he lived to see Delhi taken and India saved. As our great Commander looks down on the vast empire of India, and the halting forces at the home base, can we not hear Him saying, "If we remain in our intrenchments we are beaten. India must be taken, and we must advance at once"?—Sherwood Eddy, in *India Awakening*.



SOBBING WITH HER POCKETBOOK

Old mammy came in to see me the other day quite exercised in her mind about Sis Ca'line.

"Sis Ca'line was tellin' me 'bout some po' fambly," she said, "a sniffin' through her nose an' saying, 'Hit's a sad case, Sis Mirandy, dat I has sho' shed a barrel of tears ober.'"

"'Dat's sho' a lot o' tears,' 'spoused I. 'But what yuh gib dat po' family, Sis Ca'line? Hit would be m' comfortin' to 'em ef you'd quit cryin' and get busy cookin' fer 'em.'"

"But lawdy," said Mammy Mirandy, rolling her eyes, "Sis Ca'line takes out all her sympathy cryin' ober de afflicted. You

ain't neber heard her sob none wid her pocketbook, has ye?"

"Naw'm, I 'specs dere ain't no cheaper way ob helpin' folks dan to cry over 'em. An' de funny part of hit is, if you do cry over 'em ev'ybody says what a kind, symperthetic heart you has got; an' dey don't take no notice dat all you draps in de conterbution plate is a tear of pity."—*Missions*, January, 1917.



Dr. J. Campbell White says: "When a man begins to amass wealth it is a question as to whether God is going to gain a fortune or lose a man."



A CONTRIBUTION FOR THE CHURCH OFFERING ON A FOREIGN FIELD

She gave the two pigs because she had no money. What would it mean if every raiser of hogs gave two pigs to missions? Though it would not in many instances be a tenth of the herd, it would greatly increase the treasury. This foreign Christian example is a good one for us members "at home" to follow.

THE STUDENT VOLUNTEER

BE A VOLUNTEER

Elgin S. Moyer

IT has been almost two months since we left the homeland, and we are eagerly waiting for news from home. We are wondering what progress the U. S. V. are making this fall. We are trusting and praying that those who have prior to this year enlisted are proving themselves worthy of the name volunteer, and that the new recruits will enter the ranks with vim and interest. There is so much work to do that there is need for all who are willing to count the cost and to pay the price. But, dear fellow-workers, there will be a price to pay. It may be a hard fight for you to be willing to give up all and follow the blessed Master, but it will pay, yes, a hundredfold. Many are the volunteers in preparation now who struggled over this question for weeks and months, yea, years, before they were willing. You ask these same ones if they are sorry they turned over their all to the Lord, and they will, with one voice, say that they are glad that they made the choice as they did, or wish that they had done so sooner. It is these volunteers who have counted the cost and are willing to pay the price who are going to count in the Lord's work. It is they who will lead souls to the Master. But listen, the field is large and the call also comes to you. You can have the same blessing if you are willing to do the work that the Lord of the harvest calls you to do. Don't falter, don't flinch, be a man, be a woman, be a Christian. Say, "Here am I."

The field is large; indeed, it is large. During the last two months my eyes have seen just a little more of the field. I have seen a little bit more of the grain that is ripening, but wasting because of the lack of workers. Is your portion, is my portion of the grain thus being wasted? O brother, this is a tremendous question to be facing us! But face us it must, and we must as surely face the situation. Are we doing our share in bringing these precious sheaves to the Master? Keep your eyes open and see where your place is and tell the Lord you are willing to harvest your share for Him.

Many of us have not seen much of the world, we have not seen many of the hun-

gering, yes, dying souls, dying for a little Christian help and love. But as we read in mission books, study in mission classes, read articles in the missionary magazines, listen to lectures or conversation of workers from the field, all of these things ought to give us enough insight into the needs and bring to us appeals from the field that we would be willing to let the Holy Spirit work in our lives and direct us into the place where God would have us.



HELP WANTED

H. Stover Kulp

A STUDY of foreign mission work today reveals the great lack of laborers. There is a "Help Wanted" sign on every field. But what is the more impressive and the more appealing, is that the cry seems to come not alone from the missionaries, nor from the native Christians, but from those who are still in darkness. From the chief of the African tribe, from the government official of China, from the college man of South America comes the call, "Send us men."

This is a challenge to our college students for college men. The call seems the more important just now for the time limit that is set upon it. Just now the need is greatest, for at the present time the people of the non-Christian nations are in a plastic state. They are changing. Old religions, old governments, old customs and superstitions must go. While they are changing, looking for something better, can we not give them the best—Christ?

The challenge comes with more force because of the wonderful opportunities it presents. It is like the call to Paul, "Come over into Macedonia and help us." The college student is young; his life is before him. There is no one that does not wish to do something worth while. That is putting it mildly. All of us, if we have the proper spirit, want to put our lives where they will count for the most. There is something big, something, we might almost say, heroic in answering this call, in going over into this Macedonia, be it in China, in India, or in Africa.

So this is our aim, that through the medium of mission study we may awaken the students of our school to the great opportunities which lie before them. That somehow there may be developed a group of young men and women with a vision—a vision wider than their own community or country; a vision that sees the non-Christian peoples across the waters.

Are you engaged or are you still looking for a job? Here is one; come study it with us. The work is hard, but who wants an easy job? It requires sacrifice. The salary is not large if you are thinking of the money. But you are working for the King, Who gives you all power; from Whom you shall receive your reward, a treasure that fadeth not away, but lasts through eternity.

Juniata College.



THE CALL

Elsie M. Price

(Gleanings from "The Call, Qualifications and Preparation of Missionary Candidates," Published by Student Volunteer Movement.)

"There are three elements which enter into the determination of a call to the mission field. The first is the need. We know that, clearly, the need constitutes a call. The second element is the absence of any personal disqualification; and we ourselves are not the best judges there. The third element is absence of any insuperable hindrance, and of course the question whether it is insuperable or not depends upon the personal ability to get over the hindrance."

"The question for us to answer is not, Am I called to the foreign field? but, Can I show sufficient cause for not going?"

"God Himself cannot switch a powerless engine; but He can use the man who is willing to go out as a missionary, who is moving all the time right out towards the missionary field, trusting God to turn him aside if He sees fit."

"What is needed may all be summed up in the old minister's 'three royal G's'—Grace, Grit, and Gumption. Grace means consecration to Christ and ardent love for man. Grit is a dogged perseverance in the performance of one's work, even if one sees no immediate fruit. Gumption implies a fair quantity of that somewhat uncommon quality, common sense—the ability to adapt

one's self to circumstances, to make the best of one's surroundings, while judiciously, zealously endeavoring to better them; the capacity to work in harmony with one's fellow-workers, and the ability to seize and wield every available weapon for the prosecution of our warfare."

Who ought not to go as foreign missionaries?

1. Those in infirm health.

2. Those too old to learn a foreign language.

3. No one should go who is unwilling to go anywhere.

4. Those who believe that the missionary enterprise is doomed to failure.

5. Impatient men.

6. Men without common sense.

7. Intractable men.

8. Superficially prepared men.

9. Men of unsettled religious views.

10. Men who are afraid of torrid climates and hard languages.

11. Men who hesitate to condescend to the lowly, depraved and besotted.

"Settle the missionary call with Christ now, whatever be the stage of your studies. The declaration which the members of the Student Volunteer Movement sign contains this condition, 'if God permit.' This is ample provision for all the contingencies in the life of faith. And it is of immense advantage to have an early missionary outlook. The Spirit then brings all your reading to bear on the life work to which the Lord has called you. While you are seeking the training of a wide and generous culture, the Spirit will prepare you to be a specialist in bringing souls to Christ. Settle the matter with Christ, and settle it now.

V. B. M., Lordsburg College.



"GOD HAS BEEN GOOD TO YOU!"

A missionary in the Belgian Congo writes: "One chief's son came and said they had built a house for a school and waited for the white people in vain. One of our little black boys turned to me and said, 'Couldn't you write and ask some of your friends to come out and teach these people?' He also added, 'Tell them God has been good to you.'"

WEEKLY PRAYER HOUR

R. A. Frantz

May 13-19.—MISSIONARY GIVING.

Praise the Lord for the many dollars that have been put into service for Him during the past year.

Pray that this spirit of liberality may continue to grow and accomplish much for the kingdom.

Pray that more of our churches may get a vision of the need and give accordingly. May we raise our rate of giving, per capita, above a dollar at least.

Do this that we may make this season nearing the Conference one in which special missionary enthusiasm is aroused.

May the Conference offering be the largest this year that it has ever been. Pray for your congregation and her part in it.

May 20-26.—VOLUNTEERS FOR CLOSE OF YEAR AND WORK AT CONFERENCE.

Thank the Lord for the three hundred or more students who have consecrated themselves for the Master's ranks, in the past three years. Above all, thank the Lord for the number of volunteers who have reached the fields of India and China.

Pray that each volunteer may give all and receive much joy in the sacrifice made this year.

Pray that the school year may not close without every student, who feels guided to do so, enrolling in the cause of missions. May each student be brought face to face with this proposition before leaving school.

Remember the several informal volunteer meetings which will be held during the Conference, that they may be flavored with a very congenial spirit and induce a deeper reverence for the work.

May 27-June 2.—CONFERENCE: ITS ACTIVITIES AND MISSIONARY INFLUENCE.

Soon another season of refreshing will be ours to enjoy. Let us pray that this

meeting may tend to lift every one who attends a little nearer to the blessed presence of the great God, our Father. Pray:

That every program committee may be guided by the Lord in procuring the very best speakers for the subjects to be discussed.

That the general atmosphere of the meeting may bring men and women to their knees in earnest petitions for the cause of Christ.

That the business meetings may prove helpful and encouraging to the delegates and others attending them.

That the missionary meetings may be especially planned to present a strong appeal for the many needs of both money and workers on the home and foreign fields.

Thank the Father for the missionaries to be accepted this year.

June 3-9.—WORK OF VOLUNTEERS DURING SUMMER.

When summer comes many of our volunteers must go home or to other fields of work. For the most of us it is a vacation. However, the volunteer can use even a vacation to aid the kingdom.

Pray that the volunteer may make his summer just as much a part of his preparation as the nine months of school. Surely the summer is not without opportunities for service.

Pray that the volunteer may not leave his missionary ideas at school, but that he may carry them with him and give them out to his congregation as opportunity permits.

Thank the Lord for so many mission study classes among our congregations this year. May the volunteers lend a helping hand to these wherever they can.

June 10-16.—DENMARK.

The work in Denmark is being greatly hindered by the awful conflict raging so close by. Yet for this they need our prayers all the more.

(Continued on Page 160)

FINANCIAL REPORT

CORRECTIONS

The \$50 acknowledged in the January Visitor to China Hospital, and credited to I. G. Cripe, California, should have been placed to Hiel Hamlin Memorial Hospital instead of to the General Fund.

Donations of \$5 each, acknowledged in the April Visitor to South America, Italian Mission and China Hospital, and credited to Waynesboro Primary Department, Southern Pennsylvania, should have been credited to Esther McCormick.

Also in the April Visitor, the donation of \$8.82, placed to Quinter Memorial Hospital, and credited to Maple Grove congregation, Northwestern Kansas, should have been credited to Maple Grove Christian Workers' Society.

The following donations to the Board's funds have been received during the month of March:

WORLD-WIDE

Pennsylvania—\$484.25.

| | |
|---|----------|
| Western District, Sunday-school. | |
| Walnut Grove, | \$ 18 19 |
| Christian Workers. | |
| Uniontown, | 3 30 |
| Individuals. | |
| John S. Speicker, \$100; Mr. and Mrs. E. Walker, \$10; Mr. and Mrs. P. W. Stine, \$5; I. J. Miller, \$1.20; J. W. Wegley (marriage notice), 50 cents; Wm. Rummel (marriage notice), 50 cents, | 117 20 |
| Middle District, Individuals. | |
| Hannah Puderbaugh, \$3; A. G. Cross-white (marriage notices), \$1.50; Ed. Harden and Family, \$1.50, | 6 00 |
| Eastern District, Congregations. | |
| Mountville, \$29.10; Annville, \$25; Conestoga, \$11.54; Mingo, \$46.12; Chiques, \$59; Fairview, East, \$20.15; Spring Grove, \$4.45; Spring Creek, \$95.40; West Conestoga, \$22, | 312 76 |
| Individuals. | |
| Sylvester Dressler, \$1; Joseph Smith, \$1; Celia Pleiger, 15 cents, | 2 15 |
| Southern District, Individuals. | |
| Mr. and Mrs. W. Leiter, \$20; D. B. Hostettler, \$2; H. B. Horst, \$1.40; Alice K. Trimmer, \$1.25, | 24 65 |

Indiana—\$407.83.

| | |
|--|--------|
| Northern District, Individuals. | |
| C. Walter Warstler, \$1; J. C. Blake, 90 cents; A. Brother, 95 cents; Chas. Gump (marriage notice), 50 cents; Clara Cook, \$5; Nora Shively, \$10; Mrs. Sarah Cart, \$1, | 19 35 |
| Middle District, Sunday-school. | |
| Burnetts Creek, | 6 86 |
| Individuals. | |
| Robert Ross, \$5.20; Lydia Leedy, \$1.21; Alley and Mary Body, \$5; Mr. and Mrs. Earl Clery, \$25, | 156 20 |
| Bequest of Lydia Smith, | 200 42 |
| Southern District, Individuals. | |
| D. E. Rice, | 25 00 |

Ohio—\$145.22.

| | |
|---|--------|
| Northwestern District, Congregations. | |
| Lick Creek, | 10 00 |
| Sunday-school. | |
| Lick Creek, | 2 00 |
| Individuals. | |
| S. I. Driver (marriage notice) 50 cents; Elizabeth Beery, \$10; Lydia Fried, \$100; L. H. Cook, 25 cents, | 110 75 |
| Northeastern District, Sunday-school. | |
| Mt. Zion, | 1 00 |
| Individuals. | |
| E. Hauenstein, 20 cents; Vesta V. Sannor, 65 cents; Rena Heestand, 65 cents, | 1 50 |

| | |
|---|----------|
| Southern District, Sunday-school. | |
| Bethel, | \$ 13 47 |
| Individuals. | |
| Emanuel Shank, \$1.50; Mr. and Mrs. Lande, \$5, | 6 50 |

Oklahoma—\$71.55.

| | |
|---|-------|
| F. E. Marchand and wife, \$20; J. S. Merkey, 55 cents; G. W. and Addie Ennis, \$50; Lillie McConkey, \$1, | 71 55 |
|---|-------|

Illinois—\$61.63.

| | |
|---|-------|
| Northern District, Congregations. | |
| Franklin Grove, \$15; Cherry Grove, \$15.33; Pine Creek, \$16.45, | 46 78 |
| Individuals. | |
| J. H. Brubaker (marriage notice), 50 cents; H. B. Miller, \$3; Emily Patrick, 50 cents, | 4 00 |
| Southern District, Sunday-school. | |
| Kaskaskia, | 11 35 |

Maryland—\$59.90.

| | |
|----------------------------------|-------|
| Middle District, Congregation. | |
| Pleasant View, | 44 90 |
| Eastern District, Sunday-school. | |
| Woodberry, | 5 00 |
| Individuals. | |
| Wm. Gosnell and wife, | 10 00 |

Idaho—\$55.98.

| | |
|--|-------|
| Congregation. | |
| Payette, | 47 20 |
| Sunday-school. | |
| Bowmont, | 4 58 |
| Individuals. | |
| R. A. Orr, \$1.20; Lizzie Green, \$3, .. | 4 20 |

Kansas—\$54.85.

| | |
|---|-------|
| Northeastern District, Congregation. | |
| Pleasant Grove, | 4 15 |
| Individual. | |
| Lydia Shierman, | 25 00 |
| Southwestern District, Sunday-school. | |
| Conway Springs, \$7.88; West Wichita, \$5.11, | 12 99 |
| Christian Workers. | |
| Bloom, | 12 71 |

California—\$44.51.

| | |
|--|-------|
| Northern District, Congregation. | |
| Chico, | 6 15 |
| Individuals. | |
| J. S. Brower, \$1; D. L. Forney, \$3, .. | 4 00 |
| Southern District, Individuals. | |
| Wm. and Eliza Asbentrum, \$3; C. C. Browning, \$31.36, | 34 36 |

Texas—\$25.00.

| | |
|---|-------|
| Individuals. | |
| A. J. Burris, \$10; Daniel Bock, \$15, .. | 25 00 |

Virginia—\$21.50.

| | |
|--|-------|
| First District, Individuals. | |
| T. S. Moherman, \$1.80; Josie Snuffer, \$1.05; F. D. Kenneth, \$1, | 3 85 |
| Second District, Individuals. | |
| Melia Wright, 18 cents; Barbara Ringgold, 15 cents, | 33 |
| Northern District, Individuals. | |
| S. M. Miller, 20 cents; Scott Cline, \$2; Bettie Fravel, \$10, | 12 20 |
| Eastern District, Congregation. | |
| Bethel, | 1 00 |
| Southern District, Sunday-school. | |
| Laurel Branch, | 4 12 |

Washington—\$13.29.

| | |
|------------------|-------|
| Congregation. | |
| Sunnyside, | 11 04 |
| Individuals. | |
| Wenatchee, | 2 25 |

Canada—\$8.15.

| | |
|----------------------------------|------|
| Western District, Sunday-school. | |
| Battle Creek, | 8 15 |

Missouri—\$6.00.

| | |
|-------------------------------------|------|
| Northern District, Individuals. | |
| Eliza Dukes, | 5 00 |
| Middle District, Individual. | |
| James Mohler (marriage notice), . | 50 |
| Southern District. | |
| C. W. Gitt (marriage notice), | 50 |

Iowa—\$5.90.

| | |
|---|------|
| Northern District, Individual. | |
| E. M. Lichty, | 3 00 |
| Middle District, Individuals. | |
| H. L. Royer, \$1; John Robinson (marriage notice), 50 cents; Leander Smith (marriage notice), 50 cents, | 2 00 |
| Southern District, Individuals. | |
| Charlotte Colwell, 40 cents; H. N. Butler (marriage notice), 50 cents, | 90 |

Michigan—\$5.60.

| | |
|---|-------|
| Congregation. | |
| Crystal, | 10 |
| Individuals. | |
| H. A. Weller (marriage notice), 50 cents; A sister, \$5; A sister, \$5, | 10 50 |

Minnesota—\$4.28.

| | |
|---|------|
| Individuals. | |
| J. F. Souders, \$3.28; Helen McCorkle, \$1, | 4 28 |

West Virginia—\$2.00.

| | |
|--|------|
| First District, Individuals. | |
| C. L. Fox, \$1; Mary Stokes, \$1, | 2 00 |

Nebraska—\$1.50.

| | |
|---|------|
| Individuals. | |
| David Neher, 50 cents; Mrs. Wm. Earhart, \$1, | 1 50 |

North Dakota—\$1.50.

| | |
|---|------|
| Individuals. | |
| A. H. Blocher (marriage notice), 50 cents; Isaac Miller (marriage notice), 50 cents; A Brother, 50 cents, | 1 50 |

Colorado—\$1.00.

| | |
|--------------------------------------|----|
| Western District, Individual. | |
| J. E. Bryan (marriage notice), | 50 |
| Southeastern District, Individual. | |
| David Hamm (marriage notice), | 50 |

North Carolina—\$1.00.

| | |
|-----------------------|------|
| Individual. | |
| Mattie Smawley, | 1 00 |

Oregon—\$0.50.

| | |
|--------------------------------------|----|
| Individual. | |
| H. H. Ritter (marriage notice), | 50 |
| Unknown, | 50 |

Total for the month,\$ 1,488 94

CHINA MISSION**Oklahoma—\$540.00.**

| | |
|--|--------|
| Individuals. | |
| Geo. Marchand, \$500; F. E. Marchand and wife, \$40, | 540 00 |

Kansas—\$164.35.

| | |
|--|--------|
| Southwestern District, Congregations. | |
| Pleasant View, \$22.12; Protection \$25; Larned, \$23.35; Salem-Nickerson, \$22; Bloom, \$28.47; Garden City, \$15, .. | 135 94 |
| Classes. | |
| Junior, of Larned, | 3 41 |

| | |
|------------------------|-------|
| Individuals. | |
| A. D. and L. S., | 25 00 |

Canada—\$100.00.

| | |
|-------------------------------|--------|
| Western District, Individual. | |
| John I. Clark, | 100 00 |

Colorado—\$25.18.

| | |
|--------------------------------------|-------|
| Southeastern District, Congregation. | |
| Wiley, | 25 18 |

California—\$23.60.

| | |
|--|-------|
| Southern District, Christian Workers. | |
| Long Beach, Inglewood, Los Angeles, Pasadena and South Los Angeles, | 21 10 |
| Individuals. | |
| A. A. Neher and wife, | 2 50 |

North Dakota—\$23.00.

| | |
|----------------------------|-----------|
| Sunday-school. | |
| Kenmare, | \$ 23 00 |
| Total for the month, | \$ 876 13 |

INDIA MISSION**Oklahoma—\$540.00.**

| | |
|--|--------|
| Geo. Marchand, \$500; F. E. Marchand and wife, \$40, | 540 00 |
|--|--------|

Canada—\$100.00.

| | |
|-------------------------------|--------|
| Western District, Individual. | |
| John Clark, | 100 00 |

Kansas—\$25.00.

| | |
|-------------------------------------|-------|
| Southwestern District, Individuals. | |
| A. D. and L. S., | 25 00 |

Pennsylvania—\$14.00.

| | |
|---|------|
| Middle District, Individuals. | |
| Francis Baker, \$5; Sister J. C. Miller, \$4, | 9 00 |

| | |
|--------------------------------------|------|
| Eastern District, Christian Workers. | |
| Spring Creek, | 5 00 |

Oregon—\$2.00.

| | |
|---------------------|------|
| Individual. | |
| A. E. Troyer, | 2 00 |

Virginia—\$0.07.

| | |
|---|----|
| Northern District, Individuals. | |
| Mollie Gibson, 5 cents; Emma Gibson, 2 cents, | 07 |

Total for the month,\$ 681 07

HIEL HAMILTON HOSPITAL**Texas—\$500.00.**

| | |
|------------------------------|-----------|
| Individuals. | |
| Sam'l and Jane Badger, | \$ 500 00 |

Illinois—\$25.00.

| | |
|--------------------------------|-------|
| Northern District, Individual. | |
| Mary Fry, | 25 00 |

Iowa—\$5.00.

| | |
|--------------------------------|------|
| Northern District, Individual. | |
| J. K. Eikenberry, | 5 00 |

Indiana—\$4.46.

| | |
|-------------------------------------|------|
| Middle District, Christian Workers. | |
| Flora, | 4 46 |

California—\$2.20.

| | |
|---------------------------------------|------|
| Northern District, Christian Workers. | |
| Live Oak, | 2 00 |

Total for the month,\$ 536 66

QUINTER MEMORIAL HOSPITAL FUND**Indiana—\$105.00.**

| | |
|---------------------------------|------|
| Northern District, Aid Society. | |
| 2nd South Bend, | 5 00 |

| | |
|-------------------------------|-------|
| Middle District, Aid Society. | |
| West Manchester, | 35 00 |

| | |
|--|-------|
| Southern District, Aid Societies. | |
| Four Mile, \$50; Killbuck, \$5; Clarks-hill, \$10, | 65 00 |

Ohio—\$90.95.

| | |
|---------------------------------------|------|
| Northwestern District, Sunday-school. | |
| Pleasant View, | 9 64 |

| | |
|--------------------------------------|-------|
| Northeastern District, Congregation. | |
| Canton Center, | 16 31 |

| | |
|-----------------------|-------|
| Aid Society. | |
| Ashland-Dickey, | 50 00 |

| | |
|--|-------|
| Southern District, Aid Societies. | |
| Union City, \$5; Beech Grove, \$10, | 15 00 |

Pennsylvania—\$89.61.

| | |
|----------------------------------|-------|
| Western District, Sunday-School. | |
| George's Creek, | 20 00 |

| | |
|--|-------|
| Individuals. | |
| Sister of Walnut Grove Cong., \$10; Mrs. R. M. Beachy, \$5; Lucetta Cover, \$5; A Sister of Manor Congregation, \$5, | 25 00 |

| | |
|-------------------------------|------|
| Middle District, Aid Society. | |
| Altoona, | 5 00 |

| | |
|----------------------|------|
| Individual. | |
| Francis Baker, | 7 00 |

| | |
|---|--------|
| Eastern District, Christian Workers. | |
| Norristown, | 2 61 |
| Southern District, Aid Society. | |
| Hanover, | 5 00 |
| Southeastern District, Aid Society. | |
| Geiger Mem. Cong., | 10 00 |
| Individuals. | |
| Eld. and Mrs. J. P. Hetric, | 15 00 |
| Illinois—\$65.00. | |
| Northern District, Christian Workers. | |
| West Branch, | 33 00 |
| Individuals. | |
| Mrs. Laura Herbst, \$5; Mary Fry, \$25, | 30 00 |
| Southern District, Individuals. | |
| Sisters of Allison Prairie Cong., | 2 00 |
| Northeastern District, Christian Workers. | |
| Kansas—\$30.00. | |
| Northeastern District, Christian Workers. | |
| Ottawa, | 5 00 |
| Aid Society. | |
| Sabetha, | 25 00 |
| Iowa—\$30.00. | |
| Northern District, Individual. | |
| J. F. Eikenberry, | 5 00 |
| Middle District, Sunday-school. | |
| Victor, | 25 00 |
| Nebraska—\$29.83. | |
| Christian Workers. | |
| Hardy, | 3 83 |
| Aid Society. | |
| Lincoln, | 26 00 |
| Oregon—\$21.30. | |
| Sunday-schools. | |
| Portland, \$11.30; Newberg, \$5, | 16 30 |
| Christian Workers. | |
| Newberg, | 3 50 |
| Aid Society. | |
| Newberg, | 1 50 |
| Colorado—\$7.35. | |
| Southeast District, Congregation. | |
| Wiley, | 7 35 |
| California—\$3.50. | |
| Northern District, Individual. | |
| H. J. McDaniel, | 1 00 |
| Southern District, Christian Workers. | |
| Egan, | 2 50 |
| Michigan—\$1.75. | |
| Christian Workers. | |
| Shepherd, | 1 75 |
| Total for the month, | 474 29 |

INDIA ORPHANAGE

| | |
|---------------------------------------|-------|
| Pennsylvania—\$77.73. | |
| Eastern District, Aid Society. | |
| White Oak, | 20 00 |
| Southeastern District, Sunday-school. | |
| Parkerford, | 20 00 |
| Christian Workers. | |
| Parkerford, | 20 00 |
| Southern District, Aid Society. | |
| Carlisle, | 16 00 |
| Individuals. | |
| Four Girls of Waynesboro S. S., | 1 73 |
| Maryland—\$32.00. | |
| Middle District, Christian Workers. | |
| Hagerstown, | 32 00 |
| Iowa—\$25.00. | |
| Northern District, Individual. | |
| Mary Newsom, | 20 00 |
| Southern District, Sunday-school. | |
| South Keokuk, | 5 00 |
| Ohio—\$22.00. | |
| Southern District, Sunday-school. | |
| Brookville, | 22 00 |
| Kansas—\$20.00. | |
| Southwestern District, Individual. | |
| Mrs. T. N. Carter, | 20 00 |
| Virginia—\$20.00. | |
| First Virginia, Congregation. | |
| Roanoke City, | 20 00 |

| | |
|--------------------------------------|--------|
| Indiana—\$8.00. | |
| Middle District, Classes. | |
| Nos. 7 and 8 of Huntington Cong., \$ | 8 00 |
| Minnesota—\$5.00. | |
| Sunday-school Class. | |
| Willing Workers, | 5 00 |
| Oklahoma—\$5.00. | |
| Individual. | |
| Wm. Temple, | 5 00 |
| Washington—\$0.85. | |
| S. S. Class. | |
| Cheerful Workers of Wenatchee, | 85 |
| Total for the month, | 215 58 |

BELGIUM RELIEF

| | |
|--------------------------------------|--------|
| Pennsylvania—\$136.00. | |
| Western District, Congregation. | |
| Maple Spring, | 18 74 |
| Middle District, Sunday-school. | |
| Lewistown, | 23 50 |
| Eastern District, Individual. | |
| J. G. Reber, | 25 00 |
| Southern District, Sunday-school. | |
| Huntsdale, | 68 76 |
| Canada—\$31.00. | |
| Western District, Congregation. | |
| Battle Creek, | 9 00 |
| Aid Society. | |
| Battle Creek, | 22 00 |
| Iowa—\$10.00. | |
| Middle District, Individuals. | |
| W. S. & Katie Buckingham, | 10 00 |
| Tennessee—\$8.65. | |
| Sunday-school. | |
| Meadow Branch, | 8 65 |
| Michigan—\$7.77. | |
| Congregation. | |
| Crystal, | 7 77 |
| Illinois—\$5.00. | |
| Southern District, Individuals. | |
| Mr. and Mrs. I. J. Harshbarger, | 5 00 |
| Total for the month, | 198 42 |

INDIA HOSPITAL

| | |
|--------------------------------------|--------|
| Kansas—\$100.00. | |
| Southwestern District, Congregation. | |
| Bloom, | 25 00 |
| Individuals. | |
| Sisters of Bloom Congregation, | 75 00 |
| North Dakota—\$9.13. | |
| Sunday-school. | |
| Surrey, | 9 13 |
| Total for the year, | 109 13 |

PING TING HSIEN HOSPITAL

| | |
|--------------------------------------|-------|
| Iowa—\$25.00. | |
| Northern District, Home Department. | |
| Ivester, | 20 00 |
| Individual. | |
| J. K. Eikenberry, | 5 00 |
| Illinois—\$25.00. | |
| Northern District, Individual. | |
| Mary Fry, | 25 00 |
| Ohio—\$16.31. | |
| Northeastern District, Congregation. | |
| Canton Center, | 16 31 |
| Pennsylvania—\$10.00. | |
| Western District, Christian Workers. | |
| Mt. Joy, | 10 00 |
| Total for the month, | 76 31 |

CHINA HOSPITAL

| | |
|----------------------------------|-------|
| Maryland—\$30.00. | |
| Western District, Individual. | |
| E. H. Merrill, | 10 00 |
| Eastern Maryland, Congregation. | |
| Pipe Creek and Sams Creek, | 20 00 |

| | | |
|--|----------|--|
| Kansas—\$12.00. | | |
| Northwestern District, Class. | | |
| Carrie Daggett's, | \$ 10 00 | |
| Southwestern Dist., Christian Workers. | | |
| Conway Springs, | 2 00 | |
| Ohio—\$10.00. | | |
| Northeastern Dist., Aid Society. | | |
| East Nimishillen, | 10 00 | |
| North Dakota—\$9.13. | | |
| Sunday-school. | | |
| Surrey, | 9 13 | |
| Pennsylvania—\$13.63. | | |
| Eastern District, Christian Workers. | | |
| Ridgley, | 3 63 | |
| Southeastern District, Individuals. | | |
| Eld. and Mrs. J. P. Hetric, | 10 00 | |
| West Virginia—\$1.00. | | |
| First District, Christian Workers. | | |
| Zigler, | 1 00 | |
| Total for the month, | \$ 75 76 | |

INDIA BOARDING SCHOOL

| | | |
|--|----------|--|
| California—\$25.85. | | |
| Southern District, Congregations. | | |
| Egan, \$8.80; Santa Ana, \$3.55, | \$ 12 35 | |
| Individuals. | | |
| Sympathizers, \$10; Arthur Fike, \$3.50, | 13 50 | |
| Pennsylvania—\$25.00. | | |
| Middle District, Aid Society. | | |
| Koontz, | 25 00 | |
| Indiana—\$6.25. | | |
| Northern District, Christian Workers. | | |
| Turkey Creek, | 6 25 | |
| Total for the month, | \$ 57 10 | |

ARMENIAN AND SYRIAN RELIEF

| | | |
|---------------------------------------|----------|--|
| Montana—\$15.00. | | |
| Individuals. | | |
| A Brother and Sister, | \$ 15 00 | |
| Illinois—\$10.00. | | |
| Northern District, Home Department. | | |
| Batavia, | 5 00 | |
| Southern District, Individuals. | | |
| Mr. and Mrs. I. J. Harshbarger, | 5 00 | |
| Minnesota—\$2.00. | | |
| Individual. | | |
| A Brother, | 2 00 | |
| California—\$2.00. | | |
| Southern District. | | |
| Sympathizers, | 2 00 | |
| Total for the month, | \$ 29 00 | |

POLISH RELIEF

| | | |
|---------------------------------|----------|--|
| Ohio—\$17.55. | | |
| Eastern District, Congregation. | | |
| Freeburg, | \$ 17 55 | |
| Minnesota—\$4.00. | | |
| Individual. | | |
| Irving Reiff, | 4 00 | |
| Total for the month, | \$ 21 55 | |

CHINA ORPHANAGE

| | | |
|---|----------|--|
| Indiana—\$11.00. | | |
| Southern District, Sunday-school. | | |
| Four Mile Primary, | \$ 11 00 | |
| Kansas—\$5.75. | | |
| Northwestern District, Christian Workers. | | |
| Quinter, | 5 75 | |
| Total for the month, | \$ 16 75 | |

BROOKLYN ITALIAN MISSION

| | | |
|---|----------|--|
| Iowa—\$15.00. | | |
| Middle District, Individuals. | | |
| Lydia Ommen, \$5; W. S. and Katie Buckingham, \$10, | \$ 15 00 | |

South Dakota—\$1.00.

| | | |
|----------------------------|----------|--|
| Individual. | | |
| A Sister, | \$ 1 00 | |
| Total for the month, | \$ 16 00 | |

DENMARK CHURCH FUND

| | | |
|----------------------------|----------|--|
| Idaho—\$10.00. | | |
| Aid Society. | | |
| Twin Falls, | \$ 10 00 | |
| Total for the month, | \$ 10 00 | |

INDIA INDUSTRIAL

| | | |
|----------------------------|---------|--|
| Canada—\$8.00. | | |
| Western District. | | |
| John H. Rhodes, | \$ 8 00 | |
| Total for the month, | \$ 8 00 | |

DAHANU HOSPITAL

| | | |
|--------------------------------------|---------|--|
| Virginia—\$5.00. | | |
| Eastern District, Christian Workers. | | |
| Valley, | \$ 5 00 | |
| Total for the month, | \$ 5 00 | |

CHINA GIRLS' SCHOOL

| | | |
|----------------------------------|---------|--|
| Pennsylvania—\$5.00. | | |
| Southeastern Dist., Aid Society. | | |
| Coventry, | \$ 5 00 | |
| Total for the month, | \$ 5 00 | |

CHINA BOYS' SCHOOL

| | | |
|--|---------|--|
| Minnesota—\$1.95. | | |
| Individuals. | | |
| Four Scholars of Monticello S. S., | \$ 1 95 | |
| Total for the month, | \$ 1 95 | |

INDIA WIDOWS' HOME

| | | |
|----------------------------|---------|--|
| Washington—\$1.25. | | |
| Home Department. | | |
| Seattle, | \$ 1 25 | |
| Total for the month, | \$ 1 25 | |

SOUTH AMERICAN MISSION

| | | |
|----------------------------|---------|--|
| Oklahoma—\$1.00. | | |
| Individual. | | |
| A Sister, | \$ 1 00 | |
| Total for the month, | \$ 1 00 | |

WEEKLY PRAYER HOUR

(Continued from Page 156)

Thank the Lord for the footing which has already been secured in this country, and pray that the members here may remain true and earnest even though the times are hard.

Pray for the physical strength of Brother and Sister Wine during this critical period. Bro. Wine also finds the climate rather trying on his constitution.

Remember the different departments of the church here: the Sunday-school, the Christian Workers and the Aid Society. May each one of these fill the proper place and make a unified and prosperous church.

GENERAL MISSION BOARD

ITS MEMBERSHIP.

D. L. MILLER, Mt. Morris, Ill., Life Ad-
visory Member.
H. C. EARLY, Penn Laird, Va.
J. J. YODER, McPherson, Kans.

GALEN B. ROYER, Elgin, Ill.
OTHO WINGER, North Manchester, Ind.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION.

H. C. EARLY, President.
OTHO WINGER, Vice President.
GALEN B. ROYER, Secretary-Treasurer.

J. H. B. WILLIAMS, Asst Secretary, and
Editor of Missionary Visitor.

ITS FORCE OF FOREIGN WORKERS.

Denmark.
Wine, A. F., Angade 26, 2 Sal, Aalborg, Denmark
Wine, Attie C., Angade 26, 2 Sal, Aalborg, Denmark

Sweden.
Buckingham, Ida, Friisgatan No. 2, Malmö, Sweden
Graybill, J. F., Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M., Friisgatan No. 2, Malmö, Sweden

China.
Blough, Anna V., Ping Ting Hsien, Shansi, China
Bright, J. Homer, Liao Chou, Shansi, China
Bright, Minnie, Liao Chou, Shansi, China
Brubaker, Dr. O. G., Liao Chou, Shansi, China
Brubaker, Cora M., Liao Chou, Shansi, China
Crumpacker, F. H. (on furlough), McPherson, Kans.
Crumpacker, Anna N. (on furlough), McPherson, Kans.
Cripe, Winnie, Liao Chou, Shansi, China
Flory, Raymond C., Liao Chou, Shansi, China
Flory, Lizzie N., Liao Chou, Shansi, China
Horning, Emma, Ping Ting Hsien, Shansi, China
Hutchison, Anna, Liao Chou, Shansi, China
Metzger, Minerva, Ping Ting Hsien, Shansi, China
Oberholtzer, I. E., North China Language School, Peking, Chilli, China
Oberholtzer, Elizabeth W., North China Language School, Peking, Chilli, China
Rider, Bessie M., North China Language School, Peking, Chilli, China
Senger, Nettie M., North China Language School, Peking, Chilli, China
Shock, Laura M., Liao Chou, Shansi, China
Vanman, Ernest D., Ping Ting Hsien, Shansi, China
Vanman, Susie C., Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J., Ping Ting Hsien, Shansi, China
Wampler, Rebecca S., Ping Ting Hsien, Shansi, China

India.
Arnold, S. Ira, Post, Umalla, via Anklesvar, India
Arnold, Elizabeth, Post, Umalla, via Anklesvar, India
Blough, J. M., Bulsar, Surat Dist., India
Blough, Anna Z., Bulsar, Surat Dist., India
Cottrell, Dr. A. Raymond, Bulsar, Surat Dist., India
Cottrell, Dr. Laura M., Bulsar, Surat Dist., India
Ebey, Adam (on furlough), North Manchester, Indiana
Ebey, Alice K. (on furlough), North Manchester, Indiana
Emmert, Jesse B., Jalalpor, Surat Dist., India
Emmert, Gertrude R., Jalalpor, Surat Dist., India
Eby, Anna M., Dahanu, Thana Dist., India
Garner, H. P., Bulsar, Surat Dist., India
Garner, Kathryn B., Bulsar, Surat Dist., India
Himmelsbaugh, Ida (on furlough), McPherson Hospital, McPherson, Kansas
Hoffert, A. T., Jalalpor, Surat Dist., India
Holsoapple, O. A., Post, Umalla, via Anklesvar, India
Holsoapple, Kathryn R. (on furlough), Elgin, Ill.
Kaylor, John I., Vada, Thana Dist., India
Kaylor, Rosa, Vada, Thana Dist., India
Lichty, Daniel J., Dahanu, Thana Dist., India
Lichty, Nora A., Dahanu, Thana Dist., India
Long, I. S., Vyara, Surat Dist., India
Long, Effie V., Vyara, Surat Dist., India
Miller, Eliza B., Bulsar, Surat Dist., India
Miller, Sadie J., Vyara, Surat Dist., India
Mohler, Jennie, Bulsar, Surat Dist., India
Nickey, Dr. Barbara M., Dahanu, Thana Dist., India
Pittenger, J. M., Ahwa, Dangs Forest, via Billimora, India
Pittenger, Florence B., Ahwa, Dangs Forest, via Billimora, India
Powell, Josephine, Vada, Thana Dist., India
Royer, B. Mary, Dahanu, Thana Dist., India
Ross, A. W., Bulsar, Surat Dist., India
Ross, Mrs. A. W., Bulsar, Surat Dist., India
Shumaker, Ida C., Bulsar, Surat Dist., India
Stover, W. B., Anklesvar, India
Stover, Mary E., Anklesvar, India
Swartz, Goldie, Bulsar, Surat Dist., India
Widdowson, S. Olive, Anklesvar, India
Ziegler, Kathryn, Anklesvar, India

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The following amounts have been paid by us in annuities since the plan was inaugurated in 1896

| | | |
|------|-------|-------------|
| 1897 | ..... | \$ 1,501.76 |
| 1898 | ..... | 4,081.49 |
| 1899 | ..... | 4,889.61 |
| 1900 | ..... | 5,536.77 |
| 1901 | ..... | 7,111.92 |
| 1902 | ..... | 8,097.74 |
| 1903 | ..... | 10,204.24 |
| 1904 | ..... | 11,560.26 |
| 1905 | ..... | 12,871.08 |
| 1906 | ..... | 13,248.00 |
| 1907 | ..... | 15,073.63 |
| 1908 | ..... | 15,818.66 |
| 1909 | ..... | 15,802.93 |
| 1910 | ..... | 17,513.69 |
| 1911 | | 19,255.82 |
| 1912 | | 21,320.15 |
| 1913 | | 23,621.71 |
| 1914 | | 26,717.86 |
| 1915 | | 31,360.72 |

Total \$265,583.04

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Why not write us?

General Mission Board ∴ Elgin, Illinois

The Missionary Visitor

Vol. XIX No. 6

JUNE, 1917



Fifty-one Reasons Why the Outlook of the Chinese Mission Is Promising

Fifty-four were baptized at Ping Ting Hsien on November 18, 1916, all but three of whom, with Bro. Vaniman, are seen in the above picture

Annual Report
F O R
1916

MAR 1916
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The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

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Kindly notice, however, that these subscription terms do not include a subscription for every dollar donation, but a subscription for each donation of one dollar or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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Contents for June, 1917

OUR THIRTY-SECOND ANNUAL REPORT,—

Our Force of Missionaries, 4

Our Finances (5), Plans for 1917 (6), Permanent Buildings on the Field (6), Living Links (7), Missionary Education (8).

Reports from Our Fields:

Denmark, 13

Sweden, 13

China, 18

Ping Ting Hsien (15), Liao Chou (23).

India, 30

Editor's Chat (30), Ahwa (32), Anklesvar (36) Bulsar (39), Dahanu (48), Jalalpor (52), Vada (56), Vali (59), Vyara (62).

Financial, the Various Funds, 66

Gish Publishing Fund, 88

FINANCIAL REPORT FOR APRIL, 1917, 160

ESSAY,—

The Weekly Prayer Hour, By Roy Frantz, 164

**The Thirty-Second
Annual Report**

of the

**General Mission
Board**

of the Church of the Brethren



**For the Year
Ending February 28, 1917**



Published by
GENERAL MISSION BOARD
Elgin, Ill.

GENERAL MISSION BOARD

of the
CHURCH OF THE BRETHREN

D. L. MILLER,Mt. Morris, Illinois.
Life Advisory Member

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1919

A. P. BLOUGH,Waterloo, Iowa.
1919

OTHO WINGER,North Manchester, Indiana.
1918

J. J. YODER,McPherson, Kansas.
1917

GALEN B. ROYER,Elgin, Illinois.
1917

ORGANIZATION

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Vice-President, OTHO WINGER,
North Manchester, Ind.

Sec.-Treas., GALEN B. ROYER, Elgin, Illinois.

Asst. Sec., J. H. B. WILLIAMS, Elgin, Illinois.

Office, Elgin, Illinois. Annual Meeting of the Board, third Wednesday in August. Other regular meetings, third Wednesday of April and December.

All correspondence relative to mission work or any activities of the Board should be addressed to General Mission Board and to no individual.

OUR FORCE OF MISSIONARIES

Below may be found a list of the missionaries, with present addresses, and date of entering service, who are at present serving under direction of the General Mission Board:

Denmark

| | |
|--|------|
| Wine, A. F., Aagade 26, 2 Sal, Aalborg, | 1913 |
| Wine, Attie C., Aagade 26, 2 Sal, Aalborg, | 1913 |

Sweden

| | |
|--|------|
| Buckingham, Ida, Friisgatan No. 2, Malmö, | 1913 |
| Graybill, J. F., Friisgatan No. 2, Malmö, | 1911 |
| Graybill, Alice M., Friisgatan No. 2, Malmö, | 1911 |

China

| | |
|--|------|
| Blough, Anna V., Ping Ting Hsien, Shansi, | 1913 |
| Bright, J. Homer, Liao Chou, Shansi, | 1911 |
| Bright, Minnie, Liao Chou, Shansi, | 1911 |
| Brubaker, Dr. O. G., Liao Chou, Shansi, | 1913 |
| Brubaker, Cora M., Liao Chou, Shansi, | 1913 |
| Crumpacker, F. H. (on furlough), McPherson, Kans., | 1908 |
| Crumpacker, Anna N. (on furlough), McPherson, Kans., | 1908 |
| Cripe, Winnie (on furlough), Walkerton, Ind., | 1911 |
| Flory, Raymond C., Liao Chou, Shansi, | 1914 |
| Flory, Lizzie N., Liao Chou, Shansi, | 1914 |
| Horning, Emma, Ping Ting Hsien, Shansi, | 1908 |
| Hutchison, Anna, Liao Chou, Shansi, | 1911 |
| Metzger, Minerva (on furlough), Ross-ville, Ind., | 1910 |
| Oberholtzer, I. E., North China Language School, Peking, Chili, | 1916 |
| Oberholtzer, Elizabeth W., North China Language School, Peking, Chili, | 1916 |
| Rider, Bessie M., Ping Ting Hsien, Shansi, | 1916 |
| Senger, Nettie M., Liao Chou, Shansi, | 1916 |
| Shock, Laura M., Liao Chou, Shansi, | 1916 |
| Vaniman, Ernest D., Ping Ting Hsien, Shansi, | 1913 |
| Vaniman, Susie C., Ping Ting Hsien, Shansi, | 1913 |
| Wampler, Dr. Fred J., Ping Ting Hsien, Shansi, | 1913 |
| Wampler, Rebecca C., Ping Ting Hsien, Shansi, | 1913 |

India

| | |
|--|------|
| Arnold, S. Ira, Post, Umalla, via Anklesvar, | 1913 |
| Arnold, Elizabeth, Post, Umalla, via Anklesvar, | 1913 |
| Blough, J. M., Bulsar, Surat Dist., | 1903 |
| Blough, Anna Z., Bulsar, Surat Dist., | 1903 |
| Cottrell, Dr. A. Raymond, Bulsar, Surat Dist., | 1913 |
| Cottrell, Dr. Laura M., Bulsar, Surat Dist., | 1913 |
| Ebey, Adam (on furlough), North Manchester, Indiana, | 1900 |
| Ebey, Alice K. (on furlough), North Manchester, Indiana, | 1900 |
| Emmert, Jesse B., Jalalpor, Surat Dist., | 1902 |
| Emmert, Gertrude R., Jalalpor, Surat Dist., | 1902 |
| Eby, Anna M., Dahanu, Thana Dist., | 1912 |
| Garner, H. P., Dahanu, Thana Dist., | 1916 |
| Garner, Kathryn B., Dahanu, Thana Dist., | 1916 |
| Himmelsbaugh, Ida (on furlough), 200 6th Ave., Altoona, Pa., | 1908 |
| Hoffert, A. T., Jalalpor, Surat Dist., | 1916 |
| Holsopple, Q. A., Post, Umalla, via Anklesvar, | 1911 |
| Holsopple, Kathren R. (on furlough), Elgin, Ill., | 1911 |
| Kaylor, John I., Vada, Thana Dist., | 1911 |
| Kaylor, Rosa, Vada, Thana Dist., | 1911 |
| Lichty, Daniel J., Dahanu, Thana Dist., | 1902 |
| Lichty, Nora A., Dahanu, Thana Dist., | 1902 |
| Long, I. S., Vyara, Surat Dist., | 1903 |
| Long, Effie V., Vyara, Surat Dist., | 1903 |
| Miller, Eliza B., Bulsar, Surat Dist., | 1900 |
| Miller, Sadie J., Vyara, Surat Dist., | 1903 |
| Mohler, Jennie, Bulsar, Surat Dist., | 1916 |
| Nickey, Dr. Barbara M., Dahanu, Thana Dist., | 1915 |
| Pittenger, J. M., Ahwa, Dangs Forest, via Bilimora, | 1904 |
| Pittenger, Florence B., Ahwa, Dangs Forest, via Bilimora, | 1904 |
| Powell, Josephine, Vada, Thana Dist., | 1906 |
| Royer, B. Mary, Dahanu, Thana Dist., | 1913 |
| Ross, A. W., Bulsar, Surat Dist., | 1904 |
| Ross, Mrs. A. W., Bulsar, Surat Dist., | 1904 |
| Shumaker, Ida C. (on furlough), Meyersdale, Pa., | 1910 |
| Stover, W. B., Anklesvar, | 1894 |
| Stover, Mary E., Anklesvar, | 1894 |
| Swartz, Goldie, Bulsar, Surat Dist., | 1916 |
| Widdowson, S. Olive, Anklesvar, | 1912 |
| Ziegler, Kathryn, Anklesvar, | 1908 |

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

OUR THIRTY-SECOND ANNUAL REPORT

One cannot attempt a résumé of the work of the General Mission Board and its force of missionaries and loyal supporters on the home base without an overwhelming sense of gratitude to our Heavenly Father for His leadership and intimate counsels.

The year has been one of unusual anxieties in many ways. The world is at war. Mails have been interrupted. The long way around to India, across the Pacific, has proved to be the shortest route these days, and the safest. The possibilities of the entrance of our own country into the war, the proximity of our Danish and Swedish fields to the scenes of the conflict—all these considerations and many more have made the period covered by this report a time of anxious concern.

As we were able to report last year, the Church of the Brethren has been spared the actual horrors of war, but the year closes with our own country being drawn into the conflict. Our missionaries in all the fields have been able to pursue their labors without serious interruption. Our people have responded liberally to our needs, and the outlook for our work has seemed brighter in many ways with each passing day. Considering the trials and anxieties and sufferings imposed upon many missionary societies in our own and sister lands, it would seem that we have had nothing to endure because of the titanic conflict in Europe.

OUR FORCE OF MISSIONARIES

The beginning of the year saw Bro. F. H. Crumpacker and family returning from China on furlough. Later in the year, in October, Bro. Adam Ebey and family, with Sister Kathren Holsopple and baby Frances, returned from India. The furlough of Bro. Ebey was already overdue, while health considerations compelled the earlier return of Sister Holsopple.

To India there went during the year Sisters Eliza B. Miller and Kathryn Ziegler, returning from furlough. As new workers there also sailed Brother and Sister H. P. Garner, Bro. A. T. Hoffer and Sisters Goldie Swartz and Jennie Mohler, the latter a graduate nurse. These missionaries have reached the field. The older workers are again in joy at their tasks, while the new missionaries are busy in language schools. Sister Eliza Miller assumed charge of the girls' work at Bulsar, taking the place of Sister Ida Shumaker, who at the time of writing this report, is on her way home for her much-needed furlough. Sister Ida Himmelsbaugh, who returned to America with Sisters Miller and Ziegler, tarried in the homeland to finish her nurses' course. This she accomplished at the McPherson Hospital, McPherson, Kans., and at this time is awaiting opportunity to return to her adopted country.

To China there sailed in August Brother and Sister I. E. Oberholtzer and Sister Laura Shock. Brother and Sister Oberholtzer have been spending the present year in the North China Language School, Peking, while Sister Shock went immediately to Liao Chou, where she had been appointed as teacher to the children of our missionaries. She found the children waiting and expectant, and the little schoolhouse finished and ready for occupancy. Sister Shock is the first missionary who has gone to the field for the express purpose of caring for the educational needs of our own children. Likely the needs of the future will demand others.

It is a cause for deep gratitude that none of our missionaries have been called home by the hand of death during the year, although there has been considerable sickness in the force. Bro. A. F. Wine, in Denmark, suffered a nervous break in January, and has been until the present unable to resume active work. The health of Sister Wine also has been poor. Dr. O. G. Brubaker soon after the close of the year was stricken with appendicitis, rendering an operation necessary. Other missionaries in China have suffered with varying forms of sickness. Our workers in

India have been blessed during the year with fairly good health, although we regret to learn that a number of them are badly worn out in the pursuance of their tasks.

Our workers, however, have been able to continue their labors with little interruption. For this fact they and we rejoice and praise the Father. Personal reports from the toilers both in India and China will be found in succeeding pages of this report.

OUR FINANCES

Last year we spoke in terms of gratification at the condition of our finances in view of the uncertainties of war and its effect upon business in general. The year has seen our country drawing closer to the vortex of this great struggle, until now we, too, are plunged in. In spite of all these things our finances have been in very good condition throughout the year. We have sent out eight new missionaries and have carried forward our work without interruption or curtailment. While our year closes with a deficit of \$1,772.83, as compared with a balance of \$2,023.86 last year, during the year we have undertaken new tasks in both India and China and new workers are being sent to each field. Our income available for mission purposes has increased by \$13,540.93 over the previous year, and our expenditures have increased by \$23,363.68. As was the case last year, the contributions of our people made by far the largest percentage of the gain as mentioned above.

The following brief financial statement, made with the approval of the auditors, will show in a nutshell the receipts and expenditures of the Board for the last year. This statement is shorn of all duplications, transfers and refunds, and shows the actual money handled in the prosecution of our regular mission work.

A Brief Statement of New Funds Available for Mission Work and Comparison with Last Year

| Receipts | | | |
|--|--------------|--------------|-------------|
| | 1915-1916 | 1916-1917 | Increase |
| Donations to Board Funds reported in Visitor, etc., \$ | 54,309 18 | \$ 60,680 28 | \$ 6,371 10 |
| Special—Seattle churchhouse, and relief funds, ... | 4,286 00 | 2,770 78 | 1,515 44* |
| Special supports, transmissions, native workers, schools, hospitals, etc., | 20,909 45 | 26,234 41 | 5,324 96 |
| Income endowment, earnings, bank account, Publishing House, miss. education, bequests, etc., | 51,763 14 | 55,123 45 | 3,360 31 |
| | \$131,267 99 | \$144,808 90 | \$13,540 93 |
| Endowment received, all funds, | 49,029 16 | 60,781 50 | 11,752 34 |
| Expenditures | | | |
| World-wide, annuities, publications, District work, general expense, etc., | \$ 51,377 72 | \$ 51,094 14 | \$ 283 58* |
| India, | 47,554 64 | 64,043 30 | 16,488 66 |
| China, | 23,778 80 | 29,921 26 | 6,142 46 |
| Denmark and Sweden, | 5,850 07 | 7,199 52 | 1,349 45 |
| Specials—Seattle church, Italian work, relief funds, etc., | 3,638 08 | 3,304 77 | 333 31* |
| Totals expended for work, | \$132,199 31 | \$155,562 99 | \$23,363 68 |

* Decrease

There is an increasing desire among our people to give their money for special objects on the foreign field. The office receives many requests for assignments for support of orphans, boarding-school pupils, native workers in training, native workers, and other objects of active endeavor. Nearly all of our missionaries are under special support, while a number of organizations have undertaken the support of missionary children. This desire we love to encourage, because such definite objects enable the supporters to see where their money is being used. However, the needs of the fields, when not adequately provided for by special donations, are met from the World-wide Fund. This necessitates our encouraging donors to contribute to this general fund which mothers all the rest, at home or abroad.

A cause for special comment is the increasing number of our brethren and sisters who are experiencing the rich blessings which come from practicing systematic, proportionate giving.

The necessities of life are costing more on the field this year than ever before. The war must of course be held responsible for the skyward soar of prices, but fixing the responsibility for the abnormal increase in no wise meets the bill. In some instances commodities have more than doubled in price. Rates of exchange on all the fields have caused our workers no little worry, in some instances even requiring a cessation of building operations until financial affairs become more settled.

The Board is in possession of a growing endowment fund. Each year sees it enlarge and the list of satisfied annuitants grow longer. Our endowment funds at the close of this fiscal year amounted to \$996,212.36. Annuity is paid on a considerable portion of this large sum of money. A record of annuity payments that have been made in years past are appended herewith:

Amounts Paid in Annuities, by Years

| | | | | | |
|------|---------|-----------|------|-------|--------------|
| 1897 |\$ | 1,501 76 | 1908 | ..... | 15,813 66 |
| 1898 | ..... | 4,081 49 | 1909 | ..... | 15,802 93 |
| 1899 | ..... | 4,889 61 | 1910 | ..... | 17,513 69 |
| 1900 | ..... | 5,536 77 | 1911 | ..... | 19,255 82 |
| 1901 | ..... | 7,111 92 | 1912 | ..... | 21,320 15 |
| 1902 | ..... | 8,097 74 | 1913 | ..... | 23,621 71 |
| 1903 | ..... | 10,204 24 | 1914 | ..... | 26,888 63 |
| 1914 | ..... | 11,560 26 | 1915 | ..... | 32,034 61 |
| 1905 | ..... | 12,871 08 | 1916 | ..... | 32,554 18 |
| 1906 | ..... | 13,248 00 | | | |
| 1907 | ..... | 15,073 63 | | | \$298,981 88 |

OUR PLANS FOR 1917

Seventeen new workers have been appointed by the Board, subject to the approval of Conference, to go to the fields this year. Seven of these are for India and ten for China. The sending of so large a force at this time is an exercise of faith, for the world war makes all advance problematical. Our missionaries are desirous of making advance, the church has always responded to every call to go forward, and we have the young people who are offering themselves for this great cause. All of these considerations have compelled us to appoint this number of recruits for the needy places of the world. We are confident that the Brotherhood will be with us in sending this new force abroad, and will accept the task willingly of adding the necessary support.

PERMANENT BUILDINGS ON THE FIELD

Another demand upon our resources which has grown in the last few years is the calls for hospitals, schools and churchhouses—permanent buildings. Their initial outlay is of course the heavy burden. The Board has undertaken the task of erecting hospitals at four mission stations—Bulsar and Dahanu, India, Ping Ting and Liao Chou, China. The cost of these plants is from \$7,000 to \$10,000 each. A church recently was erected at Umalla, India; another has been called for at Anklesvar. Liao Chou, China, also desires to build one within the next couple of years. The work at Malmö, Sweden, is suffering because of the lack of a commodious meeting-place. This need must be met if our work there is to assume the permanent form that it should to be the mission center of the Swedish field.

Where there are definite needs for funds the Lord always raises up agencies to supply them. In response to a call, the Sisters' Aid Societies of the church have assumed the lion's share of the burden in raising funds for the \$10,000 Mary Quinter Memorial Hospital at Bulsar. The dispensary at Dahanu, which cost \$1,000 and which precedes the permanent \$7,000 hospital and will become a part of that plant, has been paid for generously by the relatives of Dr. Barbara M. Nickey, the physician in charge. Roanoke congregation, Va., and relatives and friends of Dr. Fred Wampler

at Greenmount, Va., and other places have pledged and contributed much of the needed funds for Ping Ting Hospital; the churches of Bachelor Run, Howard, Flora, Upper and Lower Deer Creek have pledged and contributed a considerable portion of the funds for the Hiel Hamilton Memorial Hospital at Liao Chou.

A sister in Pennsylvania has paid to the Board \$2,500 for the erection of the Girls' School at Liao Chou. This money is on deposit, bearing interest until such time as it will be needed.

We state these special activities in detail in appreciation of the loyal donors and in recognition of their interest in the work of missions. Should there be others who are impressed with the need of supplying permanent buildings on the field, we shall be glad to correspond with them, for other needs are arising which must be met in the immediate future.

Our missionary program on the field is now in full operation and it will not cease to call for large expenditures of money for years to come. But what blessings are ours in meeting the calls!

LIVING LINKS CONNECTING OUR FOREIGN FIELDS WITH THE HOME BASE

The larger number of our missionaries now at work are under special support of some organization in the homeland. These we enumerate below. There are also many Sunday-schools, Christian Workers' Societies, churches and others who are supporting native workers or children on the field. These we cannot name in this report because of multitude; but their assistance is appreciated none the less. The whole fabric of our foreign mission endeavor is undergirded by the prayer of God's partners on the home base, whose petitions daily ascend to the Father in behalf of missions in general and those whom they support in particular. Other missionaries who are not under special support can be assigned to whomsoever may call. We shall be glad to communicate with any who may desire to undertake such splendid work.

The following is a list of those who support workers:

Individual Sunday-Schools

Cedar Rapids, Iowa, Sister Emma Horning, China.
Cerro Gordo, Ill., Dr. A. Raymond Cottrell, India.
Dallas Center, Iowa, partial support, Sister Anna Hutchison, China.
English River, Iowa, Sister Nettie M. Senger, China.
Mt. Morris, Ill., Sister Sadie J. Miller, India.
North Manchester, Ind., Bro. A. F. Wine, Denmark.
Virden and Girard, Ill., Dr. Laura M. Cottrell, India.
Manchester College Sunday-school, Sister Laura M. Shock, China.

Individual Congregations

Antietam, Pa., Sisters Nora Lichty, India, and Lizzie N. Flory, China.
Bear Creek, Ohio, Sister Anna M. Eby, India.
Bethel, Nebr., Bro. R. C. Flory, China.
Coon River, Iowa, Sister Elizabeth M. Arnold, India.
Lordsburg congregation and Sunday-school, Cal., Brother and Sister Ernest Vani-man, China.
Oakley congregation and Sunday-school, Ill., Sister Ida Buckingham, Sweden.
Pipe Creek, Maryland, Bro. W. B. Stover, India.
Peach Blossom, Md., Sister Anna M. Hutchison, China. (Two-thirds support.)
Panther Creek, Iowa, Sister Ida Himmelsbaugh, India.
Quemahoning, Pa., Bro. Q. A. Holsopple, India.
Salem, Ohio, Sister J. Homer Bright, China.
Shade Creek, Rummel and Scalp Level, Pa., Sister Anna Z. Blough, India.

Tulpehocken, Pa., Sister B. Mary Royer, India.
 Elizabethtown, Pa., Sister Bessie Rider, China.
 Painter Creek, Ohio, Dr. O. G. Brubaker, China.
 Woodbury, Pa., Sister J. M. Pittenger, India.
 Trotwood, Ohio, Sister I. E. Oberholtzer, China.
 Bethlehem, Brick and Antioch, Va., Bro. I. E. Oberholtzer, China.

Sunday-Schools by Districts

California, Southern, and Arizona, Sister Gertrude Emmert, India.
 Illinois, Southern, Sister Eliza B. Miller, India.
 Indiana, Northern, Sisters Mary Stover, India, Winnie Cripe and Minerva Metzger, China.

Indiana, Middle, Sister Rosa W. Kaylor, India.
 Iowa, Middle, Bro. S. Ira Arnold, India.
 Ohio, Southern, Brethren J. M. Pittenger, India, and J. Homer Bright, China.
 Pennsylvania, Eastern, Sister Kathryn Ziegler, India.
 Pennsylvania, Middle, Bro. Jesse B. Emmert, India.
 Pennsylvania, Western, Sisters Ida C. Shumaker and Olive Widdowson, India.
 Virginia, Northern, Dr. Fred J. Wampler, China.
 Virginia, First and Southern, Sister Rebecca Wampler.
 Ohio, Northeastern, Sister Goldie Swartz, India.

Congregations by Districts

Iowa, Northern, Minnesota and South Dakota, Sister Anna V. Blough, China.
 Kansas, Southwestern, and Southern Colorado, Brother and Sister F. H. Crumpacker, China.
 Missouri, Middle, Sister Jennie Mohler, India.
 Nebraska, Sister Josephine Powell, India.
 Virginia, Second, Northern and Eastern, Brother and Sister I. S. Long, India.

Other Organizations

Botetourt Memorial Missionary Circle, Va., Brother and Sister A. W. Ross and family, India.
 Mt. Morris College Missionary Society, Ill., Bro. D. J. Lichty, India.
 Metzger China Fund, individuals giving part support for Sister Minerva Metzger, China.
 Young People's Missionary and Temperance Association, Huntingdon, Pa., Bro. J. M. Blough, India.

Individuals

Brother and Sister Isaiah Brenaman, Lordsburg, Cal., Bro. J. I. Kaylor, India.
 Nickey and Buckingham families, Dr. Barbara M. Nickey, India.

Supporting Missionary Children

Mississinewa Sunday-school, Ind., Joseph Daniel Pittenger, India.
 Lanark Sisters' Aid Society, Ill., Winnifred Brubaker, China.
 Mineral Creek Juvenile Mission Band, Mo., Barbara Arnold, India.
 Charles Fifer and family, Rehobeth, Md., Albert Long, India.

MISSIONARY EDUCATION

The Plan

With a view of securing unity, coöperation and the fullest efficiency of each congregation, whereby the church shall be enabled to fulfill its mission to the world, the General Conference of 1911 adopted the following plan for all the congregations of the Brotherhood:

I. That a committee of three or more, who are actively interested in missions, preferably representatives of the several organizations of the congregation, be appointed by the church in council, whose duty shall be to coöperate with the bishop or pastor in developing the home and foreign missionary interest—

1. By the use of literature, missionary meetings, mission study and otherwise.
2. To have some system of giving by every one, along scriptural lines of cheerful, proportionate and weekly giving, and to solicit personally to this end.
3. To promote personal service and devotion in the life of the individual.

II. That District Mission Boards appoint a District Secretary to be approved by the District Meeting, whose duty shall be to assist congregations to organize, adapt and make operative the plan outlined herein. That the secretary report annually to the District Meeting and to the General Mission Board.

III. It shall be the duty of the General Mission Board to assist in every way in making effective this work, through correspondence, traveling secretaries, tracts and otherwise.

In accordance with this plan we have been working since its adoption and are pleased to report that our congregations and District organizations in the main have responded in a whole-hearted manner. District Missionary Secretaries have been appointed. Through the coöperation and active encouragement of these, many individuals have been led to adopt systematic giving, some churches have revised their financial systems, and many mission study classes have been organized, while the secretaries have been the instruments in leading many to support native workers and missionaries on the field.

The following is the list of District Secretaries in so far as we have been able to revise our lists unto the present time. If addresses are wrongly given, or we have listed the wrong name as secretary we shall appreciate correction:

District Missionary Secretaries

Arkansas, First District and Southeastern Missouri.
 California, Northern, D. L. Forney, Reedley, Cal.
 California, Southern, and Arizona, Geo. H. Bashor, Glendora, Cal.
 Colorado, Western, and Utah.
 Idaho and Western Montana, S. S. Neher, Twin Falls, Idaho.
 Illinois, Northern, and Wisconsin, S. C. Miller, Elgin, Ill.
 Illinois, Southern, Geo. W. Miller, Cerro Gordo, Ill.
 Indiana, Middle, Catherine Neher, Flora, Ind., Box 174.
 Indiana, Northern, R. O. Roose, 504 N. Main St., South Bend, Ind.
 Indiana, Southern, J. W. Root, R. 21, Buck Creek, Ind., 1916.
 Iowa, Middle, J. Q. Goughnour, Ankeny, Iowa.
 Iowa, Northern, Minnesota and South Dakota.
 Iowa Southern, Leslie Cover, S. Ottumwa, Iowa, 118 S. Moore St.
 Kansas, Northeastern.
 Kansas, Northwestern and Northeastern Colorado, Mary E. Daggett, Covert, Kans.
 Kansas, Southeastern, John Sherfy, 1309 S. Edith St., Chanute, Kans.
 Kansas, Southwestern, and Southern Colorado, W. H. Yoder, Conway, Kans.
 Maryland, Eastern, W. E. Roop, Westminster, Md.
 Maryland, Middle, Caleb Long, Boonsboro, Md.
 Maryland, Western, James W. Beeghly, Oakland, Md.
 Michigan, S. M. Smith, Lake Odessa, Mich.
 Missouri, Middle, I. V. Enos, Adrian, Mo.
 Missouri, Northern, E. W. Mason, Norborne, Mo., R. 2.
 Missouri, Southern, and Northwestern Arkansas, none appointed.
 Nebraska, S. G. Nickey, Haxtun, Colo.

North Dakota, Eastern Montana and Western Canada, O. A. Myer, Williston, N. D.
 North and South Carolina, Georgia and Florida, Jos. H. Griffith, Brummets Creek, N. C.

Ohio, Northeastern, Oscar H. Bechtel, Belleville, Ohio.
 Ohio, Northwestern, Rolland F. Flory, Defiance, Ohio.
 Ohio, Southern, Ira G. Blocher, Greenville, Ohio.
 Oklahoma, Panhandle of Texas and New Mexico, John R. Pitzer, Cordell, Okla.
 Oregon, Hiram Smith, Albany, Oregon.
 Pennsylvania, Eastern, I. W. Taylor, Neffsville, Pa.
 Pennsylvania, Middle, John B. Miller, Curryville, Pa.
 Pennsylvania, Southeastern, New Jersey and Eastern New York, M. C. Swigart,
 6611 Germantown Avenue, Philadelphia, Pa.
 Pennsylvania, Southern, W. H. Miller, R. D. 4, Hanover, Pa.
 Pennsylvania, Western, H. S. Replogle, Windber, Pa.
 Tennessee, none appointed.
 Texas and Louisiana, M. H. Peters, Manvel, Tex.
 Virginia, Eastern, E. E. Blough, Nokesville, Va.
 Virginia, First District, C. D. Hylton, Troutville, Va.
 Virginia, Northern, J. Carson Miller, Timberville, Va.
 Virginia, Second District, W. H. Zigler, Churchville, Va.
 Virginia, Southern, S. P. Reed, Floyd, Va.
 Washington.
 West Virginia, First District, Seymour Hamstead, R. D. 2, Oakland, Md.
 West Virginia, Second District.

Much credit must also be given to the local missionary committees in the various churches who are laboring for the advancement of missionary intelligence in their congregations. Missionary secretaries have been appointed in many Sunday-schools. The committees have organized mission study classes, and have awakened many churches to their obligations of service.

The Mission Study Course

A course of study has been outlined by the Board and a list of the books recommended for study is appended herewith. In a few instances books have gone out of print since the close of the fiscal year covered by this report. We are revising the course and invite correspondence regarding the same. The following are the books in the course as it has continued during the year:

For Certificate

"Christian Heroism in Heathen Lands" (Galen B. Royer). Paper, 40c; cloth, 55c.
 An examination on this book is required for the certificate.

For Seals

Only the reading of these books is required.

General Study (Red Seal)

"Missions and the Church" (Wilbur B. Stover). Cloth, 60c.

Home Missions (Purple Seal)

"The Challenge of the City (Strong). Paper, 40c; cloth, 60c; or "Aliens or Americans" (Grose). Paper, 40c; cloth, 60c.

"Missions in the Sunday-School" (Green Seal)

"Missionary Methods" (Trull). Board, 57c; or "Missionary Programs and Incidents" (Trull). Cloth, 50c.

Asia (Blue Seal)

"Sunrise in the Sunrise Kingdom" (De Forest). Paper, 40c; cloth, 60c; or "Korea in Transition" (Gale). Paper, 40c; cloth, 60c.

Africa (Silver Seal)

"Daybreak in the Dark Continent" (Naylor). Paper, 40c; cloth, 60c; or "Effective Workers in Needy Fields" (McDowell). Paper, 40c; cloth, 60c.

Our Fields (Gold Seal)

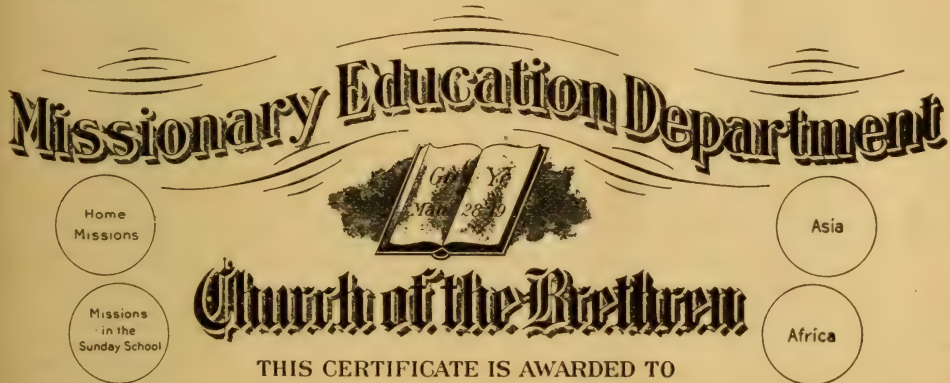
"The Uplift of China" (Smith). Paper, 40c; cloth, 60c; or "India Awakening" (Eddy). Paper, 40c; cloth, 60c.

The number of classes taking up the study of this course has been very encouraging indeed. Not nearly so many have done it as should have started, but classes have been organized in every part of the Brotherhood. The following is the record in figures for the year:

| | |
|---|-----|
| Number receiving the Certificate, | 545 |
| Number receiving Red Seal, | 40 |
| Number receiving Silver Seal, | 71 |
| Number receiving Gold Seal, | 51 |
| Number receiving Purple Seal, | 55 |
| Number receiving Green Seal, | 40 |
| Number receiving Blue Seal, | 38 |

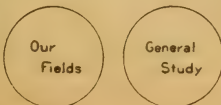
In addition to these figures we are confident that there are many classes that have studied the book, but have not taken the examination.

The following is a fac-simile of the certificate which we award. This certificate is suitable for framing; size, 11x14 inches. A charge of twenty-five cents is made for the certificate, and the seals are supplied without additional expenditure.



of the _____ Congregation in the State of _____ for
pursuing the Course in Missions as prescribed by the
General Mission Board.

In Testimony Whereof the General Mission Board has caused
its official seal to be affixed this _____ day of _____ 19____



Secretary of Board

Traveling Secretaries

All traveling secretarial work is now under the direct charge of the secretary of the Board. No financial secretaries have been in the field during the year. Bro. E. H. Eby has been almost continuously in the field since September, devoting his time to the churches of the Northwest and the Districts of California. He has met with most encouraging success in his campaigns for systematic giving, mission study classes, the organization of local missionary committees, and in his appeals for missionary offerings.

Our missionaries on furlough also have contributed their time whenever opportunity afforded. Bro. F. H. Crumpacker has visited many of the churches in the interests of the work and has met with very favorable response.

Our Student Volunteer Movement

One of the most hopeful organizations in the church, giving most promise of fruitage, is the United Student Volunteer movement in our colleges. The present organization has been in operation since 1913, when it was definitely organized at the Winona Lake Conference. The following declaration is made by those who become actively enrolled as volunteers:

Declaration of the United Student Volunteers of the Church of the Brethren

Whereas, My acceptance of Jesus Christ has brought me pardon and peace and responsibility, and my study of His Word and of the field has confirmed my conviction that "the Gospel is the power of God unto salvation," I hereby dedicate myself to special missionary service in whatever way God may direct, at any time, in any place, and at any cost.

According to the figures submitted to us by the president of the organization there were volunteers as follows in each of the schools in the Brotherhood:

| | For. | Gen. | Total |
|------------------------|------|------|-------|
| Daleville, | .. | 8 | 8 |
| Bridgewater, | 14 | 9 | 23 |
| Hebron Seminary, | 2 | 16 | 18 |
| Blue Ridge, | 1 | 14 | 15 |
| Elizabethtown, | 8 | 31 | 39 |
| Juniata, | 1 | 14 | 15 |
| Manchester, | 45 | 59 | 104 |
| Bethany, | 40 | 60 | 100 |
| Mt. Morris, | 11 | 23 | 34 |
| McPherson, | 13 | 28 | 41 |
| Lordsburg, | 7 | 9 | 16 |
| Totals, | 142 | 271 | 413 |

Two visits were made to the schools during the past winter, largely in the interest of Student Volunteers. Bro. Merlin Miller, traveling secretary, visited all save Lordsburg. Bro. F. H. Crumpacker conducted services at each college and came into close touch with the student bodies and the Volunteer Bands. The Board believes that its interests and those of our volunteers are the same, and hence desires to coöperate with them and to foster the closest relations. Bro. Floyd M. Irvin, North Manchester, Ind., is president of the organization, and Sister Anna Beahm, North Manchester, is secretary.

BRETHREN PUBLISHING HOUSE

In accordance with the authority of Conference, granted at Winona Lake in June, 1916, the Brethren Publishing House during the year was organized into a separate corporation. Nothing appears therefore in this report regarding that corporation other than a record in the financial statement of the money which has been turned over to the Board. The directorate of the new corporation is the same as the personnel of the General Mission Board, retaining the same president, vice-president and secretary-treasurer.

REPORTS FROM OUR FIELDS

In the following pages we are pleased to have the missionaries on the fields report their own victories in the Master's name. We are sure that these workers along with the Board are united in their appreciation of the membership on the home base, whose support has rendered this work possible.

DENMARK

Nothing has come to us definitely for this report from our Denmark field. Denmark is located in close proximity to the scenes of fighting in Europe, and as a consequence mails with us have been interrupted and mission work in the last part of the year has not advanced in any appreciable manner. Brother and Sister A. F. Wine have been busily engaged in the work, but Sister Wine has had poor health possibly throughout the year. We regret also to report that in January Bro. Wine suffered from a nervous breakdown and since that time has been unable to do any mental work. At the time of writing this we learn that he feels he is improving, but it is a slow, hard pull for him. The prayers of the church should ascend for Brother and Sister Wine at this time, and also for our workers in Sweden, all so near to the most tremendous and bloody conflict of history.



Children at Their Play, Malmö, Sweden

SWEDEN

Very likely owing to the delay in mails and the uncertainties caused by the war in Europe, we have received no material from our Swedish field, written especially for this report. We give herewith a tabular statement of the membership, etc., of the Swedish field, and also glean several paragraphs from the report of Bro. J. F. Graybill, to the General Mission Board:

"We are certainly living in perilous times. The enemy of all righteousness knows that his time is short, and therefore exerts, so to speak, all his energy. We are thankful for what little we have been able to accomplish, by the grace of our Father. Death has claimed a number of our aged members during the year and the rank has not been supplied by new recruits.

"The work at Simrishamn has taken on new life. The great disadvantage is that this church has no resident shepherd. Services once a month is not a practical way to build up a work. This is what we have had the past years. The District Board had sent Bro. Ohlsson from Tingsyrd to this place for a series of meetings. They greatly appreciated his services and asked if it were not possible to have him stationed at Simrishamn." (The General Mission Board has acted on such a request from Sweden and granted its request for Bro. Ohlsson to be located at Simrishamn.—Editor.)

"We have been encouraged by the interest manifest in our work during the winter. There are those who are counting the cost.

"There is a desire for a larger and better place for worship. We need it, but where to find it is the question.

"This has been the severest winter experienced for a number of years. For over fifty years the thermometer has not registered such a continual temperature as this winter. There is much suffering among the poorer class for lack of fuel, clothes and food.

"This year our District Meeting convened at Vannaberga. The churches in Southern Sweden were well represented. Eight delegates were present and the work passed off very nicely. The greater part of the work was the reading of reports and election of committees.

"For our stewardship we will some day have to give account. May the balance be in our favor. If the reward will be according to what we have accomplished it will certainly be meager, but the Lord of the harvest goes farther and takes into account our labors, our anxious desires, tears and prayers."

In addition to what Bro. Graybill has thus written we wish to bear testimony to the work which he with his good wife and Sister Buckingham are doing. He is badly in need of a churchhouse for his labors in Malmö. Our workers have succeeded in enlisting the interest of a number of fine people in Sweden and everything points to progress in that field. War conditions of course have naturally had a debilitating effect on the efforts of the mission. One cannot tell what a day may bring forth in the world at this time.

STATISTICAL REPORT

| | Aldste | Preachers | Deacons | Meetings | Prayer Meetings | Y. P. Meetings | Jr. Meetings | Aid Society Meetings | Pastoral Visits | Council Meetings | Love Feasts | Sunday-schools | Reinstated | Cert. Granted | Certs. Received | Transferred to New Org. | Disowned | Baptized | Deaths | Total Number Members | Miss. Offering, S. S. and Other Offerings |
|------------|--------|-----------|---------|----------|-----------------|----------------|--------------|----------------------|-----------------|------------------|-------------|----------------|------------|---------------|-----------------|-------------------------|----------|----------|--------|----------------------|---|
| Malmö | 21 | 1 | 3 | 185 | 88 | 54 | 70 | 25 | 637 | 4 | 2 | 3 | 1 | 1 | 1 | 9 | 1 | 4 | 1 | 50 | Kr. 545.90 |
| Vanneberga | 1 | 2 | 3 | 276 | 41 | .. | .. | .. | 618 | 4 | 2 | 1 | 1 | 1 | 15 | 10 | .. | 6 | 15 | Kr. 447.89 | |
| Olseröd | 1 | .. | .. | 200 | 19 | .. | .. | .. | 156 | 3 | 1 | 2 | .. | .. | 15 | .. | 1 | 1 | 15 | Kr. 109.78 | |
| Simrishamn | .. | .. | .. | 29 | .. | .. | .. | .. | .. | 2 | 1 | .. | .. | 1 | 9 | .. | .. | .. | 8 | Kr. 91.01 | |
| Kjävlinge | .. | .. | .. | 11 | .. | .. | .. | .. | .. | 2 | .. | .. | .. | 1 | 1 | .. | .. | 1 | 11 | Kr. 29.96 | |
| Stockholm | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 5 | .. | .. |
| Total, | 4 | 3 | 6 | 701 | 148 | 54 | 70 | 25 | 1411 | 15 | 6 | 5 | 2 | 4 | 26 | 24 | 10 | 5 | 9 | 140 | Kr. 1224.47 |

Malmö, Sweden, Feb. 23, 1917.

J. F. Gräbill.

CHINA

Another year has passed, and as we look back over the record there is much cause for rejoicing. Fully organized Sunday-schools were opened at both stations the first of the year. In the summer a Sunday-school was also opened at Le P'ing, one of the out-stations. During the year two new out-stations were opened and two others planned for. There were seventy-six natives added to our churches. Two foreign children were baptized and we received five from America by letter. Four out of the five out-stations, open at the time of the fall baptisms, were represented in the increase.

The early part of the year Eld. F. H. Crumpacker and family left us for their furlough in America. The mission, and especially the Ping Ting Hsien station, has missed them very much, but while they were missed here they have been able to help the China Mission by the work in the homeland.

Our foreign force was increased by the coming of Sisters Rider and Senger the early part of the year, and by Eld. I. E. Oberholtzer and wife and Sister Shock in the fall. We are thankful for all these workers and we pray that the Lord will lay it on the hearts of more of our young men to come to this field of opportunity.

At Ping Ting Hsien the East Suburb Compound wall was completed. At Liao the East Suburb Compound wall was built. Hospital buildings were begun at both stations and some buildings for industrial work were built at Ping Ting.

There was more serious illness in our mission family than usual. Jan. 17 Cathryn Bright died after a short illness with scarlet fever. Feb. 7 Mrs. Crumpacker was operated on for appendicitis at Shanghai. Mrs. Vaniman and Mrs. Flory had serious operations in December. Edna Pearl Vaniman was sick during June with dysentery. One happy event of the year was the coming of Carol Ernest Vaniman on March 21.

While our report looks encouraging, there are discouraging features. Sometimes our native brethren disappoint us, but when we think how young they are we cannot but be thankful that they have done as well as they have.

We present herewith the report of the work for the year 1916. May the Lord be pleased with what has been done.

Fred J. Wampler, M. D.

Ping Ting Hsien

REPORT BY FRED J. WAMPLER, M. D.

Medical Work for 1916

The year has been one of advancement in all lines. Our staff has been increased by the coming of Miss Bessie Rider, R. N., from America, and Miss Chang, a graduate Chinese nurse, from Pao Ting Fu. We also had the assistance during the summer vacation of Feng Hsiu Lin, a senior medical student in the Union Medical College at Peking. In September Miss Rider went to Peking to enjoy the benefits of the Language School.

Our increase in a material way also has been encouraging. The General Mission Board has now granted us \$7,000 for the erection of the administration building and operating pavilion. Bro. H. M. Miller, an architect of Roanoke, Va., has kindly donated his services as architect for the hospital. Some of the side buildings have already been built and the foundation for the administration building has been begun.

The calls at the Women's Dispensary have increased very markedly over 1915 and the in-patients in the Women's Hospital during 1916 were more than double the number in 1915.

But there are still many sick people who will not come because they are afraid of the foreigner. People in America cannot appreciate how deeply rooted is the Chinese hatred for all things foreign. To keep up this fear all kinds of stories are circulated among the people. The following is a result of such a report:



Entrance to New Hospital Compound,
Ping Ting

One Sunday afternoon in November a man came into the dispensary yard of the Men's Hospital and unwrapped a human heart, human eyes, oil rendered from human fat, and the ashes of human bones. His purpose was to sell these things as he understood the foreigners used them to make medicine. Some one had told him we would surely give him ten tiao, about \$5 gold, if he would bring them to us.

In addition to work with the Chinese we often have the opportunity of assisting foreign friends, both within and without our own mission. We have had more sickness this year at our station than other years since I have been here. The early part of the year Mrs. Crumpacker was operated on at Shanghai for appendicitis. Little Edna Vaniman was sick with dysentery one month during the summer, and Mrs. Vaniman was seriously ill in December. Miss Metzger had much trouble

with one of her hands, but that, too, is well again. The health of the rest of the workers at the station was fairly good. Mrs. Hermann, of the China Inland Mission at Huai Lu, was seriously ill at our home here for one month during the latter part of the summer.

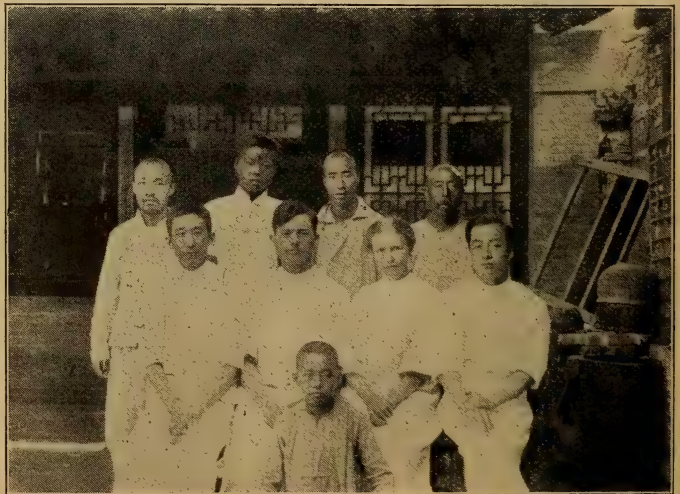
We were very thankful to have the professional advice of Dr. Hemingway, of the American Board Mission at T'aiiku, in one of our cases during the year. Dr. Hemingway is one of our nearest missionary neighbors and it was he who rendered most of the professional services to our missionaries before we had physicians on the field.

In addition to the more than 100 visits to out-patients about Ping Ting Hsien, we made a professional trip to Shanghai, one to T'aiiku, and two to Liao Chou.

Pray for the work, that all the people who take part in this line of service may do their medical work well and also be able to point many to the Master Physician, Whose grace abounds unto salvation.

Out-station Work at Ping Ting Hsien

At the close of the year we had four out-stations with schools at two of them. One of these out-stations was opened shortly before the year closed. At two of these out-stations we have enough native Christians to organize them into local churches, but this we are not planning to do just yet. At all of the four-out-stations we have inquirers.



Staff at Men's Hospital, Ping Ting Hsien

Properly to look after these stations would take the greater part of one man's time, but this I have not been able to give. With the help of Bro. Vaniman I have done the best I could.

At the out-stations we need to depend upon our native brethren for most of the work, and at times they are not equal to the trust, but when all things are considered, they do remarkably well. These men, being the lone lights in their communities, need your prayers. Will you pray for them?

REPORT BY REBECCA SKEGGS WAMPLER

The year has been a busy one, with doing bookkeeping work for station and mission, looking after the evangelistic work in the Women's Hospital, and studying the language, in addition to overseeing the household work of the home. In the evangelistic work in the Women's Hospital, Mrs. Chai, a native Christian, helped during the early part of the year, and Miss Chang, the Chinese graduate nurse, has done some good personal work the latter part of the year. Mrs. Tou, the gatekeeper, and an earnest Christian woman, made herself generally useful and was always eager to tell what Jesus had done for her.

The greater part of the year I enjoyed teaching a Bible class of women for an hour each Thursday, and all the year I have had these same women in a Sunday-school class each Sunday.

As we work and pray, we get anxious to see results, but we must remember that this does not belong to us. It is for us to do the sowing and He will give the increase. Pray that the sowing may be done faithfully and that in due time the harvest will be reaped to the glory of God in this part of China.

REPORT BY ERNEST D. VANIMAN

Evangelistic—Men's City

When our pioneer missionary, Eld. F. H. Crumpacker, went home on furlough at the beginning of the year, it was necessary for others to take charge of his special line of work. This was divided. Dr. Wampler was given charge of the out-station evangelistic work and I, that of the city of Ping Ting Hsien.

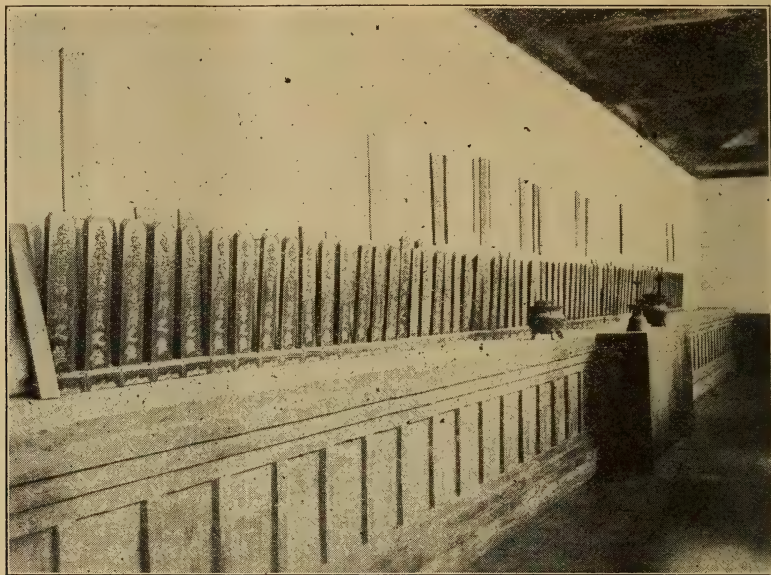
The church membership having increased more than 100 per cent during the year 1915, the problems and responsibilities were increased accordingly. Therefore, our best equipped native helper, Bro. H. C. Yin, of the Boys' School, was appointed to use his full time in pastoral work. He has worked faithfully and well, though at times he found the work rather discouraging.

A Sunday-school for all was organized the first of the year, with Dr. Wampler as superintendent. The Boys' and Girls' Schools have their own departments and their own closing exercises. All are together for the opening exercises. The boys and girls march to and from the church in double file, the smallest first. It sounds and looks good to see them going from the church to their respective school buildings as all sing, "Onward, Christian Soldiers." The time for Sunday-school is from 12 M. to 1 P. M., following the preaching service which begins at 11 A. M. The average attendance for the year was 195. The largest attendance was 289, on June 4.

A street chapel was opened on main street in April, and has had an average daily attendance of about fifteen. A number of Christian papers and a daily paper are furnished for public use. Several inquirers have come through this avenue.

The efforts of the year bore fruit, as was shown by the interest in the ten days of doctrinal teaching and the receiving into the church on the morning of Nov. 18 of fifty-three applicants. Eighteen of these were from the out-stations and thirty-five from in and about Ping Ting. Nine of these latter were women—four schoolgirls and five married women. On the evening of this memorable day 131 members com-

muned, 124 of these being native Christians. A daily Bible study class preceded and followed this joyous event. There are now some twenty inquirers and the number continues to grow. Pray that these followers of the Master may rely upon His strength to overcome their many temptations, and that we may be given wisdom and strength to teach the eternal truths for His honor and glory.



Half of the Ancestral Tablets in One Temple in Ping Ting Hsien. Notice the Large Incense Urns

Ping Ting Hsien Boys' School and Orphanage

Bang! Bang! comes the sound of firecrackers, reminding one of the Fourth of July morning in the States. It is the first day of the Chinese New Year. School has closed for the year 1915 and now there is three weeks' vacation, from Jan. 29 to Feb. 22, when the school year for 1916 begins. The seventy pupils, with but few exceptions, have passed their final examinations and will be back when school opens ready for another year's work.

With the opening of school, Mr. Cheng is head teacher instead of Bro. Yin, who now does pastoral work. There are three other Chinese teachers besides Bro. Vaniman, who superintends and teaches English and music. Then there is the steward, who does all the buying and keeping of accounts; the cook and his assistant, who prepare the three meals a day for seventy hungry boys to eat with their chopsticks, and the washerman, who washes for the smaller orphan boys, cleans the lamps, etc. Seven of the orphan boys carry water for the kitchen from a city well; others sweep, tend fires, wash dishes, etc.

Every morning at 6 o'clock the big bell in the belfry rings for all to get up, wash their faces and be ready to study in the big room upstairs from 6:30 to 7:30. During this hour the room is like a beehive, for most of them study aloud. They are not allowed to study aloud during the day. At 7:30 all go to breakfast, where all stand and sing verse one of, "Guide me, O Thou great Jehovah," instead of any one person giving thanks. At 8:30 is chapel; then classes from 9 to 12, and 2 to 4. From 7 to 8 is another study hour, and at 9 the bell rings for all to go to bed. Thus it goes from Monday morning till Saturday noon. Saturday afternoon all must bathe and get ready for Sunday. On each Wednesday evening eighteen of the twenty-four orphan

boys wash their clothes, and on Thursday evening they iron them. There are examinations every month, besides the half-year examinations.

Besides the regular work each boy was given a garden plot, 10x10 feet, to tend during the spring and summer. Many raised corn, others tomatoes, beets, onions, flowers, etc. Some of them did well, others not so well. An industrial building, 11x40 feet, was built during the year. Three cloth-weaving looms have been bought and in 1917 we hope to do some weaving and cabinet work. These boys play as earnestly as American boys. A swing some fifteen feet high was put up, and they like to see who can swing the highest. They run races, jump, fly kites and play ball a little. On October 10, the Independence Day of China, we had a program in the morning and there were games and contests the rest of the day.

The summer vacation was from June 23 to Sept. 4. When school closed for the vacation Mr. Cheng left us, so we invited a Mr. Li from Peking, to be the head teacher, at \$20 Mex. (about \$12 gold) per month. He is a college graduate with eight years' teaching experience, is an earnest Christian, a good teacher, and we all like him very much.

The boys are all hearty. There has been very little sickness this year. Fifteen schoolboys were baptized this last November. Five were from our out-station school at Le Ping. This makes a total of forty schoolboys received into the church, more than one-fourth the total membership. Fourteen of the larger boys are in a Sunday-school teacher training class and teach the smaller boys the Sunday-school lesson. The general deportment is good. We think they are a pretty good lot of boys. Pray that they may be true lights for Him in this idol-darkened land.

REPORT BY EMMA HORNING

Women's Work in Ping Ting Hsien

"The vision the heart sees is the pattern that God works by." We know the great need of these neglected women and we do have visions and plans for helping them, but I wonder if they are large enough to fit God's great pattern for them. This year we see some development in this work, but we long to see our visions more fully realized.

Previously most of our work was done in the homes, because the women were not interested enough to come to regular classes. But all this year we have had a good Thursday class, preceding the regular Thursday devotional meeting. At this class they are taught to read the Bible and sing hymns.

Greatly feeling the need of a trained Bible woman for the work here, we selected Mrs. Chang, one of our most promising women, to prepare for this work. In September we sent her to a Bible school for a year's training. When Mrs. Chang went away to school a number of others also wanted to go, but of course we could not send so many. But seeing they really wanted to study the Bible every day we decided to open daily classes for them and see what they could do.

September 18 we opened this school, and in these four months fourteen have been in attendance, with an average of about ten. Those living at a distance bring their children and live at the school, paying their board. They sew in the afternoon and prepare their lessons in the evenings. Mr. Liu, a Chinese teacher, helps in the teaching each day. They also have lectures several times a week given by various workers. These lectures teach them how to care for their children and their homes, and with it all how to live the true Christian life.

We have a small kindergarten in connection with the school for the children. Having no trained kindergarten teacher we do not want to take in too many at present. We very much need a native trained teacher for this work. These people know very little about teaching children. But there are few kindergarten teachers in this country, so we will perhaps have to wait a number of years till we can have one of our own schoolgirls to train.



Women's Bible School at Ping Ting Hsien

There are some two hundred homes open to us in the city. Sister Blough, myself and two Chinese sisters teach and visit in these homes. Some of the women are growing more interested, while others are growing more indifferent. Thus time will tell who are the chosen ones.

Four have been baptized this year. Three of these have been in school these four months and the fourth was in one month, but because of sickness in the family she found it necessary to leave school. We hope to have all of our sisters in* this school for training and as many others as are willing to come.

By your prayers we hope to bring these benighted women to the light, for we can do nothing of ourselves. "Not by power, nor by might, but by My Spirit, saith the Lord of hosts."

REPORT BY MINERVA METZGER

Ping Ting Hsien Girls' School for 1916

The Girls' School of Ping Ting Hsien has finished another year's work. The last semester has not yet closed, for it begins in September and closes at the Chinese New Year, which comes the last of January or the first of February. The other semester is from this holiday to the middle of June.

The total enrollment for the year has been twenty-six. There is always a weeding out and adding to, so that the number has never been more than twenty-three at any one time.

Mrs. Wang, the new teacher, has been doing splendidly. She enjoys teaching the girls many useful lessons not found in their textbooks. Miss Chang, the Chinese nurse, came twice a week during the last semester and gave hygiene talks, which were very helpful.

Early in the year we had a course in measles. The teacher and four of the pupils were out of school a month, while several others were out with chickenpox.

In February the school was moved into the new buildings, which we so much appreciate. The classrooms have added much to the teaching opportunities. The dormitories have made it possible to have an evening study period. The janitor work, except attending to the fires, is done by the girls. Each one has a daily chore.

In November four of the girls were baptized. From that day on the spiritual atmosphere has been much better and we believe others are being drawn nearer to Him. May the Word of God become very precious to these little ones.

REPORT BY ANNA V. BLOUGH**Women's Work in Country Districts**

In the Ping Ting Hsien church there are forty-nine members, representing thirty-five homes from twenty towns and villages in the outlying territory of the district. Of this number of people, with the exception of one widow and two schoolgirls, all are men and boys. Aside from these there are a number of other homes, whose fathers and sons are earnestly seeking the Truth, but whose mothers and daughters have received but little of the light.

Another class of homes are those where some member of the family has come to the hospital, and while being treated for sickness has heard the Gospel. It has been to the wives, mothers, sisters, daughters, and friends of these that my attention has been more directly turned the past year.

Eighteen towns and villages were visited from one to four times, ranging in time from one day to two weeks. The many kind receptions and open hearts have often given evidence that the Lord has gone before to prepare the way for the Gospel Message. It has been but the beginning of a work among these women—a work that promises great things for the future. Services were held at different places with appreciative audiences. A number of women have been inspired with a desire to know Christ and are making an attempt at reading and singing hymns. We pray that the day may speedily come when not only these, but all the families of the land, shall turn to the Lord and He shall reign in hearts and homes supreme.

REPORT BY SUSIE VANIMAN**Work for the Year 1916**

During the last year three suits and three pairs of socks have been made for each of the orphan boys. Aside from this their wadded winter clothes were washed and remade. This is a task which must be done each year. The Chinese wait till time to put them on the next fall before they get them ready for the next winter's wear. But as soon as our boys take them off in the spring we begin work on them.

The older boys rip and wash their own, while the washerman for the school washes the smaller boys' suits. Then we call in four or five sewing women to remake them, wadding them with cotton much the same as we do our comforters, and then quilting them. Last spring it took about five weeks to get them in shape again. The women think it very strange and can't get through talking about getting the clothes ready in the spring that we do not expect to use until winter. I tell them if I didn't get them ready early I would be like the man who had a house with no roof; when the sun shone he didn't need it and when it rained he couldn't put it on. These people know nothing of the joy of getting these things done and out of the way ahead of time.

The clothing is all cut here at our home. Then we hire it sewed at the rate of about 10 cents gold for a suit and 5 cents gold for a pair of socks. This gives employment for a number of needy women, of whom there are not a few. Then I keep a woman busy most of the time here at the house doing the mending for the boys. We have also remade some of the bedding during the year. Eighteen of our orphan boys do their own washing. The school washerman washes for the others.

I have found the class, which I conducted with the women in the Woman's School once each week for four months, to be very interesting. We discussed such subjects as, "The body and its care," "Ventilation," "Sanitation," "The fly and mosquito," "The care of the child, feeding, bathing, etc.," "The mother's influence over the child by example and training," and such similar topics. The women showed a great interest and often listened to the discussions with tears in their eyes. They seemed so grateful for what we tried to teach them, and often expressed themselves so. It is a real joy to get a number of mothers together and discuss some of these things. Their ideals are so different, and their knowledge of the proper care of

children so meager that we can only hope to see them little by little apply the teaching which they receive.

We have had some sickness in our home during the year, our little Edna Pearl being seriously ill with dysentery all through the month of June. But the Father has been very good, and now we are all well. The most joyous event of the year for us was the arrival of our little Carol Ernest, "adding happiness," as his Chinese name suggests.

REPORT OF I. E. OBERHOLTZER

First Impressions of the Ping Ting Chou Mission Station

After three months of language study here at Peking, we were very anxious to go five hundred miles inland to meet our senior missionaries, see our future home, and form an acquaintance with the work there. The Christmas vacation afforded us such an opportunity.

Ping Ting Chou is situated in a beautiful mountain valley. It has the crowded housing, narrow streets, filth, squalor, and poverty characteristic of Chinese village life. Ignorance and superstition, misery and wretchedness are everywhere in evidence. But the city has one bright spot that stands forth like a beacon light at sea, or a green oasis in the midst of a desert country. It is the mission compound, located at the north-east end of the city, just inside the city wall. In it are built the "women's home," the girls' school, the boys' school, and the beautiful large church-building. Near by, just outside the city wall, is the hospital compound. One-half of the land has been set apart for future missionary dwellings. The other half will contain the hospital buildings, some of which are in process of erection. All these have been built after one controlling aim—that of establishing a far-reaching and permanent work for the church, and hastening the coming of the kingdom of God in China.

We feel that the work has been thoughtfully planned. It is no experiment. It is the nucleus, foundation, and prophecy of a larger and more permanent enterprise that is to be the controlling force among those people. The hospital will make the lame to walk. The schools will give new vision to the young who shall give shape to the home and society amid a Christian atmosphere. Already the church has a large membership, many of whom are good, stable Christians. She will continue to break down old customs and superstitions, creating new ideals, and moulding the moral and religious thinking of the generations yet to be. May the Lord continue to send forth means and laborers for this work.

Peking, China.

REPORT OF ELIZABETH W. OBERHOLTZER

Method of Studying Chinese at the Language School in Peking

Many of our readers have been hearing about the language school at Peking. I wish to give a brief account of the method of study used here. The director of the school is a missionary of experience, who has specialized in language study. Mr. Chin, the Chinese principal, and his six helpers, together with thirty-two private teachers, constitute the faculty.

The direct method, getting the words and meaning in Chinese, is used from the first, rather than learning to read and to commit characters. The first simple English sentence is placed before the class and Mr. Chin reads it in Chinese several times; then the entire class reads it with him. This is done a number of times during the period. After the first period the large class separates, half going to small group classes and half to private teachers. The same process is gone over again and again in the groups and with private teachers until the sentence is committed. John 4, because of its clear and simple language, is the first text used. After a few weeks the first reading lesson in the Chinese primer is taught, and a week or two later the first character writing is introduced. During the first term many words from the New Testament and primer are taught.

In the second term compositions, short talks, and more character writing are re-

quired. The third term offers courses to ministers, teachers, doctors and nurses in their special lines of work. Throughout the year conversation is kept in the foreground and emphasized as being of the greatest importance. After three terms at the language school the student has a good start in the language and is able to direct his future study.

REPORT OF BESSIE M. RIDER

A Few Facts About Peking

This great oriental capital stands on a site which has served since twelve hundred years before the birth of Christ for many a former capital when China was one of the most important, if not the most advanced nation on the face of the globe.

Peking is composed of four divisions—the Tartar City, Imperial City, Forbidden City, and the Chinese City. The Tartar City may be considered as the former royal city, when under the rule of the Tartars; and is therefore of much greater importance than the adjoining Chinese City common to every province of the empire. The Tartar City forms practically the main part of Peking, and is surrounded by a wall forty feet high, sixty-two feet wide at the base, and about thirteen English miles in length. The main thoroughfares of the Tartar City are wide, and run from north to south and from east to west.

In the center of the Tartar City lies the Imperial City. This occupies a space area of nearly two square miles, and is surrounded by a wall twenty feet in height. This is the select quarter of Peking, in which many of the high officials live.

Again, in the center of the Imperial City lies the Forbidden City, which is enclosed within a massive pink washed wall, thirty feet high and thirty feet thick at the base. Within are many royal palaces, government offices, etc. The grounds are beautifully laid out in marble terraces protected by balustrades with ornamental waters and gardens in miniature landscape style.

South of the Tartar City is the Chinese City, the wall on the southern boundary of the Tartar City forming its northern border. Probably the feature of chief interest in the Chinese City is the great Ch'ien Men Street, which is the main thoroughfare, running in a southerly direction from the Imperial Gateway in the Tartar City wall. Toward the end of this street are the parklike enclosures of the Temple of Heaven.

Peking as a whole contains a number of features of unusual interest, both historical and otherwise, and to those of us who are in language study it is profitable not only from the standpoint of acquiring the language, but also as a general educator in imparting to us knowledge of historical value and helping us to better understand the workings of the people of this great nation.

Liao Chou

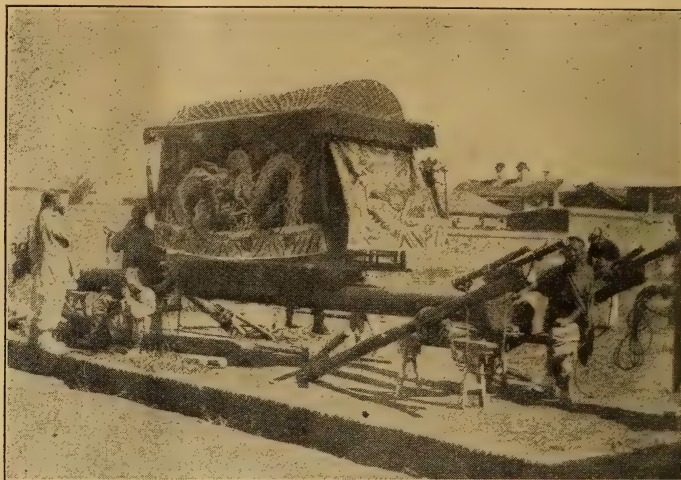
REPORT BY O. G. BRUBAKER, M. D.

Medical Work, 1916

Work on the Hiel Hamilton Memorial Hospital was begun the latter part of August and was continued till October 11, when the work was stopped for the winter. At present the walls of the main building and the double corridor are about eight feet above the ground level. This main building is to be a two-story brick structure with a double corridor leading from the first and second floors to the pavilions or wards, which are to be built in pairs to the rear of the main building. The main building, which will contain the offices, chapels, dispensaries, operating room, reading rooms, rooms for nurses and student nurses, drug rooms, laboratories, furnace, kitchen and dining-rooms, is 100x35 feet, two-story building with a basement under three-fourths of it. The east end is for women and children exclusively, while the west end is for men. There is to be no connection whatever between the two parts, the men's and women's hospitals, except through locked doors. We hope to have this building and one or two wards completed ready for occupancy by November, 1917, but at the

present gold is at such a low rate that we may be compelled to defer the completion till later.

Dr. Brubaker and family spent three months away from the station during the summer months; most of the time being spent at Pei Tai Ho. We enjoyed the rest very much and trust that we shall be worth more to the work than before.



A Chinese Hearse

The bearers are having a lunch along the way. This hearse requires about thirty-two men to carry it

Mr. Tuan, our Chinese nurse, has been very faithful and is interested in the work and is doing his part to build it up. Mr. Yuan, whom we are supporting in medical college at Peking, is doing nicely and we hope to have him with us at Liao during the summer vacation next summer. Bro. Jung, who is in a nurses' training school at Te Chou, is also doing finely and no doubt will be an honor to the work when he comes back to us in three or four years. Mr. Yuan expects to graduate in the spring of 1918.

The hospital is being built, one male Chinese nurse is on the job, another is in training, a promising young Chinese man is in medical college, expecting to work for us as soon as he has completed his course, we have a good hospital evangelist in the person of Bro. Chang. We are indeed most thankful for all these, but a letter from Bro. Crumpacker, who is home on furlough, says that the prospects for a graduate nurse to come out next fall for Liao is everything but promising. Can it be that we must wait another year before some sister will be coming, and then still another year before she has the language sufficiently at her command so she can begin work? We need YOU now!

Statistics

| | |
|--|--------------|
| Calls at the dispensaries, | 5,636 |
| (representing 1,352 people) | |
| Operations without anæsthetic, | 104 |
| Operations with local anæsthetic, | 21 |
| Operations with general anæsthetic, | 25 |
| In-patients, | 76 |
| Fees and gifts from the Chinese, | \$75.00 Mex. |
| Out-calls, | 8 |
| Obstetrical calls | 0 |
| Patients seen on itinerating trips, | 324 |
| Opium patients at out-station refuges, | 23 |
| Professional service to foreigners aside from our own mission, | 31 |

Jan. 27 our hearts were saddened by the passing of six-year-old Cathryn Bright to the glory world. Her death was caused by a very malignant form of scarlet fever. This is the second child Brother and Sister Bright have given up to the Master since in China, and our hearts go out in sympathy to them. Mrs. Flory has recently undergone a rather critical operation, but at present is about normal again. Our two babies, H. Calvin Bright and Winifred E. Brubaker, have had a few tussles with disease, but at this time are well and happy. Aside from these the station family has for the most part been fairly well.

REPORT BY ANNA M. HUTCHISON

Woman's Work for 1916

During the year we have had as helpers in this line of our work Mrs. Li, a woman of fifty-one years, from a neighboring province, who had had some learning but no knowledge of the Bible. She came to us three years ago, first as teacher in the Girls' School, and later as helper in the women's work. She readily responded to the Bible teaching, and during her second year here united with the church. Since then she has proved her worthiness in faithful service and has shown a marked growth in the spirit of the Gospel, which we believe has entered her heart to stay. During the first three months Mrs. Liu, a native of Liao Chou, also assisted in the work, largely as companion to the writer in going into the homes, but in April she was relieved of work on account of sickness, shortly after which she passed from our midst, we trust to the glory home. To our knowledge, hers was the first home in Liao to take down their idol gods, and in the fall of 1915 she united with the church. She was a woman of fine character and loving disposition, and often the writer heard her testify of her new-found Savior and of the falsity of their idol gods. On her giving up the work another native Christian, Mrs. Yin, took her place and has done well for one so recently from heathendom. She has learned to read since we have been here, and is now reading the Gospels.

During the past year, by the assistance of these native helpers, we have been enabled to help about thirty native women to make some progress in reading; have made almost a complete canvass of the city and have made trips out to ten different villages, besides some special teaching and the keeping up of the regular Sunday and Wednesday services. In the Sunday-school Sister Bright has had charge of the woman's class, and in her own characteristic sweet way has given them many beautiful lessons of Christian teaching and helpfulness.

At the close of the year the women reading numbered thirty-five. New ones have been added from time to time throughout the year, while others for various reasons have dropped out from the list of readers. Several by this time have completed the reading course sufficiently to begin in the Gospels. One is already reading the second Gospel, and some are now able to use their song books during song service.

Within the year three women and one schoolgirl were baptized. These, together with those baptized the previous year, make our membership of native sisters at Liao Chou ten, including the three schoolgirls.

During the year the Sunday afternoon services and the Wednesday Bible class have been continued. The attendance at these services has not been what we would like to have seen, but we have been glad for the faithful attendance of our native sisters, who have missed but few services at either chapel throughout the year. And at times there has been fair attendance by outsiders. But we still find that our only resource to meet the great majority of the women is by personal visits and teaching in their homes. At the beginning of the year we felt that we had been in the city long enough and were sufficiently known by the people to be justified in making ventures into new homes without previous invitation or opening. Thus we have been enabled throughout the year to make almost a complete canvass of the city and have kept a systematic record of all the homes visited, their name, street, people in the home, standing of the people morally and financially, their attitude to us and to the doc-

trine, and other items of information that may be helpful in our endeavors to reach them with the Gospel.

In practically all these homes we have visited we have aimed to bring to them some of the first truths of Christianity. Here and there we found those neither friendly to us nor willing to hear our message, some not even admitting us to their homes. But the great majority have welcomed us and seemed interested in our teaching. Yet we realize that really to bring them to the light and lead them to give up their false gods and age-long superstitions will mean nothing less than a long, patient, constant pull through the enabling and convicting power of the Holy Spirit.

While making this canvass of the city we realize we have not been enabled to centralize our efforts, for the time being, as we would like, but we believe it will enable us in the future, if we are spared to the work, to centralize on the most likely material, and having some knowledge of our material will help us the better to adapt our teaching. We regret just at this time to have to give up our work in this department for several years, but Sister Cripe going home on furlough this spring the school work will fall to our lot, and by another year our own furlough will be due. But He Who holds all our work and our lives in His hands will direct all to His glory while we yield ourselves to His leading. His will only be done and His glory ever be our aim.

January 8, 1917.

REPORT BY J. HOMER BRIGHT

Boys' School, 1916

This is the first year of school in the new school-building. During the summer vacation the painting and carpenter work were finished. We wondered how the boys would keep their rooms, having wooden floors, but all seemed to take pride in their new homes, taking extra pains to keep the floors clean and the rooms tidy.

During the first term there was an enrollment of fifty. Needed equipment was added during the term, as desks, tables, benches, beds, etc. That used in our former close quarters did not nearly meet our needs, and we now wonder how we managed our school in our former rooms.

School was closed a few weeks early to permit of the teachers and some of the pupils attending our mission meeting at Ping Ting Hsien the first week of June. The boys were delighted in the trip and the meetings, as it was their first journey of any distance from home.

During the summer some of the boys put out some vegetables in the school court. The fore part of the season had been dry, but the fall rains gave their crop a fine showing and those that had an interest in it spoke with pride of their harvest. Some also helped in the whitewashing of the walls, the painting of the floors and the general cleaning preparatory to the fall opening. Tact and pains are needed in planning so that our boys may not look lightly on labor. Mission schools are doing no small service to China in this one feature alone—that of dignifying labor.



The Schoolboys at Their Exercise, Liao Chou

Several changes were made in the teachers during the summer vacation, and a steward was added. The latter relieves the teachers of many little cares, and helps much in training the boys in regular habits. His presence with them has raised the standard of their deportment.

For the second or fall term there were sixty boys in attendance. Several were from China Inland Mission Christian homes and one from a "faith" mission. Another came from an English Methodist Mission home over in Shantung, through a friend working here in the city.

Possibly the greatest event of the year is the Christmas holiday. The boys prepared essays, recitations, and songs to express their joy and thanksgiving. The program they gave was very well rendered, and afterwards each one received a muffler or a 'kerchief and a few nuts and sweets. On Christmas morning they joined in helping distribute to the poor the gifts that had been prepared by our little church. Some told how Christmas was observed in other countries, and others how observed in other places in China. Another unique feature was their coming at break of day to our homes and singing a Christmas carol.

Two of the boys were baptized during the year. Others are hindered by their home folks. Eight of the schoolboys are Christians, two of them being members of the C. I. M. Four of these are teaching classes of boys in the Sunday-school.

A day school has been in progress during the year at Ho Shun, with an enrollment of sixteen. A local teacher was secured to teach the classics, and the lay evangelist teaches the Bible and the western branches, also conducting daily prayers. At the close of the year two day schools were arranged for at Yü She and Ch'ang Chuang. At the former place seven boys were reading before the school had been opened.

Many homes think they cannot spare their boys long from the earning staff, and for that cause we cannot expect to have most of them in school for more than a few years. May the Father give us visions of the present opportunity, that the most may be done by them!

REPORT BY R. C. FLORY

Men's Evangelistic Work for 1916

The evangelistic work during the year has moved steadily forward. Bro. Bright for the most part has had charge of this work during the year. And although he had a great deal of other work as station treasurer, as manager of the boys' school, his duties were faithfully attended to and brought forth results which are very encouraging.

At the beginning of the year Chiang Yü Ts'ang was placed in charge of the out-station at He Shen.

About April 1 work was opened at Yü She. Chiang Tsung Li was placed in charge of the evangelistic work, and Ma Shu Ch'eng from So Fang in charge of the opium work.

March 1 village work, consisting of preaching and distribution of tracts, was begun. R. C. Flory was given charge of this work. This village preaching was done about twice per month on Sunday afternoons, except during the hot part of the summer. This has been done by a band of workers, consisting of one or two native teachers and four to ten of the larger schoolboys who assisted in singing hymns and also in witnessing for their Savior. Sometimes a hundred or more listened to the singing and messages at these village meetings held in the open street. At other times the attendance was small. Many showed much interest, and we pray that the seed sown may bring forth good fruit.

Jan. 27 we were all made sad by the departure of dear little Cathryn Bright. But we look forward in the happy hope of meeting her with Jesus above.

The next day, Jan. 28, her sister Esther and Leland Brubaker, feeling the call of Jesus, asked to be baptized, and they were born into the kingdom, and amidst sadness our hearts were made glad.

About June 1 most of the members of our station journeyed to Ping Ting Hsien,

where was held our annual mission conference June 5-7. A number of the Chinese Christians also attended and were strengthened by the good meetings.

During the months of June and July the work was somewhat slack, since a good number of the workers were taking vacation. However, the regular Sunday services and Thursday evening prayer meeting were continued.

From Aug. 20 to Sept. 3 a special series of daily meetings was conducted by Bro. Bright, and Bro. Yin from Ping Ting. Bro. Yin very ably presented the doctrines of the Bible in his evening sermons. Each day Bro. Bright expounded the epistle of the Philippians to interested listeners, many of whom studied and received much benefit. At the close of the meetings eighteen volunteered to follow Jesus as their Savior.

On Nov. 11 and 12 eighteen men and two women were received into the church by baptism. Previous to this the inquirers had received several weeks of special teaching. Our love feast and communion were held the evening of Nov. 11. About sixty communed, and all seemed to receive blessings.

At Christmas time about fifty poor homes were cheered by gifts of food and clothing. Our year closes with good hopes for the future.

REPORT BY WINNIE E. CRIFE

Girls' School for 1916

The year opened with an enrollment of ten pupils. There were nineteen days of vacation over the Chinese New Year. During the spring term Miss Kao, the native teacher, expressed her desire to unite with the church, and she was baptized on her birthday, April 28.

On account of the Annual Meeting being held at Ping Ting Hsien, and Miss Kao returning to her home at Hsin Chou at that time for vacation, the spring term closed May 28. Miss Kao and one of the Christian schoolgirls attended the Conference.

As the teacher only returned to the station Sept. 14, the pupils did not come in until Saturday, the 16th, and school opened on Monday, the 18th, with twelve pupils.

Mr. Liu Ch'i Hsiang was invited to teach classics and writing in the school, and he began with the opening of the fall term. The work was new to him, but he is gradually coming to understand us and the work more and we hope he may remain with us.

Mr. Li Hsing Hung was also engaged as buyer for the school, giving time not needed for this work to the bookstore and reading room.

During the summer another of the girls asked for baptism, and she was accordingly given the required teaching and received baptism in November, with nineteen other applicants. There are now three Christian girls in school.

Not a little time was spent in preparation for the Christmas season. The girls worked hard to do their parts well and it was gratifying to see them really try to tell and sing the Christmas story when the time came for their program.

To see how they planned for supplying and giving out little gifts of their own on Christmas day, and to note their eagerness in helping to distribute food and clothing among the poor, makes us feel that they are already catching some of the real spirit of the day.

During the time while school was in session throughout the year we have held Mothers' Meetings at the close of each month. The meetings have, for the most part, been well attended, and we believe some of the mothers are beginning to appreciate a little of what we try to give them. These meetings have been led most of the time by Sister Bright and Miss Kao.

During the fall term several calls came for young married girls to enter the school, and the station granted the privilege of admitting such. One such pupil has been enrolled to date.

At the close of the year there are thirteen pupils enrolled. Prospects for an increase in pupils are better than ever before.

Stations

| | Staff | | | | Houses | Churchhouses | Chapels | Schools | Out-stations | Evangelists | Colporteurs | Population of Field |
|-----------------------|---------|-------|---------|-------|--------|--------------|---------|---------|--------------|-------------|-------------|---------------------|
| | Foreign | | Chinese | | | | | | | | | |
| | Men | Women | Men | Women | | | | | | | | |
| Liao Chou | 3 | 7 | 10 | 3 | .. | .. | 3 | 3 | 2 | 8 | 3 | 400,000 |
| Ping Ting Hsien | 4 | 8 | 14 | 3 | 1 | 1 | 5 | 4 | 4 | 9 | 4 | 600,000 |
| Total | 7 | 15 | 24 | 6 | 1 | 1 | 8 | 7 | 6 | 17 | 7 | 1,000,000 |

Medical Statistics

| | Foreign Physicians | | Chinese Nurses | | Hospital Patients | | Major Operations | | Dispensary Treatments | Patients seen on Itinerating | Out-calls | Out-sta. Opium Refuges | Patients Treated in Ref. | Local Contributions |
|-----------------------|--------------------|----|----------------|-------|-------------------|-------|------------------|------------------|-----------------------|------------------------------|-----------|------------------------|--------------------------|---------------------|
| | Foreign Nurses | | Men | Women | Men | Women | Major Operations | Minor Operations | | | | | | |
| Liao Chou | 1 | .. | 1 | ..... | 74 | 2 | 25 | 125 | 5,248 | 378 | 28 | 1 | 22 | Mex. \$ 75.00 |
| Ping Ting Hsien | 1 | 1 | 1 | 1 | 177 | 63 | 57 | 247 | 6,085 | 275 | 116 | 2 | 8 | 462.74 |
| Total | 2 | 1 | 2 | 1 | 251 | 65 | 82 | 372 | 11,333 | 653 | 144 | 3 | 30 | \$537.74 |

Church Statistics

| | Organized Churches | | | | | | | | | | |
|-----------------------|-----------------------|-----|----------|---|--------------------|---|---------------------|----|-------------|-----|------------------------|
| | Members, Jan. 1, 1916 | | Baptisms | | Received by Letter | | Dismissed by Letter | | Ministers | | |
| | | | | | | | | | Deacons | | |
| | | | | | | | | | Councils | | |
| | | | | | | | | | Love Feasts | | |
| | | | | | | | | | | | Members, Dec. 31, 1916 |
| Liao Chou | 1 | 37 | 24 | 4 | ... | 2 | 1 | 10 | 1 | 69 | |
| Ping Ting Hsien | 1 | 93 | 54 | 3 | ... | 2 | ... | 1 | 2 | 150 | |
| Total | 2 | 130 | 78 | 7 | ... | 4 | 1 | 11 | 3 | 219 | |

Sunday-school Report

| | Organized Schools | | Weekly Collections for Year | Teachers | Highest Attendance | Lowest Attendance | Average Attendance | Baptisms | Teachers' Meetings |
|-----------------------|-------------------|----|-----------------------------|----------|--------------------|-------------------|--------------------|----------|--------------------|
| | Evergreen Schools | | | | | | | | |
| Liao Chou, | 1 | 1 | Mex. \$17.55 | 13 | 189 | 44 | 130 | 14 | 1 |
| Ping Ting Hsien | 1 | 1 | 27.64 | 30 | 289 | 127 | 195 | 43 | 2 |
| Le Ping | 1 | .. | .. | 3 | .. | .. | 40 | .. | 1 |
| Total | 3 | 2 | \$45.19 | 46 | 478 | 171 | 365 | 57 | 4 |

Day School Report

| | Teachers | Highest Enrollment | Lowest Enrollment | Grades | Christian Pupils | Daily Religious Instruction | |
|---------------|----------|--------------------|-------------------|--------|------------------|-----------------------------|----------------|
| Ho Shen | 1 | 16 | 8 | 2 | ... | Yes | |
| Kao Lao | 1 | 10 | ... | 1 | ... | Yes | 6 night pupils |
| Total | 2 | 26 | 8 | ... | ... | ..... |  |

Boarding Schools

| | No. of Pupils | Grades | No. of Teachers | Religious Instruction |
|--------------------------------------|---------------|-------------|-----------------|-----------------------|
| Liao Chou, Boys' School | 64 | Seven | 3 | Yes |
| Liao Chou, Girls' School | 16 | Three | 2 | Yes |
| Ping Ting Hsien, Boys' School | 70 | Eight | 5 | Yes |
| Ping Ting Hsien, Girls' School | 26 | Five | 4 | Yes |
| Le Ping, Boys' School | 27 | Four | 2 | Yes |
| Total | 203 | ..... | 16 | |

INDIA

EDITOR'S CHAT

In coming to you with this new report, we do so with an earnest prayer that you be patient with each and all of us as you read our individual reports. Wherein you see weakness and failures, forgive, please, and remember, too, that we, like you, are human. While we have left home and homeland, we can not flee from our humanity. That persists in following us, no matter how far we may roam. Please hear us patiently and pray with us that our efforts, although humble, may result in the salvation of great numbers of the unsaved.

ONE OF A MISSIONARY'S SERIOUS PROBLEMS. IS IT A WEAKNESS OR TEMPTATION?

From the time I began to form opinions about missionaries the idea of their being specialists has been uppermost in my mind. Paul's "This one thing I do" may lead one, if not careful in interpretation, to decide positively that such is and must be the case. Remembering, however, the setting of this text, we are led to conclude that Paul did his utmost, aided as he **always** realized he was by the Lord, to cast aside everything of the past that would in any wise hinder his proficiency in his Master's service in the future. In this Paul was a specialist of the very first rank. In this our Lord is his only Superior. He has no other superior, and very few, if any, equals.

But, reader, did "this one thing" mean one line and only one line of work? If we conclude that it did, then it must have been preaching and only preaching the "Gospel" with the other duties which immediately and naturally arose with this preaching. But one can not make such a conclusion after studying the Acts, for Paul took time to heal. Of this we are sure, and he spent quite a bit of time at his trade, enough

so that he did not need to ask others to support him while he "preached the Gospel." So it is fair to conclude that Paul was not a specialist in the sense in which the word is used today. He did **many** things and he did them **all well**. Had we lived in his time and wanted an A1 tent, where could a better one have been gotten than one made by him? Or if a dedicatory sermon, or one on the subject of grace, or any subject pertaining to our Lord and His ministry on earth, or in heaven, who could preach a better one than Paul, the man of such humility and yet so wonderfully versatile?

But why these sentences concerning Paul? Just to help you, reader, and myself to understand that a missionary **can not** be a specialist in the sense of taking up but one line of work and only one to the exclusion of **all** others. The nature of his work and the people for whom he labors make this sort of specialty impossible.

Two facts constantly urge the missionary to attempt the accomplishment of the greatest possible amount of work. These are: The example of our Lord, and the extremely pitiable condition of those among whom he labors.

Even with his best and most persistent efforts, the missionary accomplishes so little that he must **daily** feel that he has really done such a little bit of what he saw to be done that he bows his head in sorrow and shame. And, reader, this is a discouraging fact. But the missionary does not dare to let it discourage him, even though he must face it each day in some striking way. Each missionary is bound, in some way, to combat the influence of this tremendous fact in his life. From the human standpoint, the quickest and simplest way out would be for the missionary, if he could, to multiply his power to accomplish work to any multiple necessary. This would be the human plan and the human way over this exceedingly great difficulty. But our Lord has given us the other and better way—that of multiplying the **number of workers** instead of the **power** of the individual. Will you not, dear reader, decide why the latter would be bad and also why the Lord's plan is the blessed and the better one? He asks us to do our part in the carrying out of the plan **He** has given. What is this part? It is **praying**. Are we doing it? Although unable to speak a word, I can and may have my blessed portion in this great plan. No wealth of this world's goods, no wealth of words, eloquence, not a host of friends or a crowd of supporters—indeed, none of these are needed, dear reader, for you or me. You or I, with His help and guidance, can alone help to increase this working power not only in India but in each and every land on the face of the earth. Oh, the blessedness of this service! Brother, sister, why not enter into it? By so doing we shall be rendering, daily, let us trust, **most efficient help**, in swelling the ranks of those who shall say, "Here am **I**, Lord send me," and also in encouraging those who have already been called and sent. "Pray **ye** therefore the Lord of the harvest that **He** will send more laborers into the harvest."

REPORT BY D. J. LICHTY

Some Things for Which We Are Glad

We are thankful that, living in the domains of one of the great warring nations, we have suffered a minimum of inconvenience, in our daily work, in the cost of living, and as to the horrors of war, none at all; that our native Christians were able and willing on several occasions to aid in sending relief to the war sufferers; that through it all the zeal of the dear brethren at home has not abated, and that satisfactory communication with the home base has been maintained; that new recruits arrived safely in December, and that a former and tried worker is well on her way back to the front; that most of us have been physically able most of the time to keep in the lines; that the Lord answered our prayers to heal Bro. Kaylor from the plague; that, though sometimes we grow weary in the work but never grow weary of the work; and that His grace is sufficient for every day.



Coming Home. At the Ford of the River Nearest Ahwa

Ahwa Station

REPORT BY J. M. PITTENGER

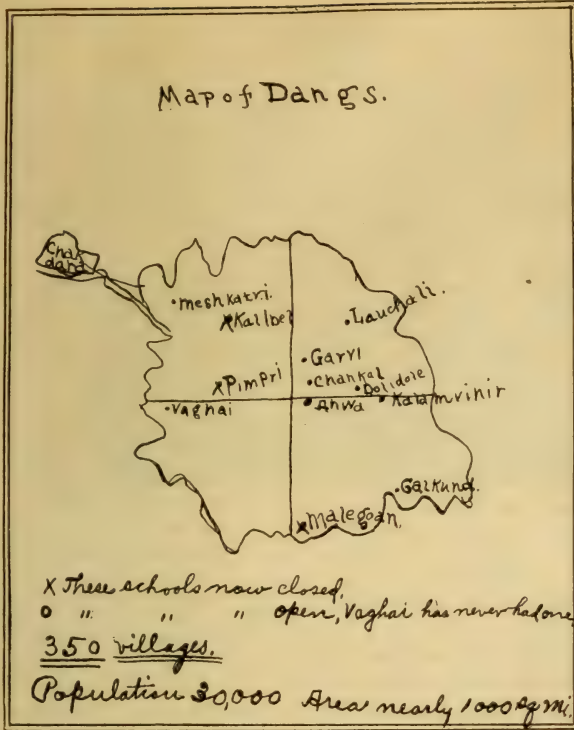
How quickly the years come and go! It seems but a few days since we wrote a record of some of the events of the year of our Lord, 1915! The duty of writing another such record is upon us.

Evangelistic

We attempted a campaign of working in villages where little or no preaching had ever been done. This work was given into the hands of the oldest and most experienced Indian Christian of our congregation. He was chosen as the first deacon of the Ahwa church. As his companion we sent with him another Christian, a native of these jungles who seems to know every village and footpath through them. They entered upon this work with much apparent zeal, and we prayed and hoped much for the results of it. But soon after our departure for the vacation which our doctors said we must take the men became discouraged, and after a few feeble attempts gave up the work. Despite the keen disappointment and sorrow which this brought to us, we still hope that the seeds which these brethren sowed were sown on good soil and will bear much fruit, and that in the very near future.

The villages where day-schools have been established, each has its Sunday-school. The teacher of the day-school becomes superintendent and every such officer needed to make the school "go." In two of the villages the teacher is the only Christian there, so you will understand, reader, that he has to assume the work in its entirety so far as human aid is concerned. The boys of the different classes of the school make up the main part of the Sunday-school class. There usually are a number of the parents or others of the villagers in to hear the Bible story, which nearly always is the regular lesson as given by the International Sunday-school Lesson Committee. This work is bearing such splendid results where the teachers have been faithful and earnest in their teaching.

Let me give you a bit of information as to these results: At Chankal, where our Christian community of farmers is located, our faithful brother, Kishan, labored most earnestly in both the day and Sunday-school. At the Sunday-school examination, held on the 26th of September last, he and five of the scholars passed and received certifi-



cates of reward for their efforts. All the scholars passing are Christian parents or children of such parents. In another village there were similar results, and, in addition, one young man, a pupil of the Sunday-school, has recently been received into the church. We beg you, reader, to remember these brethren as they labor during the week in the day-school, and on the Sabbath as they tell the story of our blessed Lord and Savior. You are far away from them, but this will not lessen your power through prayer one bit.

In addition to the young man referred to we have had the joy of receiving ten others into Christian fellowship with us. Nine of these were received at the blessed Christmastide. It made the closing of the year so wondrously full of joy for us! And we know you will rejoice greatly with us in the coming of these precious souls.

Educational

This phase of the work is carried on mainly through the schools which have been established in the villages. There were nine in the Dangs on the 30th of April. The one at Meshkatri, in the northwest corner of the Dangs, is under the care of Bro. Long. Two of these schools were opened early in the year and two were closed by the sins of the masters, who, taking advantage of our absence, went to their homes on self-given leave and remained indefinitely. One of these schools was reopened in December. The other is still closed because no teacher can be secured for it. The people, despite the fact that three teachers have run away from the school and them, are asking us to give them another. We are praying for one that will remain faithful and true. Will you not help?

Despite the tremendous difficulties and the consequent slow progress in the advance of the work, the government of the Bombay Presidency has seen fit to recommend and grant double the amount of money usually given such schools. Recently we received a most encouraging letter from the collector of Surat District, commending the efforts being made to enlighten the needy people among whom we have been called to labor.

In addition to the work done in the schools, there are countless opportunities given us to teach the people how to care for their bodies and their homes; how to spend their money for the things which will make better and brighter their now exceedingly pitiful state. We try to improve every one of these opportunities to the very utmost and the efforts are bearing fruit under the leading of the Holy Spirit. Just how much and effective or useful this fruit is, cannot be tabulated on paper. Suffice it to say that we can see a marked change in the attitude of all the inhabitants of the villages within a radius of many miles of Ahwa upon all the subjects in which we have given prayerful and persistent instruction. We forget not what the Master said concerning the leaven hidden in the meal.



A Native Christian Family of the Dangs

Medical

More and more it is forced upon us that to have too many things to do makes it impossible to do the very best in the many things which are simply thrust upon us. Because of physical and other limitations we are **compelled** to turn away many opportunities of rendering help which would count greatly in the work of the Lord. Because of our very limited knowledge in things pertaining to medicine, we feel that we shall have to make **less** our labors in this line.

We keep no records of the number or the character of the cases treated, but the total is many hundreds. In this dispensing of medicines we come into such vital relation with the people that they do not, cannot, forget the help rendered. We are burdened in prayer for some one to come to our aid, one who can give his entire time and talents to this phase of the work in the Lord's name. Will you, too, reader, not help in this prayer ministry for calling a servant of the Lord to this work which needs his help so very much? We ask for you to pray for us, also, as we do, as best we can, this service which is **daily** demanded of us, and for which we are really so little prepared.

Industrial

The people of these forests are exclusively an agricultural people and the burden of helping them to do and be more for the Lord and His service has been placed heavily upon us. But with duties multiplying at such a rapid rate in every phase of the work, how, reader, let me ask you, is it to be done except in the Lord's way, multiplying the laborers? Have you a son whom you would like to see do great, yes, wonderful, really wonderful things as a farmer for the Lord? Then pray and do all you can to get him to come to India, to help our Christian farmers to become better farmers, and, through this, better helpers in the Lord's cause.

In our Christian farming community at Chankal we are doing all we can to help the members there to do better farming and thus get their bullocks and carts paid for. Believe me, they have not been able, year after year, to raise enough grain to make the bread they need to keep soul and body together. This year, by untiring and persistent efforts, we have succeeded in helping them to raise enough to supply their tables. All of them have done this and it is the first year that this stage has been reached since the farming community was established. We rejoice for this, and praise God that He gave these simple-minded brethren the health and desire to make the sort of effort needful to produce such results. But how very much more there is for them

to learn before they can do all they will be able to do and all the Christian farming community will need to do financially and otherwise to help the Indian church become a self-supporting and missionary church!

The boarding school, in connection with the industrial problem, lays a heavy burden upon the missionary. Besides teaching them things intellectual and spiritual, the boys and girls **must** be taught how to do one or more things well with their hands. This is all the more imperative in a land where manual labor is looked upon as degrading, as it is by so many in India.

Our efforts, although coming far short of the results we so much long for and hope some day to see, have yielded results that are not to be counted useless. We rejoice to be able to help and serve the dear people, among whom the Lord has placed us, in **any** worthy way, to a life that will be happier for time and endless in eternity.

REPORT BY FLORENCE B. PITTENGER

Work Among Women

During the year a weekly class was conducted for the Christian women. We are glad to say we generally had some non-Christians to attend also. The Acts, First and Second Corinthians, Galatians and Ephesians were taken up in our study.

Special stress was placed upon teaching the Ten Commandments, the Lord's Prayer, and the golden texts of the Sunday-school lessons, to those who lately became Christians and cannot read. A weekly sewing class also has been carried on. It is our aim to teach each sister simple sewing. Scarcely one among the women of this jungle can make a stitch. They have very little clothing, but when they can sew they will have more. Some of our sisters have made remarkable progress. The little school-girls also are taught to sew. As a rule they learn more rapidly than their mothers.

Medical

The medical work claims part of each day. Some days we have twenty or more patients. Other days fewer, but each day brings some. Our first attention goes to Christian people. There has been much fever and sickness all through the year.

A great disappointment came to us and all our brethren and sisters here in the jungle when we heard that Sister Coffman could not come as planned. We had hoped that she (being a nurse) could help us much in the medical work here. The need is a great one and we continue to pray that some one may be sent to fill this need.

Visiting

We do all the visiting we can in the Christian homes. This is a much-needed and fruitful work. Our sisters are willing to learn and it is encouraging to see how well they do, considering that they came out of darkest heathendom so recently. We sit by them as they grind their grain, and the truths we give them seem to take better hold than all the preaching we can do on Sundays.

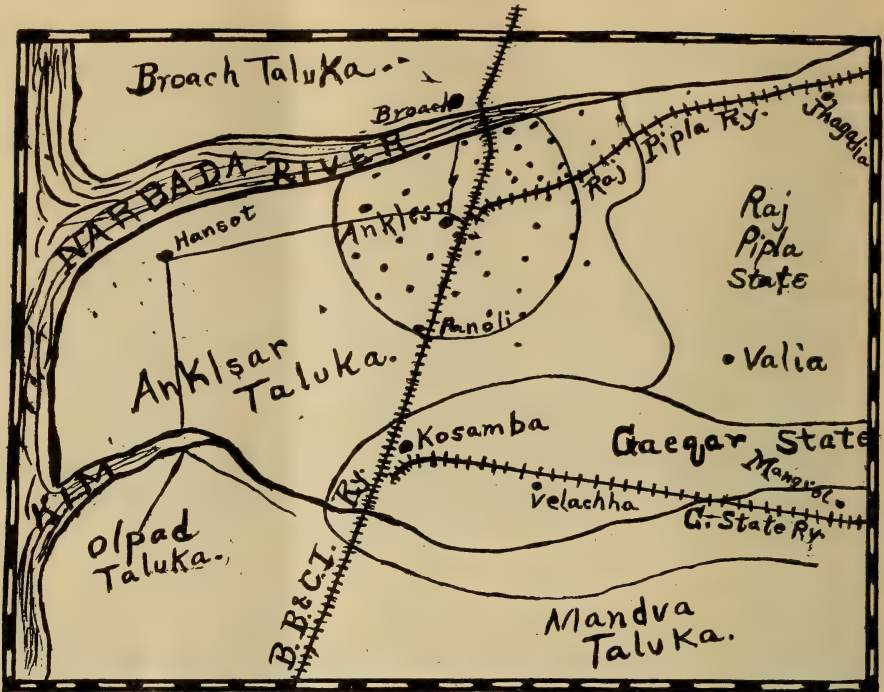
It has been my privilege to visit in some non-Christian homes. Often we have been called in times of sickness and we have done what we could. Always we have been most kindly received.

In my own home each day I have the privilege of speaking to some non-Christian women who come here for medicines or for other purposes. I pray for strength and wisdom to speak the right word to them. It is not always easy to be sociably what one should be. But this is a great open door for service in this land.

The boarding school is small, yet the children need care and attention. I have given out medicines, bound up their wounds, overseen their food and clothing and personally made the clothes for the little girls.

Our little church in the jungle had eleven additions by baptism during the year, four births and one death.

As we look back we thank the Lord for his goodness to us, and we ask you to continue your prayers in behalf of this needy field and its humble, ignorant ones. Also pray for us, that strength may be given to do His will.



Map Showing Anklesvar and Vicinity

The circle shows the villages included (40) in a radius of six miles from Anklesvar.
Villages beyond are just as plentiful

Anklesvar

REPORT BY WILBUR STOVER

During the year 1916 we have not been making great gains in the numbers of people who may be counted among us, for our labors have been necessarily to strengthen what we have and build for the future. Our work therefore has been of the kind that does not show up big in any sort of a report we may be able to make; but we have certainly not been idle.

Towards the end of the year (1916) in a section of our district a difficulty arose. Some who had become Christian were inclined to drink, and to get into its attendant evils. They were disciplined, but determined to continue to drink. They withdrew from the church and set themselves against us, doing all they could to destroy our influence. Thus a division was made, and a few remained steadfast, while others, the greater number, fearing the caste threats more than the church persuasion, went with caste and against the church. They formed a clique, and went from village to village, instigating the people and persuading them, with accompanying threats, to have absolutely nothing to do with us.

We have just closed a splendid week of meetings for the cleansing and strengthening of our teachers. It was a normal week, meetings three times a day, with one of our young men leading and several assisting him. The latter part of the evenings was spent in a tent apart in prayer, and this tent meeting became a place of great blessing. How many, with weeping and groaning, with crying aloud for mercy and calling on the Lord to hear them, confessed their sins and received the promised forgiveness! And how they gave clear and tearful evidence afterward that they felt a great burden had fallen from them; that in place of sorrow and shame had come peace and joy. Then they persuaded others to repent and confess, and some of them said that it seemed they had just begun to walk in the ways of the Lord.

Thus our year has gone, with its varied experiences, some disheartening, some very encouraging. And we are glad—glad we are to be missionaries, and glad that we can stick to our work in this field. As I look on the people, and work with them—as I count the villages and realize that we have only partly penetrated a third of those about us—as I feel the painful fact that in the town of Anklesvar itself we have gained but a very few, then my heart burns within me, and I long for the day of great gatherings. It is coming. It may be very near at hand. May the Lord speed the day!

In one village were fifteen applicants for baptism. They came here, declaring they had quit the drink, had put away idolatry, and wished baptism. We were glad, but we did not baptize them. In the opinion of all, it was advisable to go back to their village, miles away, and teach their wives the same way of blessing into which they were about to enter, that they might come as families together, instead of men alone. They said they would. Since then something of persecution has come upon them, and we await patiently the results.

In November a friendly Hindoo asked me if we could direct the distribution of quinine among the people for several months at his expense. Gladly I recommended a Christian for this service, and quinine was distributed freely among the people during the season of fevers and colds.

One of the boys was getting into the habit of running away and coming back again to the boarding school. He had been gone over a week, and when he returned the question was put to the other boys as to whether they wanted to take him back, as such going and coming was hard on the attendance register. Presently one lad got up and solemnly said, "If he promises not to run away again, and asks pardon for this time, let us receive him, but if he won't promise, let us eat supper together and let him clear out in the morning." To this all the boys agreed, and the lad asked pardon and promised not to do it any more. Thus they are learning the way of the church, the way of Right, and coming to see that it is the best way for men to deal with one another. Bless the children!

This week a woman came to us. She said she was told that if she wanted good advice she should come to the missionary. Her daughter was simple; had a little child. Her son-in-law had taken another wife, and this other woman had turned her son-in-law's heart from his wife, and they were hungry and poor. Could I not help them to get that son-in-law to come back and do the right thing by his wife and baby, even though she is simple minded? This was the question. How I longed to be able to speak the word of healing to the one woman, the young mother! How our hearts yearned for the elder woman! Wife and I talked all their matters over, and advised them as best we could, and they seemed glad for what we said to them.

It is nearly a year since I helped the people of a certain village to rid themselves of a saloon. They were glad for my assistance. I went to this same place recently on a preaching tour, and had a warm reception. In the evening a large crowd of people assembled, and listened to the Word of Life very quietly, as I was able to deliver it to them. One has to make village preaching so very simple to be understood. That night I had three parts to my message: 1. Let liquor go. 2. Let ignorance go. 3. Seek the way of everlasting life. Of course, they had the force of the first point already applied.

Sister Stover spent half the year at Panchgani on account of health conditions. Most of this time I was not with her, but she and the two little ones, Helen and Daniel, were there alone. The place is good, so far as climate is concerned, but it is not good for man to be alone, neither for woman, and it seems to us now that the profit and loss of that season were about equal. She is much improved now, and we are very hopeful that she will be well and strong again. She was dangerously near a nervous breakdown. For present conditions we have every reason to be grateful to our Heavenly Father.

During the year we have had twenty baptisms, two of which were in Rudha Dis-

strict, where our Indian Mission Board has work on its own account. We have had five marriages according to Christian rites. (This suggests something to the one who studies missions. After people become Christians, they do not drop all heathen customs at once, although our teaching insists upon it. The heathen marriage is a question we have to contend with frequently.) Several have died, several have gone back, and some have removed to other localities. Exact figures are difficult of attainment, when it comes to counting those who are close to the border line. A man was caught with the drink. Next day in speaking of it he said, "No, I am not a Christian. I cannot give up drink." A week later he was himself and sorry for his job. If the counting had been done on that next day he would have been counted out. If it had been done a week later he would have been counted in, and this by his own confession. But the books? Yes, they show, but they do not show the condition of the heart, and every worker trusting in the Lord does the best he can with his records, but knows at the same time that they are not always to be depended on.

Our little monthly Gujarati paper, *The Prakash Patra*, has been appearing regularly throughout the year, and 500 copies are printed. The special temperance number of 3,000 copies in May was again sent forth. We hope by the printed page to supplement the preached Word, and we believe it is appreciated.

Indian District Mission Board

In Rudha, about twenty miles from Umalla-Vali, and twenty-two miles from Anklesvar, as the crow flies, the District Mission Board has a nucleus of work established. They have built there a small schoolhouse which serves as pastor's dwelling, schoolhouse, and church, all in one, at a cost of \$100. They have placed in charge a young brother who has done splendid work during the several years he has been there. He has under him two assistant teachers in near-by villages. This brother, Changenlal by name, at the end of 1916 was one of those chosen because of ability and good character, for a special training course in government school at Ahmedabad, and has gone there. In his stead the Board has placed a brother and wife who were in the Bulsar Bible School, and who, before going, had been in charge of this work at Vadi. From Vadi it was changed to Rudha, for the better interests of the work.

An honest and faithful effort has been made to get Christians to own land themselves, and farm it accordingly, and pay their own taxes. Several have been helped to that end, and are now living at the same place where the mission house is built, making a little Christian community. As these pay back what has been advanced to them it is the intention to loan the same money to others, and thus keep it going.

Schools are essential in all such work, and the mission school at Rudha is doing very well. Not only Christians but non-Christians find it to their best interest to send their children to school. The surrounding villagers are all farmers, and mostly all Bhils, the hill-tribe among whom we have been doing most of our work in the northern part of our mission field. The outlook is encouraging. The gifts of the brethren and sisters at Conference time have been liberal, and it is the purpose of the Mission Board to enlarge the work each year as they are able to do, and as the Lord works with them. To this end the coming year will see, we trust, some interesting advance made over the record of the past years, if not in baptisms, still in the extension of the work in hand. For this may your prayers unite with ours.

REPORT BY S. OLIVE WIDDOWSON

Another year's work is completed and we have started the new year's work in the villages, living in a tent. I have been wishing for some time that I could do village work this way. Just now, as I write this, before the tent are about a dozen youngsters who, you would say, sorely need a mother's care. But these are no more needy than thousands of village children.

At the beginning of the year and up to the hot season I spent as many evenings as possible in meetings in the villages. Sometimes I could spend two days at a time, but generally, because of work on the compound, I went out in the evening and back the same night.

During the hot season I had the great privilege of being at Landour, a very good hill station. In a short time at a place like that you lose "that tired feeling" which is the result of spending many hot seasons on the plains. It is a great relief and blessing to have these cool mountain stations.

After the rains as soon as I could get to the villages I began that work again.

The class from Bhil street is increasing in interest and numbers, and I notice, too, a difference in their appearance. Some have been coming a short time without being called. They learn very slowly, but it is encouraging to notice the improvement of these backward classes.

Since there is no mission doctor at this station, we aim to help our people as much as possible with simple remedies. We often wish there were a good doctor near to whom we could send very poor people needing special attention. They will not go any distance to a doctor. Sometimes we can persuade them to go to Broach, which is near, or to our doctors at Bulsar.

The Women's Sewing Circle at the end of the year had a little more than nine rupees (\$3) in its treasury. Four and one-half rupees of this were given for the relief of the Belgian sufferers in a special collection we had for that purpose. The rest we have decided to send to the Bible Society. I think this is the first time they have sent money to another country. We are very grateful for the quilt patches that you send. They help out in this work.

Our work among the women in the villages is progressing very slowly. You cannot understand how their minds are saturated with superstition unless you see some things they do. It is not so hard for the men. They do not believe so firmly in their heathen practices. After they have been taught awhile they can see the falseness of it and turn to the truth as they find it in Christianity.

We trust that through your prayers and our Father's help we will be able to do more for our village women in the new year.

Bulsar

REPORT OF J. M. BLOUGH

"Thou crownest the year with Thy goodness;
And Thy paths drop fatness."—Psa. 65: 11.

We look back over the year 1916 with a feeling of satisfaction and gratitude, not because of perfect service, but because the Lord enabled us to complete a certain work that was planned for the year. Had the work been better done the satisfaction would be greater, but our gratitude is whole-hearted and continuous, for the Lord gave strength for every day. The Lord never fails them who look to Him for help. Blessed be His name!

The Bulsar Church

This is the oldest church in the India Mission, but not the largest. We wish very much we could report a large ingathering from the non-Christian communities, but for that we must still wait. Our hope, however, is that soon we may send you this glorious news, and for this we ask your united prayers. The sixteen baptisms during the year were from the Christian community. The 186 members are made up largely of teachers, carpenters, Bible students, and such as are in mission employ, along with the boys and girls in the boarding schools. We are glad to say that the number of independent Christian families is increasing from year to year. They are buying land and building their own houses and making Bulsar their home. This means per-

manency. Some of our members go off to Bombay and other places for employment, which makes it difficult to keep in touch with them, so we lose a few of them. We lost only one by death, but Bulsar always loses many by letter, having granted twenty-three the last year. Our loss is another's gain.

Every Sunday morning we met for divine worship, five of the Bible students, two ministers and three deacons doing most of the preaching. It is encouraging to see how well they do in conducting a service. May the Indian church have many such! Every Sunday afternoon the Christian Workers held their meetings, conducted almost wholly by the Indian members. The men and women held their meetings separately, thus giving greater freedom and more opportunity to speak. The women's meeting was much better attended than the men's, due to the constant effort of our missionary sisters.

The Sunday-School

We had efficient Sunday-school officers during the year and the work and attendance were quite satisfactory. The average attendance did not quite reach 200. Sister Shumaker again had charge of the primary department and carried on the work in her inimitable way to the great satisfaction of all. It is wonderful to see the improvement in the children in her charge. The average attendance in her class runs over seventy-five, and includes some non-Christian children from the neighborhood. We are so glad for these who have thus received some Christian training. This department will lose a great leader and teacher when Sister Shumaker goes on furlough.

English Congregation

The English preaching service every Sunday evening was continued throughout the year. Rev. McDowall, the railway evangelist, dropped in for an occasional service, otherwise the preaching was done by our own missionaries. The congregation is small, made up of American, English, Anglo-Indian, Parsee and Indian.

Bible Teachers' Training School

When the year opened we were busy with the third term's work. Bro. Ross conducted the class in church doctrine, putting special stress on the doctrines of our church. I had the classes in the Old and New Testaments. These three subjects we completed by the end of March. The fourth class in non-Christian religions was conducted by Bro. Lichty, who so kindly came here during the summer months and so completed the third year's work. We are grateful to these two brethren for helping us along with the work, and so enabling us to finish the work on scheduled time. This year one of the students failed and dropped out of the class.

The fourth and last term of the course continued from July to December, in which the work of the four classes was undertaken by the writer. Bro. Long kindly helped me one week when I felt especially tired out by some extra duties. In this term we finished both the Old and New Testaments—these two classes running through the entire four years. The other two classes studied church history and pedagogy and homiletics. While the men were studying homiletics the women were given a course in "first aid" by Dr. Laura M. Cottrell, which they enjoyed very much and which will be very useful to them in their work out in the villages. We are grateful to Sister Cottrell for giving this much of her valuable time to the instruction of the women.

Graduation Day

Ten men and four women were presented for graduation Dec. 28 in the first class completing the work of the Bible School. Three of these still have some work to complete before they will be given their diplomas. The class day exercises were held in the forenoon, in which each of the men gave an oration and each woman an essay on some Bible subject. The commencement was held in the afternoon when Mr. Henderson, of the Irish Presbyterian Mission, delivered an address on the subject, "Without Me ye can do nothing." The address was very helpful and earnestly delivered,

and we hope may be earnestly followed. Mr. Henderson is a member of the oldest mission working in Gujarat, and we are very grateful to him for being present on this occasion and lending us encouragement in our new work.

The diplomas that were given read as follows: "This certifies that ——— has completed the four years' course of Bible Study prescribed by the Mission Council, and having given evidence of fitness for Christian service is granted this diploma." It was a joyous occasion to see fourteen consecrated people come up and receive their diplomas won in their preparation for the Lord's work. Our prayer is that they may faithfully perform every duty to which the Lord may call them.

Although hindered on account of sickness, and the school being closed for almost a year, the class was graduated at the time first planned when the Bible School was opened. We are sorry to say that in all probability there will be no class here this year, as we have sent nine young teachers to a training college and so do not feel able to spare enough of others for a new class. But as soon as possible another class will be started.

All to His praise and glory!

REPORT OF ANNA Z. BLOUGH

We praise the Lord for His many blessings to us during the year 1916.

Our work with the women was carried on much the same as last year. The Bible School women helped a great deal in the personal work, visiting in the homes, helping in times of sickness and death, giving comfort and help; also in the Christian Workers' meetings, Sunday-school work and Aid Society work. Now they have completed their work here and are scattered out in the different stations, and we trust the work of love will continue wherever they have gone.

In our Bible study with the women we completed two of the books in the course of study for women; viz., Old and New Testament Bible Stories.

We had regular meetings of our Aid Society every week. Our sewing is all done by hand. We made about sixty little dresses for children, six quilt tops, and hemmed six dozen towels and four dozen handkerchiefs. Some of the women also did some fancy work at home for the Aid Society fund.

At the beginning of the year I gave the women talent money with which to earn something for the District Meeting offering. They have taken good interest in it and in return for the two annas which I gave each one they are bringing back some four annas, some six annas, some eight, some sixteen and some thirty-two annas. An anna is worth two cents. So we hope to have a nice offering for the District work in March.

There are over fifty families living here, and we try to get around to all of them on an average of once a week for a little personal work in their homes. Many of the women are young mothers, and so are in need of some special help and guidance. Generally they are doing well in bringing up their children, and we have great hopes for the second generation in building up a strong church. There are many opportunities for service, and we greatly rejoice in the work to which He has called us.

REPORT BY A. W. ROSS

According to the present division of work at Bulsar, it has fallen to my lot to attend to many duties outside of departmental scope. Some of these are pleasant, while many others are exceedingly trying. In a community of nearly three hundred souls, and nearly all of these living in houses, the wall of one being the wall of the other, naturally there arise a good many disturbances, some of them of a most serious nature. More and more are we trying to handle all such things through the medium of a committee of our native men. However, there is a tendency for the offenders to make it hard for the committeemen who may have decided against them.

The wonder is that there are not more of the disturbances, seeing how closely



As They Look When Papa Ross Is Coming

they live, with their children, chickens, goats, etc. I fear that under like circumstances many Americans would not have much of which to boast.

To look after the mission property at a place like this is no small task. Resurvey of boundaries, adjustment of taxes, roofs to be put in repair previous to the rains, whitewashing the buildings, roads and paths in shape for the heavy rains, mud floors renewed—all these and many other things of a miscellaneous type, each in itself not much, yet all together enough to give no little bother and need of attention.

During the year, under the land acquisition act, the government acquired nearly two and one-half acres of mission land, together with houses in which 21 families had been living. Knowing of this we had acquired last year a new village site and constructed rooms for twenty families. Two of our best families built houses for themselves, thus accommodating a total of four families. The government paid in compensation nearly \$300 per acre, which is not as much as land was selling for in the vicinity at that time or since, but for the houses the compensation was all that we could ask for; in fact, as much as we originally put into the houses.

Looking from the church tower you can now see in the near vicinity six two-story houses, each to accommodate two families, and five others in the building. In another block are five single-story houses, each to accommodate two families. Later on there will be a large number of additional houses built, which will increase the English speaking community very much.

Evangelistic

The chief aim of the missionary is evangelism. Too often other duties claim so much of his attention that little is done in the direct evangelistic work, and every mission should plan for such an organization of forces and means as will allow of the largest possible amount of work being done in the evangelistic field.

Little had been done for several years in the Bulsar area, other fields being more inviting. But this year we started on a plan of work which we trust will bring evangelistic results. In January Bro. Shantvanrao and family moved out fourteen miles on the border of the Dharampur State. Early conditions were much against him, and for the first two months he felt much discouraged. But he made friends, made himself useful, built up the village school from eight to fifty, opened four other schools, and now the outlook is entirely different. There is still much prejudice, but in time we hope that this will be overcome and the sentiment in favor of Christianity develop as it has in other areas.

We are unable to make use of the boarding schools here in Bulsar as a place where we can put these village children whom we can get for training, and we hope to establish an auxiliary out there within their environment, until such time as conditions will allow of our amalgamating that work with the one here. We are able to

get children from the native state where we at present cannot enter, and thus we hope to raise up teachers who will be able to go back among their own people to win them for Christ.

A fact of no little importance to us is that the Church Missionary Society, through their Indigenous Society, opened work in this county: We protested against their doing so, but they have come, any way, and it is up to us to make the best of the situation. It is unfortunate for us and for our Christian community.

Realizing the weight of this led us to make every effort to reopen our work as quickly as possible, and get it started before the field is made still harder for us.

Educational

I have already mentioned that in connection with our evangelistic effort five schools were opened. These give us a point of contact with the people, as, aside from their educational value, they are evangelistic agencies. In these schools at close of the year were registered nearly 125 children.

Of larger interest to us at present is the educational work carried on here. In the boarding school are thirty-three boys. We have left now only a half dozen large boys. We are now getting in the new generation, children of our former orphans. Some of these former orphans are workers out in the other stations where often they have poor advantages for their children, consequently arrangements have been made to take them in here. While we have general oversight of these boys, we have a house master and his wife who live in the building and take direct care of them. This relieves us of much care and work.

In the Boys' School are enrolled fifty-six pupils. Besides these, sixth and seventh grades were going to the town schools, but from the first of the new year the sixth grade will be brought back into our own school. Our head master, who is a trained teacher, has been in the Bible School, and consequently our school suffered from lack of proper oversight and direction. With the beginning of the new year he is again back in school and we hope for increased interest and better results.

We also have two boys going to the Anglo Vernacular School in town and two to the high school. Bulsar has one of the best high schools in Bombay Presidency, which is very fortunate for us.

Industrial

There is a growing belief among missionaries and others that in India it is a mistake to give academic education without industrial training. And this is more and more true when we deal with the village classes. It is our aim to have all our boys working with their hands several hours each day. At this time we have carpentry and agriculture. All the small boys and several larger boys work in the garden and field, while there are some fifteen, including all those who go to the town schools, who are in the carpentry classes. I find that there is a strong tendency for the boys to want to leave the agriculture work and go into the carpentry class. This is due partially to the fact that farming is considered more drudgery, and further we have not yet reached the place where we can give them much of the science to show them the fascinating side of agriculture. Then too so many of our boys are too small to comprehend much that might be given.

However, we did arrange for them to have some lessons and simple demonstrations which have proved very interesting and inviting to them. This leads me and others to believe that once we are able to do more of this, agriculture will be more popular. A missionary writes me that he has succeeded in making agriculture his most popular industrial effort.

Building

Since being here it has fallen to my lot to superintend much building work. Houses for our Christian people had to be erected. Then came the hospital and doctors' bungalow, repairing of the church and many odd jobs. All this has taken much

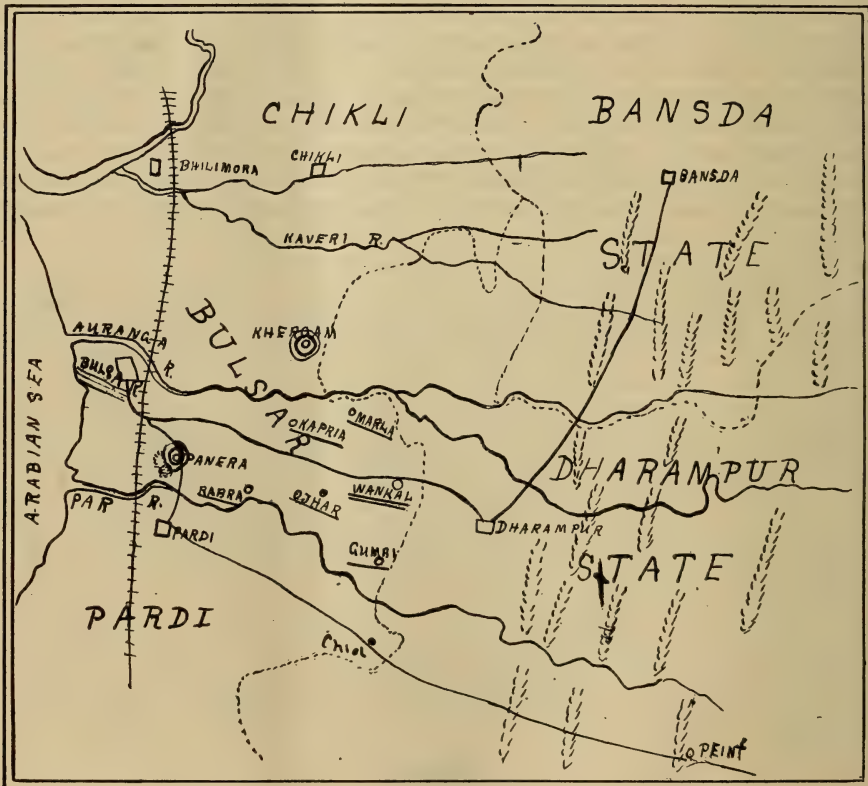
of my time and energy. Prices on nearly everything have increased much, making it difficult to meet the financial end of the operation. I am hoping that by another year most of the building work will be completed, and by that time the village work will have opened so that it will be advantageous for me to be out in the villages more. To see people won for the Lord from these many villages is our great desire. May the day speedily come when there will be multitudes acknowledging Christ as their Savior.

Training Department

At the close of the year there were in this department from the Bulsar Station three girls and ten boys. During the year one girl, Rami Renchord, finished her course in the Government Teachers' Training School at Ahmedabad, while two boys failed to pass their Surat third grade examinations and have gone to work as teachers. Of the ten boys, two are students in Wilson College, Bombay, Vera Valji, a sophomore, and the other, David Prema, a freshman. Both these boys are making good progress.

At the close of the year the mission arranged to send nine young men, all of them from our teaching force, to the Irish Presbyterian Teacher-training School at Ahmedabad. The mission realizes the need of more trained workers. The report of their work will come in the 1917 report.

Besides the total of thirteen from Bulsar, there were in the training department three at least from the Vyara schools in Bombay and also others from the Dangs and other Marathi stations. This is due to the fact that we have not had suitable facilities of our own. During the year Rajus Randive graduated from high school and



Sketch of Bulsar Mission Area, with stations and sub-stations underlined. Dharampur and Bansda States and Chikli are practically unoccupied areas. The two stations encircled have been occupied during the past year by the C. M. S. This was done against their written pledge and against our protest.

in September entered the American Presbyterian Medical School for Women at Ludhiana, in North India. I should not fail to mention that here at Bulsar two of the girls are in training for nurses.

Trained teachers, pastors, nurses and doctors from among the people are a great need. One of our missionaries said to me a few days ago that had he the teachers and preachers to teach and care for them, he could easily baptize five hundred people this year. Our native worker force and the number in training is small in proportion to our missionary staff. A far larger staff of good Indian workers is a crying need. Luke 10: 2 applies just as much to Indian workers as to missionaries.

REPORT BY IDA C. SHUMAKER

We began our year's work in a very interesting way. We admitted into our boarding school six girls from the Wesleyan Methodist Mission at Sanjan. Their school facilities are not so good there, so they were sent to us.

We also received a little girl from a non-Christian home, from the jungle, so to speak. She came, wearing heavy anklets, and was clad in nothing but a sardi which was wrapped about her. When she was taken to the girls' dormitories and was shown her cot, she looked around in a dazed sort of way, and said to the girl in charge, "Sister, please take these things off my ankles, as I do not want them any longer." She soon fell in with our ways and has turned out to be a most splendid girl.

In November, she, along with five other girls from our boarding school, was baptized. Among this number were two other girls from a non-Christian home, whom we received just about a year ago. They too have made wonderful progress and are very sweet girls, so capable, so gentle, kind and good. We were so glad to receive three girls from this one non-Christian family, and to be able to save them from a life of sin and shame and untold misery, for we learned that the widowed mother was about to give them over for immoral purposes.

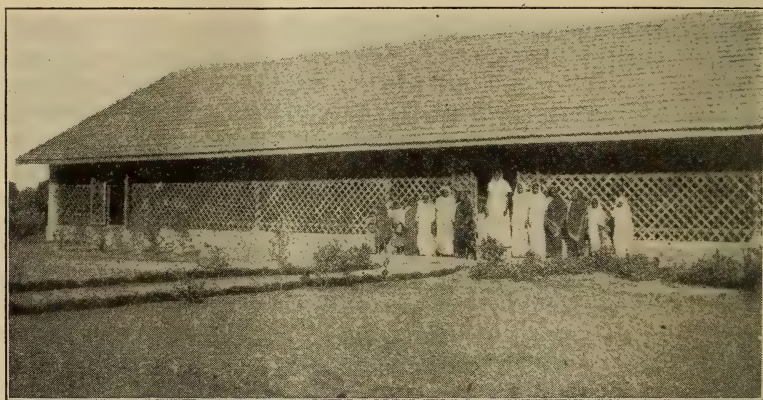
Besides this work at the beginning of the year, we were called upon to break an engagement, and to settle a lovers' quarrel, which, by the way, resulted in a recent happy marriage. During the past year there were but five weddings (this includes the last two this month) and only a few betrothals. The wedding bells must soon stop ringing for awhile now, as the girls in the boarding school are too young. Only one of the original orphan girls remains and her marriage will soon take place. In spite of the fact that our girls are so young, the boys insist on having their names written, which means their betrothal. You see they want to be on the safe side. We do not have enough girls to reach around, and so they are always in great demand. Just now an interesting case is on. Seven boys are asking for one girl. The contest among these boys became so heated that "mother" had to step in and say "No" to all of them for the time being. Now there is peace.

Still more work was to be done in this one day. It surely was a red letter day. We gave out scholarships to two of our girls, who had finished the work in the Girls' School, from the medical training department. These girls are being trained as nurses and at present are studying English.

Later in the year we gave another scholarship from the training department to one of our girls who is now taking the preparatory course in the Female Training College at Godhra. This training school is in charge of the M. E. Mission.

At present we have twenty-five girls in our boarding school. One of this number is one of our teachers in the Girls' School. She has just completed her third year's course at the Female Training College at Ahmedabad. She passed a very creditable examination. In the branch—female education—she won a prize of fifteen rupees (five dollars). Now we have two senior trained teachers in our school. In spite of the fact that during the past year we were obliged to use, for the most part, inexperienced, untrained teachers, and had to change teachers often on account of sickness and weddings, the report of the deputy inspector was far better than we

had dared even to hope. He was especially pleased with the needle and handwork. We made a specialty of teaching the girls to do common sewing—to learn how to make their own clothing. The course requires other kinds of needlework which they are required to do. One collection of butterflies was also an agreeable surprise to him, as well as some other collections from the great book of nature. The collection of books we have in our girls' library came in for a good share of commendation. When the school inspectress of all girls' schools in Bombay Presidency and some other places came to inspect us, she was particularly impressed with the splendid physical condition of our girls in the boarding school. She could in almost every instance pick out our girls from among the number of children coming to day-school from outside. We have at this writing (Jan. 22) eighty pupils enrolled in the Girls' School. Some are in the school whom we have not enrolled as yet. We are glad for all these children, but especially glad are we for the interesting class of non-



One of the Buildings in Connection with the Girls' and Women's Work at
Bulsar

Christian children who are enrolled. May we be able to keep them and do them great good. Many of these are also enrolled in our Primary Sunday-school and also in our Mission Band. When we had a children's day service, the first of its kind, many of these children stood right up and performed their parts as well as did the children of our Christian families. For this we were very thankful. When the Railway Company took over the land on which many of these people were living, they were obliged to move to another village. In this way we had to give up many of these children. For this we were sorry. We hope to be able to reach them later. We must go to them now, since they cannot come to us.

We had 126 pupils enrolled in our primary Sunday-school class. During the year we promoted a class of twenty-five. Some moved away, and now we have but ninety names on the roll. We hope to be able to gather in some more children whom we have not been able to reach as yet. Their parents are very suspicious and are much afraid we will make Christians of their children if they allow them to come to our Sunday-school or day-school. Several little ones have come because they enjoyed the service. Each time they received a severe beating from their parents.

A very interesting class of forty-eight of our primary Sunday-school pupils presented themselves for the All-India Sunday-school Examination held July 15. Of this number nine made 100 marks. Eight made eighty-five marks. This means that seventeen children received "honors" certificates. Twenty children received "first class" certificates (75-84 marks). Seven children received "second class" certificates (50-75 marks), and four children received "third class" certificates (34-49 marks). One little tot but three years old made fifty-three marks. This was remarkable.

Three times the girls gave a special offering which amounted to about \$16. This may not seem much to you, but it meant much self-denial and much hard work for these girls. The special offerings were for the home mission fund, the Young People's Branch of the British and Foreign Bible Society, for the Belgian sufferers. You would have been moved had you been present at our consecration service, witnessed the giving of these gifts of love, and heard the sweet, childlike prayers of faith and trust, as each one came forward and placed her offering in the little envelope, sealed it with a prayer, and sent it on its mission of love and mercy. They surely know that "it is more blessed to give than to receive." God bless them all, every one!

There are several phases of the work about which we cannot take the time and space to tell. These, along with the giving of continued talks to the 230 boys in the Bai Avabai High School each Saturday, when possible to go, must suffice. These are some of the "joys of service" we have been experiencing through the year. And now the time has about come when we will hand this work over to another, and will be taking our first vacation, which, in this case, means going home on a furlough. At this time we feel to praise God again for giving health and strength sufficient to enable us to stay by the work since taking it up. While we all know that we need this change, and we long to "strike glad hands" with friends and loved ones at home, yet it is not easy to leave these dear ones who need us so much. Our hope and earnest prayer is that in due time we may return and continue to serve God in this land, if such be the Father's will.

REPORT BY DRS. A. RAYMOND AND LAURA M. COTTRELL

Medical

Much amusement was occasioned recently on reading a news item in a home paper which told of the excitement caused in a small American town by the discovery of a case of leprosy. The whole town was stirred about the case, all the cats were to be killed, the dogs shut up and the patient and his family shut out from all society by a strict quarantine. I laughed when I read the article and said to Dr. Laura, "Wouldn't those people have a great time over here with us!"

Two lepers came regularly to the mission dispensary for several months and a number have come for one or two times. There are other diseases here which give us much more to do and think about than leprosy. Only recently we were called to one of our mission stations on account of smallpox. We ordered every one vaccinated and hoped that the worst was over. A little later they wrote that plague rats were dying in the town and also on the mission grounds. I went out and gave a number of injections of plague prophylactic vaccine to our people there. While I was busy doing this I heard one of the men assisting me order another person out of the room. I looked up to see what was the matter and there stood a man broken out and covered from head to foot with smallpox. Besides this case there were at least six others on the compound at that time. That evening, as we were talking about the work, the missionary in charge of that station incidentally mentioned that he had found out later that there were a number of cases of cholera in the village in which he had been working that week. Smallpox, plague and cholera at one station at the same time! Rather unusual, to be sure, but not a rarity by any means in an Oriental country, and most any mission doctor can tell you of similar experiences.

We have to record that for the second time since we have been in India one of our own missionaries has been attacked by the dread disease, plague. One Sunday morning as we were in church a telegram came from Vada, saying that Bro. Kaylor had been taken ill with what was thought to be plague. Leaving that afternoon I arrived at Bro. Kaylor's station at half-past two the next morning. On account of plague rats dying in the bungalow they had moved into a tent about a mile out in the jungle. Without a guide or lantern (because there were none) I started for the place where I had been told they had gone, and because the night was so dark I could

not see, missed their tent by about a hundred feet, and finally lay down in a jungle path and slept until daybreak. Plague it was and a very severe attack. For some days his life hung in the balance, as it were, but at length the favor of God spared him to us, for which mercy we are all most thankful. Though we try to do as little medical work as possible on Sundays, it has so happened that in the last three months we have been obliged to spend three entire Sundays traveling on account of plague work. You see even Sundays are anything but days of rest for many missionaries.

We are glad indeed that during the past year a line of six rooms for the use of in-patients has been completed, and at last we have a place where at least a few patients may come and stay for treatment. Our out-patient or dispensary work has up to this time been carried on in two rooms of a helpers' line. We can now report that the new dispensary or out-patient section of the hospital is nearing completion, and we hope to soon move into the new quarters. War has hampered the work to some extent by reason of the difficulty in getting supplies and the increased cost of those obtainable.

That you may know more definitely as to the medical work here at Bulsar we give the following figures, covering the calendar year 1916:

| | |
|---|--------|
| New patients, | 5,392 |
| Old patients, | 6,174 |
| Total calls at dispensary for medicines, | 11,566 |
| Total days' treatment given, | 69,400 |
| Maternity cases, | 32 |
| Major operations, | 3 |
| Minor operations, | 236 |
| Outside cases and professional visits in homes, | 441 |

The figures as given above apply to the work at Bulsar only. In addition to the above work most of the medicines used by the other mission stations (except Dahanu, where Dr. Nickey is located) have been supplied through the Bulsar dispensary. By virtue of the great needs of the people and the lack of adequate medical aid every mission station is forced to give out more or less medicine. The total of medical aid given in this way would amount to a good many more thousands of days' treatment.

More dispensaries give their patients medicine enough to last for one or two days only. This brings many more people to the dispensary each day, but also greatly increases the amount of work in caring for them. Our room has been so limited that we have been giving an average of six days' medicine to each patient each time he comes, in order to lessen our work and make it possible for us to see more people.

Our rule is to see no patients on Sunday except emergency cases. We do this for three reasons. First. It is the Sabbath and a holy day. Second. We wish these people to learn that Sunday is a special day for worship and not for ordinary work. Third. We need the rest ourselves (when we can get it).

Suitable assistants are difficult to secure, but since the recent graduation of the Bible School class here at Bulsar we have been granted a man and his wife who are to devote their entire time looking after the spiritual welfare of the patients as they come to the dispensary and hospital for the healing of their bodies. God grant that many may find healing for both body and soul through the ministering you are making possible for us to do. Remember our work unto that end.

Dahanu

REPORT BY D. J. AND NORA LICHTY

Frequent change of scene and occupation made the year anything but monotonous for us. We began the new year at Vali, and ended up at Dahanu, the place made vacant by Bro. Ebey's on their leaving for America.



The First Building on the New Dahanu Mission Compound

In the meantime we had the pleasure of engaging in several months of uninterrupted evangelistic effort in Raj Pipla State and in helping to entertain the large District Meeting at Vali. April and May found us filling a temporary vacancy in the Bulsar Bible Training School. Having been appointed to take up work at Dahanu, we spent a good part of the rainy season in closing up our work in Raj Pipla State, in order to hand it over to Brethren Holsopple and Arnold in as good shape as possible. While packing our goods for moving, we discovered how many our possessions were.

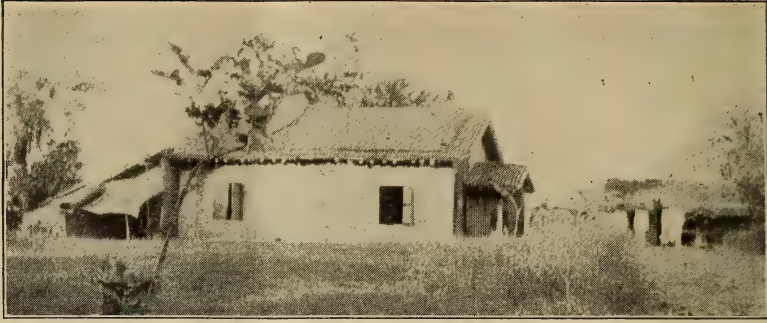
Instead of taking the short road to our new station, we took the northern route by the way of the Himalaya Mountains. The longest road is shortest, sometimes, you know, especially when it is taken for reasons of health. Two months on the mountain tops, in the clouds, above the clouds, in the clearest sunshine, in the mountain shadows, among the oaks and pines, and ever in the presence of the eternal snows, afforded us an experience never to be forgotten. This vacation contributed not a little to our physical fitness, though the Madam Sahib could have been more at ease had the high altitude not made breathing difficult.

We arrived at Dahanu early in November. After the departure of Bro. Ebeys for America, until we came Sister Anna Eby and Dr. Nickey ably looked after the station affairs. By them we received a right royal welcome, and without delay we entered upon our new labors. The prevailing language of this place is Marathi, but Gujerati also is spoken. We get on fairly well, for the Marathi people are patient and long-suffering.

Here at Dahanu we find all classes of people quite friendly—thanks to the kind ministrations of Bro. Ebeys. School work has been to the front the past few years. As at most other stations, the evangelistic side has not been pushed as successfully as we desire, owing to local conditions, but principally to a lack of efficient workers. There are good prospects of opening up a boarding school for boys here about Feb. 1, from which we hope to raise up useful workers.

Besides the regular mission work we are having quite a diversion in helping to build up at this place what in the future will possibly be the chief center for our Marathi work. At present we are erecting a bungalow for the single ladies of our station, and a dispensary, which in the future will be an adjunct to the Dahanu Mission Hospital. A large well is being sunk, in which water is just beginning to appear.

It is good to report that during the year we have had a minimum of sickness. The Lord is our constant Help and Strength.



Karadoho Church, December 10, 1916

REPORT BY B. MARY ROYER

The beginning of the year 1916 found us located at Dahanu. The first half of the year was spent in work among the women and children of the villages where we have schools.

An interesting feature of our work was the sewing classes held among some of the village girls. Most of them knew nothing about sewing and had to learn to hold and thread a needle. The attendance and interest in these classes was good until in July when one of the members—a Hindu girl, aged seven—fell into the well back of our house and was drowned. Owing to the ignorance and superstition of these people, this accident caused a considerable decrease in attendance for some time. However, the interest in this line of work seems to be renewed and we hope for good results.

During the latter part of April the government granted a tract of land for a hospital, Girls' School and ladies' bungalow. It was quite late in the season to begin building, but through the untiring efforts and optimism of Bro. Ross work was begun, at once, on a line of five rooms. This building was practically finished in monsoon. It is now occupied by the Lichtys and the three single sisters at this station, with Sister Lichty as our home maker.

The autumn months were spent at Landour, in the Himalaya Mountains. While there we lived in sight of the perpetual snows, and for the first time since leaving the States saw frost and ice. I returned to my work refreshed in body and spirit. How thankful we are to our Heavenly Father for these beautiful places of rest, which are such a splendid change from the heated plains!

Since last July, except for the time spent at the hills, I have assisted Dr. Nickey in the medical work. I am happy to do what I can in this department, but a qualified nurse is needed, and we hope there may be one on the field before the dawn of another new year.

REPORT BY ANNA M. EBY

The past year was spent at Dahanu in work among the women and school-children of the villages. We were associated with Brother and Sister Eby in the work at this station until the month of August, when they went on their regular furlough. In the month of November Brother and Sister Lichty joined us to take charge of the work. Brother and Sister Garner and Sister Swartz upon their arrival in India came to this station for language study with a private pandit until the opening of the Poona Language School the first of the year.

Evangelistic

Our efforts among the women were directed mostly to the women of the villages in which we have schools controlled by the mission. Here we found an entrance into the homes of parents of school-children. Usually we were kindly received in these homes and our teaching and singing were welcomed. We were often invited to remain several days, and sometimes offered provisions and sleeping accommodations. We

visited in many new homes in these and surrounding near-by villages. Sometimes we met with opposition, and children would run and hide in fear. But the prejudice and fear are being gradually overcome and we are now invited to sing and tell stories. A Bible woman usually accompanies me on my tours to the villages. Some of our women workers are well trained for their line of service; others have a very elementary education and do not know their Bible well. For such we have outlined a three-year course of study. This course consists of Bible, tracts on Hinduism and Mohammedanism, and memorizing of portions of Scripture. At the end of each year they will be examined on the year's work. Following is a list of our women workers at Dahanu:

| Name | Place of Work | Work |
|-----------------------------------|------------------|-------------------|
| Sundrabai J. Krupte, | District | Bible woman |
| Chandricabai J. Rananavare, | Malyan | Teacher |
| Premabai S. Edke, | Agwan | Teacher |
| Shantibai A. Padale, | Malyan | Assistant teacher |
| Bazrubai K. Pitamber, | Malyan | Bible woman |
| Rahelbai Y. Londe, | Patharpada | Bible woman |
| Nanubai M. Maruti, | Seravali | Bible woman |
| Nanubai S. Pol, | Karsod | Bible woman |
| Ratanbai M. Lullu, | Karadoho | Bible woman |
| Gracebai K. Fatu, | Karadoho | Bible woman |

Four men have been doing evangelistic work. Our evangelistic efforts have been chiefly among the farmer and fisher class of people, as these classes have been the most receptive to teaching. Special effort has been put forth to prepare our workers for an evangelistic campaign this coming winter. During the last few months of the year the village teachers, preachers and Bible women have been coming together weekly for Bible class and prayer. The touring season is now on and every school-teacher becomes a preacher also. We are planning to be out in camp a part of the season. In many places the soil must yet be prepared for the sowing of the seed. The task is a large one, and viewing it from the human standpoint it seems hopeless. But by faith we hope for the harvest time to surely come.

Educational

In twelve of the surrounding villages day-schools have been in session during the year. In a number of these villages night sessions also were held for the boys and men who could not attend on account of their work. The total enrollment in these schools was about four hundred. Most of the children enrolled are from the lower castes. In several of the villages, however, a number of high-caste children, Parsees and Mohammedans, attend. The high-caste children usually advance more rapidly in their study than the low-caste children, but after all, the progress of the school depends on the ability of the teacher. In the recent examination for the school that did best consisted of low-caste children. Every child that was examined passed and passed well. The reason—their teacher is well qualified for her work. In all the schools the children receive some religious instruction. The Sunday-school lessons were taught in every school where we had Christian teachers. Three non-Christian teachers were employed, because we were unable to supply all the schools with Christian teachers, but we are glad that Christian teachers are forthcoming, and soon we need not depend on the help of non-Christian teachers. Not as many children were examined this year in the All-India Sunday-school Examination as in previous years. This was on account of the increased fees owing to the rise in expenses. All teachers took the Sunday-school teachers' examination. Results were good in general.

These school-children are our hope of the future. We wish we might be able to get more little girls into our schools. "Why should women be educated?" is the excuse. We long to help them to the light. By faithful, persistent effort and prevailing prayer we hope to reach them,

REPORT BY BARBARA M. NICKEY, M. D.

Medical

The first part of the year was spent in language school. July 8 I came here to take up the medical work, and continue language study. It was decided to carry on the work near the railroad station, so rooms had to be rented for it. At first we had two native rooms, but later had to move into a single room which is very dark and inconvenient. The floors are the limpoed ground, and the walls are bamboo limpoed. Natives live in the adjoining rooms, and if they wish to cook while we are in the dispensary we get the full benefit of the smoke from their fire. Any patient needing minute inspection must be seen on the veranda, as it is too dark inside.

The work being at a new place, it takes time for the people to learn where to come. Some even yet go to Bro. Ebey's bungalow for medicine.

We hoped to serve mostly women and children, but so far the men patients are in the majority; however, the last few months more women are coming.

Have had five obstetrical cases here, all of which were abnormal, most of which the native doctors and midwives had tried to attend to and being at their extremity called the missionary doctor. The results were gratifying in each case. Have had four obstetrical cases in other places.

In fifteen cases we have been able to be of service to English and American missionaries of other missions, besides several instances among our own missionaries.

A few times we have gone with medicines to villages in which we have schools, with a fair response.

I have much appreciated the assistance of Sister B. Mary Royer in the work.

Prospects

Through the generosity of a consecrated brother and wife and several friends whom they interested in our work we have been able to begin work on our new dispensary. The foundation is now being laid, and we hope it may be ready to occupy a year hence. We will then be fairly equipped for dispensary work, but will have no provision for in-patients, without which our work must be very limited.

The mission is supporting one of our native Christian girls in the North India Women's Christian Medical College. This is her first year. We are looking forward to her assistance on the completion of her course.

Statistical Report

Dahanu Medical Force: Dr. Barbara M. Nickey; Sister B. Mary Royer, medical assistant.

Out-patients: Male, 467; Female, 172.

In-patients—No place for any.

Repeated treatments, 284; operations, minor, 12.

Patients' religion: Christian, 51; Hindu, 538; Mohammedan, 37; Parsee, 12.

Dispensary fees, Rs. 162-10-3 (\$54); calls in homes, Rs. 111-0-0 (\$37).

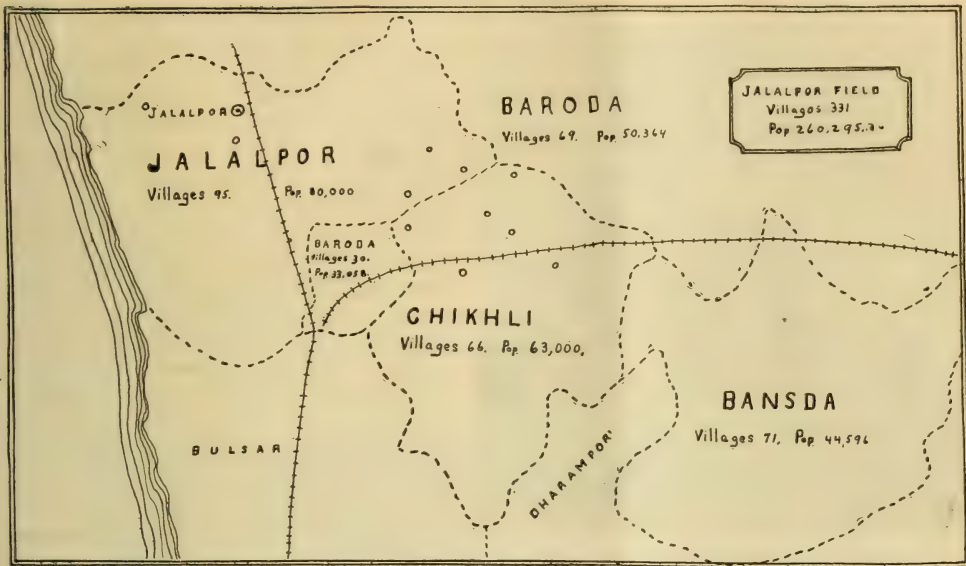
Natives preparing for service, Miss Rajasbai Randive, Medical College.

Jalalpor

REPORT BY J. B. EMMERT

The Jalalpor Church

Six were baptized during the year, three of whom are from among the people of the county and are the first indigenous converts during all these years of effort at Jalalpor. There are several other applicants for baptism. We received five members by letter and restored three to membership. Seven letters were granted, one brother was called to his home above and one fell away. The membership at the end of the year is thirty-six.



Map of Jalalpor Mission Field

Preaching services were held at Jalalpor each Sunday, and also Sunday-school and Christian Workers' meeting. Several young brethren who are doing evangelistic work did some very acceptable preaching for us. The offerings of the church, distinct from the Sunday-school offering, amounted to rupees 81 and annas 6. Rupees twenty-five of this are sent to the Mission Board for the Quinter Memorial Hospital. This is where our departed sister labored during the closing years of her life, and all were very glad to contribute something towards the memorial. During the entire year a daily prayer and Bible study meeting of a half hour was conducted with the Christians. Special Bible study classes were held for teachers.

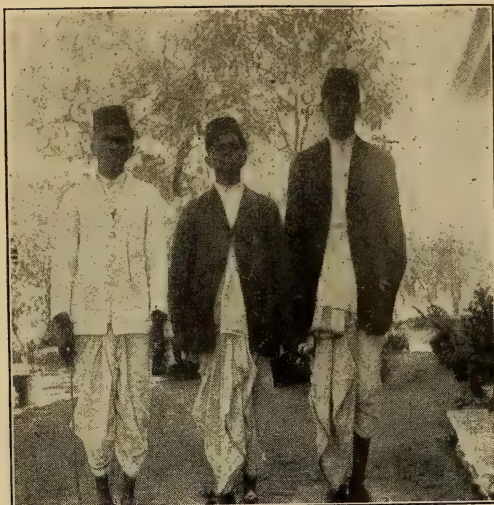
Evangelistic

Each Christian teacher is an evangelist in his own village. However, the temptation is to allow himself to become absorbed too much in his regular school work. By means of night meetings in the schoolhouse and daily contact with the villagers gospel messages are given to many. Most of them are young and are in many cases the only Christians in the whole village. Two supervisors made very frequent visits to the schools in their circuits, and besides giving religious teaching to the pupils, used the opportunity to instruct the villagers who are always present in greater or lesser numbers when a visitor comes to their village. One teacher succeeded in getting thirty-six people in his village to subscribe for the church paper. Another teacher sold three New Testaments, and twelve Scripture portions, besides some tracts.

We came in touch with hundreds of people right at our door by selling two kinds of salve for skin diseases. Each purchaser is given a gospel tract. By this means we frequently have very excellent opportunities to give personal messages. One day a dozen men came to Jalalpor to worship an idol. They came to the mission to buy ringworm medicine. We were just finishing an hour's study of Romans 6, and I asked a member of the class to explain the last verse to the men who came for medicine. They sat for an hour and listened with tense interest to a straight gospel message. When they left they said they would not come to worship the idol any more. One of the evangelists met some of them in their village later and they spoke of the good things they heard at the mission bungalow.

Colportage Work

Our old bookseller, Brother Kanjibhai Trikam, was called home early in the year. Several other men were tried at the work, but none did nearly as well as Kanjibhai used to do. The record of the year falls far below that of other years. Six Bibles were sold, twenty-nine New Testaments, 678 gospel portions, and 660 tracts. The Christian teachers also sold gospel portions and tracts to the pupils in their schools and to the people of their villages. Other tracts and handbills were distributed while going about in the villages, on the train, and even when out for an evening walk. A special tract explaining the meaning of Christmas was distributed broadcast during Christmas week.



Three Village School Teachers, Jalalpor

Sunday-Schools

We had six Sunday-schools throughout the year. The total enrollment was 306. Only three schools sent up pupils to the Sunday-school examination. Seventy-six pupils entered and thirty-four passed. The total offerings contributed by the five Sunday-schools amounted to Rs. 126-7-6, of which Rs. 110-10-6 were given to religious and charitable purposes. One school in which not one pupil is a Christian gave Rs. 22-13-, which is as much as the teacher's wage for two months. Another village Sunday-school contributed Rs. 12-0.

Educational

The village school offers a very good opportunity for intensive mission work. We conducted eight such schools throughout the year and one more during November and December. Seven applications for new schools were received, four of which were approved and schools opened in January of this year. Regular and systematic religious teaching is done in each school. Only a few parents object to the religious teaching. A total of 349 boys and forty-two girls were enrolled.

Three new schoolhouses were built at a cost of about \$91 each. A fourth one was torn down and rebuilt at a cost of \$84. The people of this fourth village promise to pay back to the mission this amount.



A Village Schoolhouse, India

Literary Work

Eighty-eight hundred copies of the Gujarati Sunday-school Quarterly were published during the year, and were used by the six missions working in Gujarat. On account of the high cost of paper the deficit was unusually large. To relieve our mission of the extra burden and to show its appreciation of the work done by our mission in the interest of Sunday-school work, the Gujarat Tract and Book Society gave us an unsolicited contribution of Rs. 200-. Sister Alice Ebey wrote the "Explanatory Notes" for the entire year and Sister Shumaker wrote "Suggestions for Primary Teachers." The writer is the Gujarati editor and supervised the translation and preparation of the Gujarati copy and also did the proofreading. The "Explanatory Notes" which are written for our Quarterly now appear in four different papers: The Gujarati Quarterly, the Marathi Quarterly, the Bombay Guardian and the Christian Patriot.

Failing to find some one else to take up Sister Ebey's work when she went on furlough, the Gujarati editor was obliged to prepare the notes as well as translate them since October.



Assembly at Village Schoolhouse for Christmas Treat, Jalalpor

"A Bible Course for Teachers," by Dr. Schauffler, was adopted by the Indian Sunday-school Union as the third book in the Sunday-school Teachers' Training Course. One of our Indian brethren translated it. All but a few chapters of the translation were revised and corrected by the writer with the help of an Indian gentleman from Jalalpor. The remaining chapters are being corrected by Bro. Long. The book will be published by the Gujarat Tract and Book Society and used by all the missions in Gujarat.

We also had the honor of serving as an examiner for the Sunday-school Teacher-training Course, conducted by the Indian Sunday-school Union. Thirty-six papers were examined.

Mission Secretary

Our mission is growing. The problems facing us are increasing. This all greatly increases the work of the mission secretary. Carbon copies of all business transacted by the field committee are sent to each station for information and guidance. Between the meetings of the committees there is much correspondence to be carried on. This also was done by the Jalalpor missionary.

REPORT BY GERTRUDE E. EMMERT

It is always so difficult for a missionary mother to make a report, for there is so little of her work that shows up when tabulated, yet her duties are quite as many

and as necessary in their own sphere as some that show up better in a report. Besides the ordinary duties of the wife and mother in the home I was permitted to conduct weekly meetings for the Christian women living near the mission home. During part of the year the primary class in the Sunday-school also was in my hands. Every day some one comes to the mission bungalow for help of some kind, and there are abundant opportunities to touch the lives of the women in a way that only the missionary mother can do. Many non-Christian women come to our home to buy or to sell or to visit, and thus we have opportunity to give a message of hope and cheer.

As we do not yet have a teacher for the missionary children we must either send our children many miles away to a boarding school of some other church or teach them at home. We feel that the value of the home life is too great to be sacrificed in the case of such small children, so the teaching of our two older children falls to their mother. The daily hours of school are pleasant when lessons are properly prepared and when too many visitors and business callers do not interrupt. The lack of rival pupils in the class lessens the interest of the pupils in their work and increases the difficulty of keeping them at their tasks. But their progress is encouraging, and with the hope that a teacher may come to us soon we now do the best we can, praying constantly that our children may become good and useful men and women in the church.

Vada

REPORT BY J. I. KAYLOR

Village Schools

During 1913-1915 there had been a school in a village about five miles west of Vada. Since no missionary was here to take direct care of it, and the masters did not always do the right thing, it was closed. I asked one of the teachers who had been here for three years to try to secure a teacher. He brought his brother, and we three went to try to reopen this place, but the people said they did not want a school. The elder brother said, "Let us go to some of my neighboring villages [south of Vada] and we will have a place for a school in three days and will report to you." I said "All right," and let them go. They got the school at the village of Tilgav, and it was opened Jan. 1. There have been thirty children in this school about all the year, our largest school at present. About this time another teacher came to us seeking work, so another of the old teachers got a place for a school in one of his neighboring villages; this was opened Feb. 1. During February a patel or head man of a village, Kambare, near to Tilgav, came to us and asked for a school. I went at once and made arrangements for it, and March 1 put there a man and his wife whom we had brought with us from Poona for evangelistic and Bible woman work. She has ability to teach children, so we gave her the school, and he continues to move among the surrounding villages and preach to the people and get as many children into the school as possible.

Building

Needing some more room for the native Christians to live in we built a three-room line on a small plot of ground that Bro. Berkebile had bought adjacent to the bungalow compound; also an office and a veranda was needed for the bungalow, so this was built.

Evangelistic

In the Vada district we have three native brethren employed as preachers, one in Vada, one at Hamrapur, fourteen miles west of Vada, and one at Kambare, seven miles south of Vada. They go out to the near-by villages morning and afternoon, and preach and talk to the people as they can find them. In this way the seed is sown directly among the people, who usually listen well and sometimes ask questions. Some seed from these several years of sowing has taken root, for several are asking for baptism.

Church Services

The Christians living in Vada are very few, sometimes hardly enough to organize a Sunday-school. When sufficient we organized and had a good small Sunday-school, with preaching following. When not enough we all sat in one class and studied the lesson together. New workers came at different times, and some went away or out to villages to work. We also had a Christian Workers' Society during the rains while the Bible School boys were here.

Bible School

Seeing the great need of a Bible Class for our Marathi work and workers, our committee authorized the securing of some young men from another mission where they train more workers than they can employ. So in August four young men were secured. They were graduates of the Marathi VII Standard, and also of a three-year course of normal or teacher-training work, which gives them a pretty fair foundation, secularly. But with this they had had very little Bible teaching. So the first thing to give them was a preparatory course, consisting of Luke and Acts, the Bible section of our teacher-training book, fifty memory verses, and an essay, and the reading of the entire Bible. They were apt and took hold of this in good shape. In about three months the ground was covered and Bro. Pittenger and Sister Anna Eby made out the examination questions and graded the papers.

Plague

Just as the Bible School work was being finished in November plague broke out in Vada. Upon the first sign (rats dying from being bitten by infected fleas) all the people were ordered to vacate the town and move out to the fields or anywhere to live in grass huts for a couple of months till the danger was over. Some rats died around our premises, so we, too, got out and lived in our tent in the edge of the woods where few people came around. We got settled nicely and I planned to spend several days visiting our schools. But just before starting I was not feeling well and waked one night to find a bubo. This meant that somehow a bad flea had bitten me and implanted the dreaded disease in my system. We had taken all the preventive measures that we could—inoculation and a couple of drops of iodine daily—yet the disease took hold and kept me down all of December. Dr. Cottrell came out twice and gave needed medicines and directions for disinfecting. When the disease was at its worst the field committee had met in their regular session and made special prayer for my recovery. From that time I began to mend and the fever became less until Christmas, when it ceased to come. But from the twenty days of fever I was so weak that it is requiring a couple of months to get all my strength back. The Father has been very good and saw fit to bring me through this affliction. By this I know that He has a purpose yet for my life. I had planned to spend most of this cold season out among the villages, but He planned differently. What His purposes are has not been made known to us yet, but we know that they are good and will result better than had our plans carried. His be all the praise!

The Vada Field and Its Opportunity

The town of Vada is the county seat of the Taluka of Vada, which has an area of about 300 square miles. There is quite a bit of forest in this area, yet a large part is under cultivation, rice being the principal crop. Many of the people are well-to-do, that is, the middle and upper classes. They own the land and employ the lower classes, who are little more than slaves. These are the depressed classes and illiterate, and are the ones easiest to be reached with the Gospel; yet being held so tight by their owners it makes it hard, too. In this county there are more than 150 villages with a population of about 44,000. There are only about twenty government schools for all these, and since the war the government is not opening any new schools; so here is a great opportunity for us as a mission among this people. They want education, for they have seen the benefit of it, so they ask us for schools, and as fast as we can

we give to them. It will take workers and means and time, but in the long run will yield most abundant fruit. A Christian teacher living in a village has a very wholesome effect on the people, and they are unconsciously led toward Christianity.

To the north of us is Jawhar Native State, which is still farther back in education and needs to be reached. To the west is Mahim County, holding within its borders 93,000 people, two-thirds of whom are of the backward classes. To the south also is unoccupied territory with large population. On the east is the Pentecostal Mission, so the eastern end of Vada County and Jawhar State is in their territory, but to us is left a district at least twenty-two miles north and south and thirty-three miles east and west (over 700 square miles), with over 140,000 people to work. Can these be reached with the gospel message in this generation? Yes, if the home church will stand back of us with means and prayers. Who is it that is looking for some big thing to do? Let him see to the evangelization of such a district. We have barely touched the southeast corner of this territory with a half-dozen schools, and one preacher fourteen miles to the west of Vada. Three miles farther west is Manor, a commercial center, where a good man should be placed to preach and establish schools in that vicinity. So as rapidly as we can we will push the work to the west and north.

Another need and opportunity is a boarding school here. The village schools can teach only up to about the fourth standard; then we should have a boarding school in which to take all who will come and carry them to the seventh standard and also teach them farming, gardening, carpentry, or any trade that will be useful to them. There are many orphan children who might be gathered in and cared for. And when we have a Christian community here their children will be to care for and educate in a Christian school. But as yet we have no land on which to build up such an institution. It will take means and time, but the results will amply repay the outlay.

REPORT BY ROSA W. KAYLOR

When we look over the year that is past we wonder what it was that kept us so busy, for it seems that there is so little that is worthy of mention. But when we stop to count our friends and acquaintances they number a great many more than they did when we came here a year ago. It is such a pleasure while going about to be called to from here and there, sometimes for a wayside chat, or perhaps invited in for a cup of tea, or perhaps a woman from another village, whom we have met in her home, stops to talk enough to show that they are friends; or we have been able to help in a medical way, and they show their friendship and appreciation by sending a gift of a chicken, some vegetable or fruit, or eggs, etc., the friendship of course meaning much more than the gift. We have visited in the homes of the high and the low alike, and they in turn come to see us in our home. We have been especially glad for the friendship of the children from many homes and various castes, from the Brahman to the farmer class, and of the head mistress of the Government Girls' School, who is high caste and makes regular calls to get a little help in English. She reads quite well and has a good vocabulary, but having had no practice she is deficient in the use of her words, so talking to us in English is a great pleasure to her.

Our Christian community is small here, so our work among them does not mean as much as it does at some of the other stations; but each week the few women come together for sewing and a Bible lesson, and occasionally close with a social cup of tea.

The village Sunday-schools among the various castes are interesting and have been well attended this year, one averaging about thirty; the other, a little smaller, averaging about eighteen, it being a newer place of work. There are bright minds among them, although the exterior is rough. There is much room for improvement, of course, and they are improving. Plague breaking out in the town, and the people scattering, closed these schools since November; and some of our little friends, who were very dear to us, will not be among their playmates when we go to them again. They have been laid away and we will miss them.

How differently we spent the closing months of the year from what we had planned! Instead of being out in active work among the villages we were wrestling with disease and sickness. Never did we see so plainly the contrast between us, who know the living God as a loving Father and a present Friend, and those about us, who know none but human help to turn to when anxious and troubled; and how frail human help is anyway! Yet how precious the comforting messages from our fellow missionaries, and the solicitude of our own town people! We have been saved to serve, now we have been spared for better service no doubt. May His Spirit lead us into better service the coming year!

Vali

REPORT BY S. IRA ARNOLD

Another year has passed, with little done, so it seems to us. Our language study has not yet been finished, but is resting at present, for the new missionary, taking hold of new work, will surely not have the heart to retain any criticism that may have been made against others for doing so little.

Early in the year I accepted, by invitation, a position in the Anklesvar Anglo-vernacular School, teaching science in the classes of the higher grades. Thus, for six months, I found pleasure, and I trust profit, in meeting with the young people of the higher classes, Hindoos, Mohammedans and Parsees. This I felt was an opportunity to wield an influence over the lives of non-Christian young men, who seldom come to hear our preaching, and who are to become leaders in this country. I had hoped that this might continue, but upon the return of Brother and Sister Ebey and Sister Holsopple to America it was seen fit to transfer several workers, that all the stations might be cared for. Thus it was in August that we moved to Vali. Formal regret



Sketch of Vali Mission Territory

The map includes a little more than half of Raj Pipla State. Broken line is Anklesvar-Nandod Railroad line. Dotted line indicates boundary between hills and plains

was expressed by students, teachers, and patrons of the school, but we were obliged to leave Anklesvar.

Our Vali home was different. Three miles of muddy and almost impassable roads separated us from the railroad station. But the abundance of trees and tall palms, the fields of grain on every side, the garden of fruit and flowers left us by Bro. Lichty fully paid us for every sacrifice. We love our Vali home, but more, we love the people of our village.

In the village of Vali is a nice, substantial church. Near the church live about thirty Christian families. The rest of the village is mostly non-Christian. Most of the Chris-

tians are farmers, having become such by mission help, and are now gradually paying their debts as their crops mature year after year. Some are practically out of debt, while others, even with free land and no interest to pay, find it hard to manage.

We have very little to report but that we are enjoying the fruits of others' labors. Financing for the farm boys, the village school, Sunday service, preparation for a boarding school that we hope to begin early in 1917, furnish something for the missionary to occupy his time. Thus we live, hoping for the future rather than boasting of the past. We had hoped for a new school building this year, but owing to the high cost of building, and the many other urgent calls for money, we are planning to get on with as little expense as possible. The bullocks are robbed of their stable, the carts stand under the trees, and the old stable is converted into a boarding-school building. New bamboo walls and new mud floors, and the old building puts on a different appearance, but the poor oxen will have to stand out this winter and put up with a temporary shed during next rains. But boys are worth more than oxen, so we give the boys the building, hoping for a new one next year.

The rains were good, rice yielded well, and cotton promises a good crop. Pray ye the Lord of the harvest, that these farmers, gathering in their grain, may not fail to gather sheaves for the Master.

REPORT BY ELIZABETH ARNOLD

Our work was done in two places the past year—at Anklesvar until we came here in August, and at this place the remainder of the year.

At Anklesvar the supervision of the Widows' Home was the larger part. There were about seven women and as many children in the Home at that time. Several of the children were those whose mothers had died and the rest were children of the widows. Daily routine of giving out provisions and seeing that the children were properly cared for, was the work. Sometimes a wedding took place. Then the monotony was broken by going to the bazaar for the wedding garments and helping the women to make them. During the time we had it in our care three widows were married and one new baby was taken and cared for. As with all such institutions, there were pleasant times and troublous times, but altogether it was an enjoyable work.

During the hot season it became very warm, and as Barbara who was cutting teeth was not well I took her to Bulsar for several weeks. There she began to have an appetite and to improve.

The Christian children's Sunday-school class was another enjoyable feature of the work. When all came there were about twenty of them. They were a bright and interesting lot of youngsters.

When we came to Vali, Sister Lichty's work fell to my lot, and oh, how unfit I felt for it! She, having been here so many years, was loved and respected by all and looked up to as a mother. But as this work was new to me I was not expected to do as she had done, and so it was not so hard after all.

We had three classes during the week and a women's class on Sunday. The classes were "Christian Women's Sewing Society," "girls' class," and "boys' class." These classes were interesting, and we hope helpful to those who attended. This work was suspended for awhile the latter part of the year on account of sickness.

REPORT BY Q. A. HOLSOPPLE

Staff of Missionaries

The number of missionaries at Vali varied from four to one and then increased to three. For nearly three months Brother and Sister Lichty, the senior missionaries, were loaned to Bulsar Bible School. In September they went for vacation to the hills, and on their return they moved to Dahanu, where they take up the work left by Brother and Sister Adam Ebey. Bro. Arnold and family moved to Vali in August.

Educational

The educational work has largely been an effort to carry on the work already started. The greatest task is to create a demand for an education. Without the demand on the part of either patron or pupil it is difficult to keep up the attendance. When this dwindles too near, or below, the danger point, about the only thing to do is to stop the school. Of course, where there is a small Christian community the school is kept going, even though the number is quite small. During the year one school was closed and two were opened. In general we believe there is a growing sentiment in favor of education. The school at Vali continued as usual, and is of a standard such as to call forth the commendation of the government inspector of schools. Two of the teachers of this school were granted scholarships by the educational committee to attend teacher-training school in the I. P. Mission. Hence, for the new year we have a new corps of teachers.

Evangelistic

We try to have this phase of work prominent in all of our effort in the villages. Where there are Christians they are called together daily for prayers. Occasionally a non-Christian drops in and there is opportunity to present the message. But for the most part it depends on personal work with individuals. And so it is readily seen that the success depends largely on the qualification of the worker. Brother and Sister Lichty spent two months in the district, thus bringing the gospel message to hundreds. We regret that we are able to report only five baptisms. Preaching services were conducted every Sunday in the Vali church, also at the Amletha meetinghouse. Two of our capable Bible women were removed by death. The closing of the Bible School at Bulsar gives us Bro. Ichhabhai Narsibhai, who will devote his efforts to evangelistic work in the district.

Sunday-Schools

Our village day-schools are in session seven days of the week. On Sunday there is a short session, at which time the Sunday-school lesson is taught. The Vali Sunday-school had a successful year. Attendance and regularity, as well as offerings, have increased. There is not as much interest as formerly in the United Sunday-school examination. However, there were some candidates at both Vali and Amletha. Two classes of teacher-training were conducted.

Industrial

All of our readers know that farming constitutes the industrial work at this place. One farmer boy was married, and another family moved here from the district, thus increasing the community by two families. There was scarcity of rainfall in 1915, so the crops maturing in 1916 were not so encouraging. The present year has been better in that respect, and there was a very fair rice crop. However, the value of rice is rather reduced. The fodder crops, as well as the cotton, are still in the fields. The former bids fair to be bountiful, while the price of cotton is high enough to encourage those who are fortunate to have a good stand. There is good hope that several of the farmer boys will be able to get out of debt within a few months. Some farming work is carried on at out-stations. The results are only partially encouraging.

Personal

Ill health made it necessary for Sister Holsopple to leave Vali during the hot months of May and June. At the request of the medical committee she went to Dr. Wanless for medical advice. In accord with his recommendation, as well as that of our own doctors, the field committee advised that she return to America for treatment. Although this arrangement leaves the writer quite alone, yet letters telling of her returning health are compensation.

Vyara

REPORT BY I. S. LONG

During the year our work had its successes and failures. We had more troubles in the church than we ever desire again, yet we are trusting that the test of fire may leave us all the purer. There were also blessing and many days of real rejoicing and gladness. Ninety-six were added to the number of our Christians. Thus both our joys and responsibilities increase, and hence the more need for your constant sympathy and prayers daily.

Boarding School

We are not enlarging this school, though it might be made very large. Nevertheless, much of our hope for the future success and progress of the work at Vyara depends on this school. Am glad to report that the government examiner passed 79 per cent of the boys this last time, and seemed as usual very pleased over the school. As the boys come to know their duty they give themselves to the Master, just as they ought to do. As they leave us, soon or late, they will form the happy part of any village audience that may greet us, and of our Christian congregations.

Sunday-Schools

With every village school we are trying to have a Sunday-school, and this year there was marked improvement over the preceding year. In 1915, 140 sat in the examination given by the India Sunday-school Union, while this year 203 sat, and a very creditable number of passes were registered. Our best school was here at the main station. At least one medal was won. One of our little boys won the highest grade in his division, though he had too few marks for a medal, and for the station at least ten prizes were won. These prizes consist of Bibles and New Testaments. Vyara had fifteen Sunday-schools during the year.

Teacher-Training

Seventeen candidates took either the first or the second-year course, and sat for examination. Many of our teachers are anxiously awaiting the third-year course. They realize the benefit accruing from this study. We are glad to help them all we can in this good work.

Village Schools

Every year we keep hoping for great improvement in these schools. At times they look good, but again, when work is abundant, the daily average is rather discouraging. One need not wonder, though, if he considers the poverty of the people. Besides, the villager little realizes the value of education. This year we had nine day-schools and four night-schools, with a total enrollment of 302. Besides, we have an enrollment of about seventy in the boarding school. Three of these village schools are under government inspection.

The Church

Liquor is one of the ever-present temptations of our village people. I am glad to report that in the latter part of the year the people of their own accord made strict laws for themselves against any one who drinks. They will break over and in due time do away with their own-made rules, yet we are glad for even this consciousness of the evil of drink, and this effort to break with the bad habit. It goes without the telling that our teachers with all their force encourage total abstinence.

Our health was reasonably good during the year; so also that of our workers. Several new workers have been added to our list, recently. During the first week of this year, 1917, we had a season of Bible study and prayer and confession of sins, such as makes the heart of the missionary glad. The outlook seems most favorable and we press on with more faith in our God for blessing than ever.

In all the endeavors of the writer, Sister Long has borne a faithful and full part. She has made it possible for me to be about the Master's work, freely, has given

out some medicines, and besides the training of our own children was able to help in some measure in the instruction of our Christian women about us. We give the Master unstinted praise for all His mercies to us.

REPORT BY SADIE J. MILLER

Women's Work

Since our report of last year an encouraging number of women have been baptized. In one village, where we tented for more than a month, seventeen women received baptism. They came to the tent twice daily for instruction. Evenings were

| Station | Opened | Missionaries | | | | | Native Workers | | | | | Stations and Villages | | | Church Activities | | | | | | | | | | Boarding Schools | | | | Day Schools | | | | | | | | |
|-----------|--------|--------------|------------------|---------------|---------|-------|----------------|----------|-------------|-------------|--------|-----------------------|--------------------------|----------------------------------|---------------------|-------------------------|----------------|----------------|-------------|------------|-----------------------|-----------------|--------------------|------------------------|------------------|------|-------|-------------------|-------------|------|-------|-------------------|-----|-----|-----|----|---|
| | | Ministers | Ministers' Wives | Single Ladies | Doctors | Total | Ministers | Teachers | Colporteurs | Bible Women | Total | Out-stations | Villages with Christians | Total Villages to Be Evangelized | District Population | Regular Sunday Services | Sunday-schools | S. S. Teachers | Conversions | Enrollment | Offerings (In rupees) | S. S. Examinees | Passed Examination | Young People's Meeting | Teachers | Boys | Girls | Govt. Recognition | Teachers | Boys | Girls | Govt. Recognition | | | | | |
| Ahwa | 1907 | 1 | 1 | 1 | 0 | 3 | 7 | 0 | 13 | 6 | 13 | 6 | 8 | 350 | 30,000 | 3 | 7 | 13 | 11 | 91 | 64-4-0 | 251 | 22 | * | 1 | 9 | 35 | 0 | 1 | 3 | 35 | 7 | 104 | 7 | 1 | | |
| Anklesvar | 1899 | 1 | 1 | 1 | 0 | 3 | 22 | 1 | 13 | 36 | 15 | 51 | 13 | 107,174 | 3 | 16 | 22 | 23 | 475 | 287-0-0 | 99 | 61 | * | 3 | 9 | 35 | 0 | 3 | 36 | 62 | 2 | 7 | 100 | 30 | 5 | | |
| Bulsar | 1895 | 1 | 1 | 1 | 0 | 3 | 19 | 1 | 23 | 5 | 3 | 3 | 135 | 204,369 | 4 | 2 | 11 | 16 | 220 | 282-0-0 | 117 | 98 | * | 9 | 35 | 0 | 3 | 36 | 62 | 2 | 7 | 100 | 30 | 5 | | | |
| Dahanu | 1903 | 1 | 1 | 1 | 0 | 3 | 12 | 1 | 26 | 13 | 9 | 504 | 311,262 | 3 | 12 | 14 | 0 | 235 | 70-10-4 | 29 | 24 | * | 1 | 9 | 35 | 0 | 3 | 36 | 62 | 2 | 7 | 100 | 30 | 5 | | | |
| Jalalpur | 1898 | 2 | 1 | 1 | 0 | 3 | 0 | 17 | 1 | 23 | 21 | 8 | 6 | 231 | 270,918 | 3 | 5 | 11 | 6 | 306 | 120-2-6 | 76 | 34 | * | 1 | 9 | 35 | 0 | 3 | 36 | 62 | 2 | 7 | 100 | 30 | 5 | |
| Vada | 1906 | 1 | 1 | 1 | 0 | 3 | 13 | 7 | 8 | 153 | 44,372 | 3 | 6 | 8 | 3 | 100 | 17-14-3 | 0 | 0 | 3 | 100 | 120-9-0 | 14 | 6 | * | 1 | 9 | 35 | 0 | 3 | 36 | 62 | 2 | 7 | 100 | 30 | 5 |
| Valli | 1904 | 1 | 1 | 1 | 0 | 3 | 10 | 0 | 18 | 0 | 14 | 682 | 161,588 | 3 | 11 | 5 | 195 | 120-9-0 | 14 | 6 | * | 1 | 9 | 35 | 0 | 3 | 36 | 62 | 2 | 7 | 100 | 30 | 5 | | | | |
| Vyara | 1905 | 1 | 1 | 1 | 0 | 3 | 23 | 0 | 33 | 19 | 58 | 474 | 139,665 | 2 | 15 | 25 | 96 | 450 | 159-13-3 | 203 | 158 | * | 6 | 70 | 22 | 2 | 13 | 22 | 2 | 13 | 22 | 75 | 3 | 3 | | | |
| Totals | ..... | 12 | 11 | 8 | 3 | 34 | 3128 | 553 | 189 | 87 | 157 | 3009 | 1,339,378 | 24 | 74 | 115 | 160 | 2072 | 1131-5-4 | 563 | 403 | 19 | 1 | 12 | 87 | 4 | 99 | 1670 | 207 | 18 | 1 | 2 | | | | | |
| Yes. | ** No. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

* Yes. ** No.

devoted to girls in class work and song service.

We were pleased to see the interest one woman manifested. She has a family of four children, all rather small. On the day of baptism in that village, work called her from home, and so she was absent when the others were baptized. Upon her return in the evening she felt so disappointed to have been left that it took her appetite. She came to us and said, "Until I am baptized I will not be able to eat or sleep, and this will affect my nursing child, I fear." Before we could make arrangements to have some one come again for this work, she, early one morning, with another woman who had decided to take the same step, started to walk to Vyara, eleven miles distant. She left her baby at home, but the next older child ran after his mother, crying until she put him across her hip and carried him along.

Before they reached Vyara they were overtaken by a nearby villager, who asked them to ride, and this was a great help to the mother. If the readers could have seen, with me, the joy in that woman's countenance as she returned home late that night, I am sure they would have joined me in shedding tears of joy in that they were numbered with the children of God.

On Christmas Day, this year, ten more women and girls were baptized along with the thirty men. Two of these girls belong to the boarding school.

If, when we tour, one or two others could be doing the same kind of work and putting forth the same kind of effort in other circuits, greater numbers could be reached. We get over the ground, but cannot spend enough time at any one place, except the place and surroundings of our tent, to reach the masses.

With men it is different. If a meeting is held in a certain village, be it day or night, men are free to go, whatever the distance and however dark the night. But not so with women. We must take the Gospel to their door. Neither are our Indian women helpers as free as are the men, to get out and about. India is one of the countries where women must work among women, and even then they are much more backward and harder to reach than are the men. And so, as a natural result, every time we have baptism there are many more men than women to receive the rite.

We have often wished the village women would remove the many strings of beads they wear about the neck. Government, too, became disgusted with such ornaments (?), and took steps to have the officials ask them gradually to remove these white stone beads. These officers made a clean sweep of it and ordered them to take off every string; they might keep one if they wished. But most of them said, "Who would keep only one string?" We smile now as we see the women attend the weekly bazaars everywhere, with their necks so bare.

When not touring and when at home the daily class for the indigenous Christian women was kept up the same as last year. They have been faithful in attendance, in spite of the fact that several of them were out on day labor wherever they could get it. And each one of them has her own housework to do and family to care for, so that they are by no means idle women. They are often asked by non-Christian, illiterate women, what they can learn, not being educated. This gives them an opportunity in Bible story telling, which becomes self-evident to the questioner as to their ability and what they have learned. Each Wednesday they sew instead of having their regular class work.

Girls' Boarding School

This year, in May, the girls were given the longed-for privilege of moving into the new building especially erected for them. It has made such a difference in their general appearance and in their health, that we no more hear the cry of girls staying out of school on account of itch and sore heads. Fever, too, seems to be much less among them.

There are several more of them, too, and we hope in 1917 the number may be increased to the very limit of our support for them. For various reasons during 1916 the girls' boarding school had a hard and serious time, but prospects are good for a bright future.

Most of the girls have parents. Some of them have only a father living; others only a mother, and several are orphans. Some of the first girls have dropped out, but we still hope to recover several of them. One ran away and her parents got her married, so we will not try to get her back. As many as are old enough have become Christians. A half-dozen are too small, but they are doing nicely in school.

They work outside of school hours. This year there was so much filling to do around the new building that much of their time has gone on that. They tried to have a garden, but having no well on their side the garden ceased with the rains.

We hire no clothing made for them, but they do their own sewing all by hand. Those who are too small to do their own have the older girls do it for them. Piecing quilt covers is part of their sewing work. This sewing is all done in backstitching, and when skilled they make it look almost like machine-sewing. Several of the boys, too, took to sewing, and did very well, but that class is dropped for the present.

This year every girl passed in the examination given by the government inspector, which is the best record yet made in the history of the Vyara Girls' School. They also took the Sunday-school examination, in which most of them passed.

These girls have become quite proficient in singing "Garba," a long song sung by

women while they go around in a circle. This is one means of entertainment at a special program in school when company comes, or when any one comes to see the school. They take part also in the singing band which the boys conduct, whenever they are given a chance to be present.

Prayers are held in the morning as soon as they have their toilet done; again when the school opens at 10 o'clock, and in the evening after they are through with school they close with prayer. They have learned many Scripture verses and passages which they can repeat very readily. Saturday evening is given to playing games and sport, as they have gotten their lessons ready in the Friday night school for Monday morning.

CHURCH STATISTICS

| Stations | Organized Churches | Members Jan. 1, 1916 | Baptisms | Received by Letter | Dismissed by letter | Died | Disowned | Reinstated | Elders | Ministers | Deacons | Councils | Love Feasts | Members Dec. 31, 1916 |
|-------------------|--------------------|----------------------|----------|--------------------|---------------------|------|----------|------------|--------|-----------|---------|----------|-------------|-----------------------|
| Ahwa | 1 | 37 | 11 | 4 | 0 | 0 | 0 | 0 | 1 | 0 | 1 | 2 | 1 | 52 |
| Anklesvar | 1 | 470 | 20 | 5 | 7 | 6 | 8 | 2 | 1 | 1 | 2 | 6 | 2 | 476 |
| Bulsar | 1 | 175 | 16 | 19 | 23 | 1 | 2 | 2 | 2 | 2 | 5 | 3 | 2 | 186 |
| Dahanu | 0 | 35 | 0 | 4 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 39 |
| Jalalpor | 1 | 31 | 6 | 5 | 7 | 1 | 1 | 3 | 1 | 0 | 0 | 3 | 1 | 36 |
| Vada | 0 | 9 | 3 | 4 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 16 |
| Vadi Vali | 1 | 107 | 5 | 1 | 11 | 4 | 0 | 3 | 1 | 2 | 1 | 3 | 1 | 101 |
| Vall Taropa | 1 | 17 | 0 | 2 | 0 | 0 | 1 | 0 | 0 | 0 | 1 | 1 | 0 | 18 |
| Vyara | 1 | 434 | 96 | 2 | 2 | 4 | 7 | 1 | 1 | 1 | 4 | 3 | 1 | 520 |
| Totals | 7 | 1315 | 157 | 47 | 50 | 16 | 19 | 11 | 8 | 7 | 14 | 21 | 8 | 1444 |



A Village School and Visitors, Jalalpor

FINANCIAL

1. World-Wide Fund

Receipts—

| | | |
|--|--------------|-------------|
| Balance from last year, | | \$ 2,023 86 |
| Donations reported in the Visitor, | \$ 43,558 33 | |
| Income from endowment and real estate, | 44,682 11 | |
| Interest on Brethren Publishing House, | 6,529 83 | |
| Interest on bank account, | 412 71 | |
| From Levi Harley estate, | 2,375 01 | 97,557 99 |

\$ 99,581 85

Expenditures—

| | | |
|--|-----------|--------------|
| Annual Meeting Committees, Account No. 24, | \$ 147 60 | |
| Annuities on Endowment Funds, | 32,554 18 | |
| Publications, Account No. 26, | 6,771 08 | |
| General Expense, Account No. 27, | 6,906 77 | |
| District Mission Work, Account No. 28, | 4,240 00 | |
| Sweden Mission, Account No. 4, | 3,498 80 | |
| Denmark Mission, Account No. 5, | 2,921 95 | |
| India Mission, Account No. 2, | 34,370 75 | |
| China Mission, Account No. 3, | 9,519 58 | |
| Miscellaneous, Transfers, etc., | 423 97 | \$101,354 68 |

Deficit to New Year, \$ 1,772 83

2. India Fund

Receipts—

| | | |
|---|-------------|--------------|
| Balances from various India accounts last year, | | \$ 10,575 15 |
| Donations reported through the Visitor, | \$ 1,080 99 | |
| Interest on endowment, | 214 50 | |
| Special supports of workers, Account No. 12, | 9,402 11 | |
| Transmission to missionaries, Account No. 14, | 1,002 95 | |
| Native Schools, reported in Visitor, | 20 32 | |
| Industrial work, reported in Visitor, | 11 50 | |
| Hospital Furnishings, Receipt No. 9083, | 5 00 | |
| Dahanu Hospital Building, Account No. 18, | 831 76 | |
| Hospital, reported in Visitor, | 417 49 | |
| Dispensary, Account No. 19, | 1,000 00 | |
| Vali Churchhouse, reported in Visitor, | 141 48 | |
| Widows' Home, reported in Visitor, | 135 00 | |
| Boarding Schools, reported in Visitor, | 1,340 48 | |
| Orphanage and Training Department, | 2,835 66 | |
| Quinter Memorial Hospital, Account No. 20, | 2,464 13 | |
| Native Workers, Account No. 13, | 3,569 47 | |
| Special donations, refunds on fares, etc., | 2,178 51 | |
| From World-Wide Fund to balance, | 34,370 75 | \$ 61,022 10 |

\$ 71,597 25

Expenditures—

| | | |
|--|--------------|--|
| General Missions, | \$ 12,303 55 | |
| Railroad and steamer fares, outfit expense, voyage money, furloughs, etc., | 5,624 85 | |
| Medical Magazines for doctors, | 100 00 | |
| Medical service for missionaries, | 94 00 | |
| Educational campaign for Hospital, and stereopticon, | 54 59 | |
| Supports for workers, | 13,634 19 | |
| Publishing work, | 382 00 | |
| Bungalow and permanent repairs, | 450 00 | |
| Native Quarters, | 1,500 00 | |
| Medical work, | 600 00 | |

| | | |
|--|-------------|--------------|
| Bungalows, | \$ 2,400 00 | |
| Grading Bulsar Compound, | 145 00 | |
| Bible Teachers' Training School, | 1,000 00 | |
| Vacation Fund, | 1,000 00 | |
| Language School, | 500 00 | |
| Bulsar Rent Houses, | 300 00 | |
| Improvements on Bulsar Board School, | 350 00 | |
| Wells at stations, | 350 00 | |
| Boarding School Bldgs., Anklesvar, | 500 00 | |
| General Land Account, | 1,875 00 | |
| Furlough Account, | 100 00 | |
| Court Trial, Anklesvar, | 400 00 | |
| Servants and Teachers' Quarters, | 807 50 | |
| Ahwa Dispensary and Granary, | 167 50 | |
| Village Churchhouses, | 250 00 | |
| India Native Schools, | 14 10 | |
| India Industrial Work, | 450 00 | |
| Vyara Girls' School, | 859 25 | |
| Hospital, | 5,300 00 | |
| Dispensary, | 1,000 00 | |
| Vali Churchhouse, | 80 40 | |
| Boarding Schools, | 3,385 00 | |
| Orphanage and Training Department, | 3,293 00 | |
| Native Workers, | 4,331 35 | |
| Transfers to other funds, | 16 88 | |
| Transmission, special, | 1,002 94 | \$ 64,621 11 |

Balances to New Year—

| | | |
|--|----------|--------------|
| Missionary Children's School, | \$ 10 00 | |
| Hospital Furnishings, | 5 00 | |
| Dahanu Hospital Building, | 831 76 | |
| Vali Churchhouse, | 61 08 | |
| Orphanage and Training Department, | 3,393 64 | |
| Quinter Memorial Hospital, less overdrawn \$1,128.10 in Hospital General Account, | 1,402 03 | |
| Native Workers, | 1,272 63 | \$ 6,976 14 |
| | | \$ 71,597 25 |

3. China Fund**Receipts—**

| | | |
|--|-------------|--------------|
| Balances from old year, | | \$ 3,893 92 |
| Donations, reported in Visitor, | \$ 1,807 56 | |
| Interest on endowment, | 77 50 | |
| Special Supports of Workers, Account No. 12, | 5,925 35 | |
| Refunds on voyage money, etc., | 550 20 | |
| Orphanage, reported in Visitor, | 1,413 94 | |
| Medical Work, Class 9, S. Los Angeles, | 175 00 | |
| Hospital, reported in Visitor, | 866 93 | |
| Liao Chou Girls' School Bldg., Account No. 21, | 2,521 40 | |
| Ping Ting Hospital, Account No. 22, | 1,750 39 | |
| Liao Chou Hospital, Account No. 23, | 2,369 30 | |
| Boys' School, reported in Visitor, | 168 88 | |
| Girls' School, reported in Visitor, | 165 82 | |
| Native Workers, Account No. 16, | 1,004 13 | |
| Transmission, Account No. 15, | 366 45 | |
| From World-Wide Fund to Balance, | 9,519 58 | \$ 28,682 43 |
| | | \$ 32,576 35 |

Expenditures—

| | |
|---|-------------|
| General Missions, | \$ 1,741 94 |
| Supports of Workers, | 8,757 53 |
| Furloughs and Trav. Expense of Workers, | 2,421 61 |
| Medical Supplies, equipment, etc., | 1,727 22 |
| Equipment for American children school, | 49 09 |
| Station hire, etc., | 365 00 |

| | | |
|---|-----------|--------------|
| Industrial work at Ping Ting Hsien, | \$ 150 00 | |
| House rent and repairs, | 325 00 | |
| Language Teachers, | 210 00 | |
| Women's Evangelistic, | 137 50 | |
| Books, tracts, etc., | 150 00 | |
| Peking Language School, | 240 00 | |
| Vacations, | 190 00 | |
| Fire Proof Safes, | 100 00 | |
| Residence, Liao Chou, | 1,000 00 | |
| Heavy furniture for new workers, | 225 00 | |
| Orphanage, | 2,025 00 | |
| Ping Ting Hospital, | 4,331 08 | |
| Liao Chou Hospital, | 4,440 69 | |
| Girls' School, | 600 00 | |
| Native Workers, | 738 06 | |
| Transmission, | 366 45 | \$ 30,291 17 |

Balances to New Year—

| | | |
|--------------------------------------|-----------|--------------|
| South China Mission, | \$ 363 02 | |
| China Hospital, | 2,509 62 | |
| Liao Chou Girls' School Bldg., | 2,521 40 | |
| Native Workers, | 390 20 | |
| Orphanage, | \$ 76 94 | |
| Ping Ting Hospital, | 2,322 69 | |
| Liao Chou Hospital, | 1,099 43 | \$ 2,285 18 |
| | | \$ 32,576 35 |

4. Sweden Fund**Receipts—**

| | | |
|--|----------|-------------|
| Donations, reported in Visitor, | \$ 60 00 | |
| Transmission amounts for poor, Account No. 17, | 34 00 | |
| Special supports, Account No. 12, | 300 00 | |
| From World-Wide to balance account, | 3,498 80 | \$ 3,892 80 |

Expenditures—

| | | |
|--|-------------|-------------|
| Support of District Work, | \$ 1,933 45 | |
| Transmission amounts for poor, | 34 00 | |
| Support of workers, rent, taxes, etc., | 1,925 35 | \$ 3,892 80 |

5. Denmark Fund**Receipts—**

| | | |
|--|----------|-------------|
| Donations, reported in Visitor, | \$ 48 65 | |
| Supports of Workers, Account No. 12, | 300 00 | |
| From World-Wide Fund to balance account, | 2,921 95 | \$ 3,270 60 |

Expenditures—

| | | |
|---|-------------|-------------|
| Support of District work, | \$ 1,982 07 | |
| Traveling expense, | 123 15 | |
| Legal expense and supplies for mission, | 15 38 | |
| Support of workers, | 1,150 00 | \$ 3,270 60 |

6. Church Extension**THE FUND****Receipts—**

| | | |
|--------------------------------------|--------------|--------------|
| Balance from old year, | \$ 11,478 16 | |
| Donations reported in Visitor, | 32 90 | \$ 11,511 06 |
| Balance to new year, | | \$ 11,511 06 |

Bills Receivable

Receipts—

Loans paid by churches—

| | | |
|---------------------------|----------|-------------|
| Sidney, Nebraska, | \$ 70.00 | |
| Hartman, Colorado, | 70 00 | |
| Tacoma, Wash., | 140 00 | |
| Bandon, Oregon, | 68 65 | |
| Slifer, Iowa, | 54 79 | |
| Verdigris, Kansas, | 60 00 | |
| Empire, Cal., | 200 00 | |
| Freeport, Illinois, | 400 00 | |
| Lawrence, Kansas, | 900 00 | |
| Egeland, N. Dak., | 100 00 | |
| Bright Star, Okla., | 75 00 | |
| Raisin City, Cal., | 300 00 | |
| Onkama, Mich., | 65 00 | |
| Elk City, Okla., | 111 00 | |
| Lowland, Colo., | 40 00 | |
| Ft. Worth, Texas, | 25 00 | \$ 2,679 44 |

Balance of loans in force at close of year,\$ 8,908 81 \$ 11,588 25

Expenditures—

New Loans made—

| | | |
|-------------------------------------|-----------|--------------|
| Selma Cong., Virginia, | \$ 800 00 | |
| Balance loans from last year, | 10,788 25 | \$ 11,588 25 |

7. Ministerial and Missionary Relief Fund

Receipts—

| | | |
|---|-------------|--------------|
| Balance from last year, | | \$ 12,606 01 |
| Earnings Brethren Publishing House, | \$ 1,560 00 | |
| Earnings Gish Publishing Fund, | 664 69 | |
| Payment on Mohler Property, Quinter, Kans., | 140 25 | |
| Receipt No. 9316, | 2 00 | |
| Receipt No. 9331, | 10 00 | |
| Receipt No. 9413, | 2 50 | \$ 2,379 44 |
| | | \$ 14,985 45 |

Expenditures—

| | |
|--|--------------|
| Paid out in assistance to ministers or their widows, | \$ 2,750 00 |
| Balance to new year, | \$ 12,235 45 |

8. Gish Testament Fund

Receipts—

| | |
|---|-----------|
| Balance on hand at beginning of year, | \$ 630 80 |
|---|-----------|

Expenditures—

| | |
|--|-----------|
| Printing and binding Testaments, | \$ 763 65 |
| Deficit to new year, | \$ 132 85 |

9. Gish Publishing Fund

Receipts—

| | |
|-----------------------------------|-------------|
| Income from Gish Endowment, | \$ 3,323 46 |
|-----------------------------------|-------------|

Expenditures—

| | | |
|--|----------|-------------|
| Balance from last year, | 64 95 | |
| To Ministerial and Missionary Relief Fund, | 664 69 | |
| Books purchased for the fund, | 3,395 03 | |
| Expenses of Committee, postage, etc., | 10 92 | \$ 4,135 59 |
| Deficit to new year, | | \$ 812 13 |

10. Brethren Publishing House

Receipts—

By cash from Publishing House, \$ 10,969 21

Expenditures—

| | | |
|--|-------------|--------------|
| Loan to Publishing House, | \$ 5,000 00 | |
| Expenses of incorporation, | 496 52 | |
| Repairs, upkeep and insurance on Bldg., | 2,382 86 | |
| Interest on Investment, to income endowment, | 8,089 83 | |
| | | \$ 15,969 21 |

Deficit to new year, \$ 5,000 00

11. Special Funds

Africa—

On hand at beginning of year. No increase, \$ 85 01

Japan—

On hand at beginning of year. No increase, 85 30

Philippines—

On hand at beginning of year. No increase, 81 40

Porto Rico—

On hand at beginning of year. No increase, 234 42

Work among the Arabs—

On hand at beginning of year. No increase, 50 00

South America—
Receipts—

| | | |
|---------------------------------------|-----------|--------|
| Balance from last year, | \$ 126 34 | |
| Donations. Reported in Visitor, | 19 00 | |
| | | 145 34 |

New England Mission—

On hand at beginning of year. No increase, 155 00

Southern Native White—

On hand at beginning of year. No increase, 93 23

San Francisco Mission—

On hand at beginning of year. No increase, 5 00

Cuba Mission—

On hand at beginning of year. No increase, 283 77

Australia—

On hand at beginning of year. No increase, 16 00

Jerusalem Mission—

On hand at beginning of year. No increase, 140 66

Italian Mission—Brooklyn—
Receipts—

| | | |
|---------------------------------------|-------------|----------|
| On hand at beginning of year, | \$ 1,114 77 | |
| Donations, reported in Visitor, | 763 89 | |
| | | 1,878 66 |

Expenditures—

To J. Kurtz Miller, Brooklyn, New York, \$ 1,300 00

Balance to new year, 578 66

Colored Mission—

On hand at beginning of year. No increase, 121 00

Colored Mission, Industrial—

On hand at beginning of year. No increase, 397 75

Seattle Churchhouse—
Receipts—

Donations. Reported in Visitor, 52 35

Expenditures—

To F. F. Dull, Seattle, Washington, 52 35

Chicago Sunday School Extension—**Receipts—**

| | |
|---------------------------------------|---------|
| Donations. Reported in Visitor, | \$ 3 50 |
|---------------------------------------|---------|

Expenditures—

| | |
|--|------|
| To Chicago Sunday School Extension, Chicago, Ill., | 3 50 |
|--|------|

Belgian Relief—**Receipts—**

| | |
|---------------------------------------|-------|
| Donations. Reported in Visitor, | 45 00 |
|---------------------------------------|-------|

Expenditures—

| | |
|--------------------------|-------|
| To Belgian Relief, | 45 00 |
|--------------------------|-------|

Armenian and Syrian Relief—**Receipts—**

| | |
|---------------------------------------|----------|
| Donations. Reported in Visitor, | 1,807 95 |
|---------------------------------------|----------|

Expenditures—

| | |
|----------------------------------|----------|
| Paid to Relief Committees, | 1,807 95 |
|----------------------------------|----------|

Polish Sufferers—**Receipts—**

| | |
|---------------------------------------|-------|
| Donations. Reported in Visitor, | 58 21 |
|---------------------------------------|-------|

Expenditures—

| | |
|-----------------------------|-------|
| To Relief Committees, | 58 21 |
|-----------------------------|-------|

Albanian Relief—**Receipts—**

| | |
|---------------------------------------|-------|
| Donations. Reported in Visitor, | 20 88 |
|---------------------------------------|-------|

Expenditures—

| | |
|-----------------------------|-------|
| To Relief Committees, | 20 88 |
|-----------------------------|-------|

12. Special Support Funds**Southern California Sunday Schools****Receipts—**

| | | |
|-------------------------|-----------|-----------|
| Receipt No. 8958, | \$ 150 00 | |
| Receipt No. 9414, | 150 00 | \$ 300 00 |

Expenditures—

| | |
|--|-----------|
| Support Sister Gertrude Emmert in India, | \$ 300 00 |
|--|-----------|

Middle Pennsylvania Sunday Schools**Receipts—**

| | | |
|-------------------------------|----------|--------|
| Balance from last year, | \$ 50 00 | |
| Receipt No. 8877, | 150 00 | |
| Receipt No. 9263, | 20 00 | |
| Receipt No. 9356, | 150 00 | 370 00 |

Expenditures—

| | | |
|--|-----------|-----------|
| Support Bro. Jesse B. Emmert in India, | \$ 300 00 | |
| Balance to new year, | 70 00 | \$ 370 00 |

Eastern Pennsylvania Sunday Schools**Receipts—**

| | | |
|-------------------------|-----------|-----------|
| Receipt No. 8891, | \$ 150 00 | |
| Receipt No. 9406, | 150 00 | \$ 300 00 |

Expenditures—

| | |
|--|-----------|
| Support Sister Kathryn Ziegler in India, | \$ 300 00 |
|--|-----------|

Western Pennsylvania Sunday Schools**Receipts—**

| | |
|------------------------------------|-----------|
| Balance from last year, | \$ 275 00 |
| Transfer from India Mission, | 16 88 |

| | | |
|-------------------------|-----------|-----------|
| Receipt No. 9240, | \$ 600 00 | \$ 891 88 |
|-------------------------|-----------|-----------|

Expenditures—

| | | |
|--|-----------|-----------|
| Support Sisters Ida Shumaker and Olive Widdowson, | \$ 600 00 | |
| To M. J. Brougher, Greensburg, Pa., | 16 88 | |
| Balance to new year, | 275 00 | \$ 891 88 |

Pipe Creek Congregation, Maryland**Receipts—**

| | | |
|---|-----------|-----------|
| Balance from last year, | \$ 150 00 | |
| Receipt No. 9085, | 250 00 | |
| Income on Switzer endowment, | 50 00 | \$ 450 00 |
| Support Bro. W. B. Stover in India, | \$ 300 00 | |
| Balance to new year, | 150 00 | \$ 450 00 |

Cedar Rapids Sunday School, Iowa**Receipts—**

| | |
|-------------------------|--------|
| Receipt No. 8671, | 300 00 |
|-------------------------|--------|

Expenditures—

| | |
|---|--------|
| Towards support of Emma Horning in China, | 300 00 |
|---|--------|

Quemahoning Congregation, Pennsylvania**Receipts—**

| | |
|-------------------------------|-----------|
| Balance from last year, | \$ 181 25 |
|-------------------------------|-----------|

Expenditures—

| | |
|--|-----------|
| Support Bro. Q. A. Holsopple in India, | 300 00 |
| Balance due, to new year, | \$ 118 75 |

First Church, Philadelphia

| | |
|--|-----------|
| On hand at beginning of year. No receipts or expenditures, | \$ 300 00 |
|--|-----------|

Altoona Sunday School, Pennsylvania

| | |
|--|-----------|
| On hand at beginning of year. No receipts or expenditures, | \$ 150 00 |
|--|-----------|

Nebraska Foreign Fund**Receipts—**

| | | |
|-------------------------|----------|-----------|
| Receipt No. 8579, | \$ 50 00 | |
| Receipt No. 8649, | 25 00 | |
| Receipt No. 8732, | 42 72 | |
| Receipt No. 8960, | 4 75 | |
| Receipt No. 8975, | 15 00 | |
| Receipt No. 9062, | 14 15 | |
| Receipt No. 9214, | 14 75 | |
| Receipt No. 9271, | 16 80 | |
| Receipt No. 9475, | 40 75 | \$ 223 92 |

Expenditures—

| | | |
|--|-----------|-----------|
| Deficit from old year, | \$ 151 02 | |
| Support Sister Josephine Powell, | 300 00 | \$ 451 02 |
| Balance due, to new year, | | \$ 227 10 |

Middle Iowa Sunday Schools**Receipts—**

| | | |
|-------------------------------|----------|-----------|
| Balance from last year, | \$ 18 56 | |
| Receipt No. 9338, | 12 64 | |
| Receipt No. 9448, | 268 80 | \$ 300 00 |

Expenditures—

| | |
|--|-----------|
| Support Bro. S. Ira Arnold in India, | \$ 300 00 |
|--|-----------|

S. G. Nickey and W. I. Buckingham Families

| | | | |
|-------------------------|-----------|----|--------|
| Receipt No. 8820, | \$ 150 00 | | |
| Receipt No. 9096, | 150 00 | \$ | 300 00 |

Expenditures—

| | | | |
|---|--|----|--------|
| Support Dr. Barbara M. Nickey in India, | | \$ | 300 00 |
|---|--|----|--------|

Mt. Morris College Missionary Society, Illinois**Receipts—**

| | | | |
|-------------------------|-----------|----|--------|
| Receipt No. 8822, | \$ 150 00 | | |
| Receipt No. 8955, | 70 00 | | |
| Receipt No. 9094, | 60 00 | | |
| Receipt No. 9463, | 70 00 | \$ | 350 00 |

Expenditures—

| | | | |
|--|-----------|----|--------|
| Towards support of Bro. D. J. Lichty in India, | \$ 250 00 | | |
| Deficit from last year, | 450 00 | \$ | 700 00 |
| Deficit to new year, | | \$ | 350 00 |

Mt. Morris Sunday School, Illinois**Receipts—**

| | | | |
|-------------------------|----------|----|--------|
| Receipt No. 8744, | \$ 50 00 | | |
| Receipt No. 9464, | 250 00 | \$ | 300 00 |

Expenditures—

| | | | |
|---|-----------|----|--------|
| Towards support of Sister Sadie J. Miller in India, | \$ 250 00 | | |
| Deficit from last year, | 50 00 | \$ | 300 00 |

Bethel Congregation and Sunday School, Nebraska**Receipts—**

| | | | |
|-------------------------|-----------|----|--------|
| Receipt No. 8751, | \$ 150 00 | | |
| Receipt No. 9159, | 120 00 | | |
| Receipt No. 9454, | 55 00 | \$ | 325 00 |

Expenditures—

| | | | |
|--|--|----|--------|
| Towards support Bro. R. C. Flory in China, | | \$ | 325 00 |
|--|--|----|--------|

Second, Eastern and Northern Districts, Virginia**Receipts—**

| | | | |
|-------------------------|----------|----|--------|
| Receipt No. 8620, | \$ 26 50 | | |
| Receipt No. 8674, | 44 10 | | |
| Receipt No. 8680, | 20 00 | | |
| Receipt No. 8697, | 50 00 | | |
| Receipt No. 8792, | 73 86 | | |
| Receipt No. 8923, | 50 00 | | |
| Receipt No. 8973, | 50 00 | | |
| Receipt No. 8974, | 2 00 | | |
| Receipt No. 9121, | 19 76 | | |
| Receipt No. 9224, | 75 00 | | |
| Receipt No. 9438, | 225 00 | | |
| Receipt No. 9265, | 121 32 | \$ | 757 54 |

Expenditures—

| | | | |
|--|-----------|----|----------|
| Deficit from last year, | \$ 419 83 | | |
| Support Bro. and Sister I. S. Long in India, | 600 00 | \$ | 1,019 83 |
| Deficit to new year, | | \$ | 262 29 |

Oakley Congregation, Illinois**Receipts—**

| | | | |
|-------------------------|----------|----|--------|
| Receipt No. 8970, | \$ 32 61 | | |
| Receipt No. 9013, | 220 23 | | |
| Receipt No. 9330, | 37 98 | | |
| Receipt No. 9462, | 229 47 | \$ | 520 29 |

Expenditures—

| | | | | |
|---|----|--------|----|--------|
| Deficit from last year, | \$ | 220 29 | | |
| Support Ida Buckingham in Sweden, | | 300 00 | \$ | 520 29 |

Middle Indiana Sunday Schools**Receipts—**

| | | | | |
|-------------------------|--|--|----|--------|
| Receipt No. 8722, | | | \$ | 300 00 |
|-------------------------|--|--|----|--------|

Expenditures—

| | | | | |
|--|--|--|----|--------|
| Support Sister Rosa Kaylor in India, | | | \$ | 300 00 |
|--|--|--|----|--------|

Virden and Girard Sunday Schools, Illinois**Receipts—**

| | | | | |
|-------------------------|----|-------|----|--------|
| Receipt No. 8729, | \$ | 75 00 | | |
| Receipt No. 8785, | | 75 00 | | |
| Receipt No. 9098, | | 75 00 | | |
| Receipt No. 9190, | | 75 00 | \$ | 300 00 |

Expenditures—

| | | | | |
|---|--|--|----|--------|
| Support Dr. Laura M. Cottrell in India, | | | \$ | 300 00 |
|---|--|--|----|--------|

Botetourt Memorial Missionary Society, Virginia**Receipts—**

| | | | | |
|-------------------------|--|--|----|--------|
| Receipt No. 9415, | | | \$ | 900 00 |
|-------------------------|--|--|----|--------|

Expenditures—

| | | | | |
|--|--|--|----|--------|
| Support Bro. A. W. Ross and family in India, | | | \$ | 900 00 |
|--|--|--|----|--------|

Cerro Gordo Sunday School, Illinois**Receipts—**

| | | | | |
|-------------------------|----|--------|----|--------|
| Receipt No. 8696, | \$ | 150 00 | | |
| Receipt No. 9074, | | 150 00 | \$ | 300 00 |

Expenditures—

| | | | | |
|--|--|--|----|--------|
| Support Dr. A. R. Cottrell in India, | | | \$ | 300 00 |
|--|--|--|----|--------|

Dallas Center Sunday School, Iowa**Receipts—**

| | | | | |
|-------------------------|--|--|----|-------|
| Receipt No. 9372, | | | \$ | 50 00 |
|-------------------------|--|--|----|-------|

Expenditures—

| | | | | |
|--|--|--|----|-------|
| Towards support Sister Minerva Metzger in China, | | | \$ | 50 00 |
|--|--|--|----|-------|

Bear Creek Congregation, Ohio**Receipts—**

| | | | | |
|-------------------------|----|--------|----|--------|
| Receipt No. 8903, | \$ | 150 00 | | |
| Receipt No. 9408, | | 150 00 | \$ | 300 00 |

Expenditures—

| | | | | |
|--|--|--|----|--------|
| Support Sister Anna M. Eby in India, | | | \$ | 300 00 |
|--|--|--|----|--------|

Peach Blossom Congregation, Maryland**Receipts—**

| | | | | |
|-------------------------|----|--------|----|--------|
| Receipt No. 8997, | \$ | 5 00 | | |
| Receipt No. 9015, | | 5 00 | | |
| Receipt No. 9375, | | 200 00 | \$ | 210 00 |

Expenditures—

| | | | | |
|--|--|--|----|--------|
| Towards support Sister Anna M. Hutchison in China, | | | \$ | 210 00 |
|--|--|--|----|--------|

Shade Creek, Rummel and Scalp Level Congs., Pennsylvania**Receipts—**

| | | | | |
|-------------------------|----|--------|----|--------|
| Receipt No. 9329, | \$ | 75 00 | | |
| Receipt No. 9346, | | 225 00 | \$ | 300 00 |

Expenditures—

| | | | | |
|---|--|--|----|--------|
| Support Sister Anna Z. Blough in India, | | | \$ | 300 00 |
|---|--|--|----|--------|

Southern Ohio Sunday Schools**Receipts—**

| | | | |
|-------------------------------|-----------|----|--------|
| Balance from last year, | \$ 250 00 | | |
| Receipt No. 9407, | 450 00 | \$ | 700 00 |

Expenditures—

| | | | |
|--|-----------|----|--------|
| Support Bro. J. M. Pittenger in India, | \$ 300 00 | | |
| Support Bro. J. Homer Bright in China, | 350 00 | \$ | 650 00 |
| Balance to new year, | | \$ | 50 00 |

Northeastern Ohio Sunday Schools**Receipts—**

| | | | |
|-------------------------|----------|----|--------|
| Receipt No. 9376, | \$ 10 00 | | |
| Receipt No. 9480, | 140 00 | \$ | 150 00 |

Expenditures—

| | | | |
|--|--|----|--------|
| Support Sister Goldie Swartz in India, | | \$ | 150 00 |
|--|--|----|--------|

Young People's Missionary Association, Huntingdon, Pa.**Receipts—**

| | | | |
|----------------------------------|--|----|--------|
| Conference offering, 1916, | | \$ | 300 00 |
|----------------------------------|--|----|--------|

Expenditures—

| | | | |
|---|--|----|--------|
| Support Bro. J. M. Blough in India, | | \$ | 300 00 |
|---|--|----|--------|

Antietam Congregation, Pennsylvania**Receipts—**

| | | | |
|-------------------------------|-----------|----|--------|
| Receipt No. 8886, | \$ 150 00 | | |
| Receipt No. 9382, | 150 00 | | |
| Income Oller endowment, | 300 00 | \$ | 600 00 |

Expenditures—

| | | | |
|---|-----------|----|--------|
| Support Sister D. J. Lichty in India, | \$ 300 00 | | |
| Towards support Sister Lizzie Flory, China, | 300 00 | \$ | 600 00 |

Northern Indiana Sunday Schools**Receipts—**

| | | | |
|-------------------------------|-----------|----|--------|
| Balance from last year, | \$ 100 00 | | |
| Receipt No. 8770, | 16 41 | | |
| Receipt No. 8823, | 350 00 | | |
| Receipt No. 9136, | 358 59 | \$ | 825 00 |

Expenditures—

| | | | |
|--|-----------|----|--------|
| Support Sister Mary Stover in India, | \$ 300 00 | | |
| Support Sister Winnie Cripe in China, | 350 00 | | |
| Support Sister Minerva Metzger in China, | 175 00 | \$ | 825 00 |

Southwestern Kansas District**Receipts—**

| | | | |
|-------------------------|-----------|----|--------|
| Receipt No. 8998, | \$ 300 00 | | |
| Receipt No. 9433, | 400 00 | \$ | 700 00 |

Expenditures—

| | | | |
|--|--|----|--------|
| Support Bro. and Sister F. H. Crumpacker in China, | | \$ | 700 00 |
|--|--|----|--------|

Southern Illinois Sunday Schools**Receipts—**

| | | | |
|-------------------------|--|----|--------|
| Receipt No. 8917, | | \$ | 150 00 |
|-------------------------|--|----|--------|

Expenditures—

| | | | |
|---|--|--|--------|
| Balance due from last year, now paid, | | | 150 00 |
|---|--|--|--------|

Panther Creek, Iowa

Receipts—

| | | |
|-------------------------|----|-------|
| Receipt No. 9306, | \$ | 73 00 |
|-------------------------|----|-------|

Expenditures—

| | | |
|--|--|-------|
| Towards support of Sister Ida Himmelsbaugh in India, ... | | 73 00 |
|--|--|-------|

English River Sunday Schools

Receipts—

| | | | |
|-------------------------|----|--------|-----------|
| Receipt No. 8927, | \$ | 100 00 | |
| Receipt No. 9341, | | 107 00 | \$ 207 00 |

Expenditures—

| | | | |
|--|----|--------|--|
| Support Sister Nettie Senger in China, | \$ | 350 00 | |
| Balance due, to new year, | \$ | 143 00 | |

Lordsburg Congregation and Sunday School, California

Receipts—

| | | | |
|-------------------------------|--------|----|--------|
| Balance from last year, | 190 70 | | |
| Receipt No. 9135, | 400 00 | | |
| Conference offering, | 302 00 | \$ | 892 70 |

Expenditures—

| | | | |
|--|--------|----|--------|
| Support Bro. and Sister Ernest Vaniman in China, | 700 00 | | |
| Balance to new year, | 192 70 | \$ | 892 70 |

Coon River Congregation, Iowa

| | | | |
|-------------------------|----|--------|-----------|
| Receipt No. 8612, | \$ | 50 00 | |
| Receipt No. 8681, | | 121 70 | |
| Receipt No. 9447, | | 141 95 | \$ 313 65 |

Expenditures—

| | | | |
|---|----|--------|-----------|
| Deficit from last year, | \$ | 349 13 | |
| Support Sister Eliz. Arnold in India, | | 300 00 | \$ 649 13 |
| Deficit to new year, | | | \$ 335 48 |

Northern Virginia Sunday Schools

Receipts—

| | | | |
|-------------------------------|----|--------|-----------|
| Balance from last year, | \$ | 60 00 | |
| Receipt No. 8754, | | 150 00 | |
| Receipt No. 9121, | | 150 00 | \$ 360 00 |

Expenditures—

| | | | |
|--|----|--------|-----------|
| Support Dr. Fred Wampler in China, | \$ | 350 00 | |
| Balance to new year, | | 10 00 | \$ 360 00 |

Isaiah and Olive Brenaman

Receipts—

| | | | |
|-------------------------|----|--------|-----------|
| Receipt No. 8686, | \$ | 150 00 | |
| Receipt No. 9134, | | 150 00 | \$ 300 00 |

Expenditures—

| | | | |
|--|----|--------|--|
| Support of Bro. J. I. Kaylor in India, | \$ | 300 00 | |
|--|----|--------|--|

Manchester College Sunday School

Receipts—

| | | | |
|-------------------------|----|--------|--|
| Receipt No. 9455, | \$ | 175 00 | |
|-------------------------|----|--------|--|

Expenditures—

| | | | |
|--------------------------------------|----|--------|-----------|
| Support Sister Laura M. Shock, | \$ | 36 18 | |
| Indebtedness of Sister Shock, | | 138 82 | \$ 175 00 |

Middle Missouri District

Receipts—

| | | | | |
|-------------------------------|----|--------|----|--------|
| Balance from last year, | \$ | 35 87 | | |
| Receipt No. 8768, | | 73 85 | | |
| Receipt No. 9046, | | 40 28 | | |
| Receipt No. 9473, | | 150 00 | \$ | 300 00 |

Expenditures—

| | | | | |
|--|--|--|----|--------|
| Support Bro. S. Ira Arnold in India, | | | \$ | 300 00 |
|--|--|--|----|--------|

North Manchester Sunday School

Receipts—

| | | | | |
|-------------------------|----|--------|----|--------|
| Receipt No. 8810, | \$ | 150 00 | | |
| Receipt No. 9424, | | 150 00 | \$ | 300 00 |

Expenditures—

| | | | | |
|---|--|--|----|--------|
| Support Bro. A. F. Wine in Denmark, | | | \$ | 300 00 |
|---|--|--|----|--------|

Northern Iowa District

Receipts—

| | | | | |
|-------------------------|--|--|----|--------|
| Receipt No. 8991, | | | \$ | 350 00 |
|-------------------------|--|--|----|--------|

Expenditures—

| | | | | |
|--------------------------------------|--|--|----|--------|
| Support Sister Anna V. Blough, | | | \$ | 350 00 |
|--------------------------------------|--|--|----|--------|

First and Southern Virginia Sunday-schools

Receipts—

| | | | | |
|-------------------------------|----|--------|----|--------|
| Balance from last year, | \$ | 200 00 | | |
| Receipt No. 8782, | | 150 00 | | |
| Receipt No. 8911, | | 25 00 | | |
| Receipt No. 9206, | | 150 00 | | |
| Receipt No. 9389, | | 25 00 | \$ | 550 00 |

Expenditures—

| | | | | |
|--|----|--------|----|--------|
| Support Sister Rebecca Wampler in China, | \$ | 350 00 | | |
| Balance to new year, | | 200 00 | \$ | 550 00 |

Tulpehocken Congregation, Pennsylvania

Receipts—

| | | | | |
|-------------------------|----|--------|----|--------|
| Receipt No. 8818, | \$ | 150 00 | | |
| Receipt No. 9129, | | 150 00 | \$ | 300 00 |

Expenditures—

| | | | | |
|--|--|--|----|--------|
| Support Sister B. Mary Royer in India, | | | \$ | 300 00 |
|--|--|--|----|--------|

Mississinewa Sunday School, Indiana

Receipts—

| | | | | |
|-------------------------|--|--|----|-------|
| Receipt No. 8703, | | | \$ | 37 50 |
|-------------------------|--|--|----|-------|

Expenditures—

| | | | | |
|--|--|--|----|-------|
| Support Master Joseph Daniel Pittenger in India, | | | \$ | 37 50 |
|--|--|--|----|-------|

Mineral Creek Juvenile Mission Band, Mo.

Receipts—

| | | | | |
|-------------------------|--|--|----|-------|
| Receipt No. 8721, | | | \$ | 26 11 |
|-------------------------|--|--|----|-------|

Expenditures—

| | | | | |
|--|--|--|----|-------|
| Support Little Miss Barbara Arnold in India, | | | \$ | 26 11 |
|--|--|--|----|-------|

Mechanicsburg Willing Workers S. S. Class, Pa.

Receipts—

| | | | | |
|-------------------------|----|-------|----|-------|
| Receipt No. 8788, | \$ | 18 75 | | |
| Receipt No. 9142, | | 18 75 | \$ | 37 50 |

Expenditures—

| | | | | |
|---|--|--|----|-------|
| Support Little Miss Mary Eliz. Emmert in India, | | | \$ | 37 50 |
|---|--|--|----|-------|

Pine Creek Christian Workers, Indiana

Receipts—

| | | | | |
|-------------------------|----|-------|----|-------|
| Receipt No. 8957, | \$ | 20 00 | | |
| Receipt No. 9075, | | 17 50 | \$ | 37 50 |

Expenditures—

| | | | | |
|--|--|--|----|-------|
| Support Master Calvin Bright in China, | | | \$ | 37 50 |
|--|--|--|----|-------|

Miscellaneous Supports of Missionary Children

Receipts—

| | | | | |
|--|----|-------|----|-------|
| Receipt No. 8857, Naperville, Ill., Sunbeam S. S. Class, ... | \$ | 3 00 | | |
| Receipt No. 9277, Chas. Fifer and family, Maryland, | | 25 00 | \$ | 28 00 |

Expenditures—

| | | | | |
|---|----|-------|----|-------|
| Support Little Miss Frances Holsopple, India, | \$ | 3 00 | | |
| Support Master Albert Long, India, | | 25 00 | \$ | 28 00 |

Elizabethtown Congregation, Pennsylvania

Receipts—

| | | | | |
|-------------------------|--|--|----|--------|
| Receipt No. 9100, | | | \$ | 466 67 |
|-------------------------|--|--|----|--------|

Expenditures—

| | | | | |
|--|--|--|----|--------|
| Support Sister Bessie M. Rider in China, | | | \$ | 466 67 |
|--|--|--|----|--------|

Painter Creek Congregation, Ohio

Receipts—

| | | | | |
|-------------------------|--|--|----|--------|
| Receipt No. 9258, | | | \$ | 175 00 |
|-------------------------|--|--|----|--------|

Expenditures—

| | | | | |
|---|--|--|----|--------|
| Support Dr. O. G. Brubaker in China, half year, | | | \$ | 175 00 |
|---|--|--|----|--------|

Woodbury Congregation, Pennsylvania

Receipts—

| | | | | |
|-------------------------|--|--|----|--------|
| Receipt No. 8874, | | | \$ | 300 00 |
|-------------------------|--|--|----|--------|

Expenditures—

| | | | | |
|---|----|--------|----|--------|
| Support Sister Florence Pittenger, India, Half year, | \$ | 150 00 | | |
| Balance to new year, | | 150 00 | \$ | 300 00 |

Trotwood Congregation, Ohio

Receipts—

| | | | | |
|----------------------------------|--|--|----|--------|
| Conference offering, 1916, | | | \$ | 215 00 |
|----------------------------------|--|--|----|--------|

Expenditures—

| | | | | |
|--|----|--------|----|--------|
| Support Sister Eliz. Oberholtzer in China, half year, | \$ | 175 00 | | |
| Balance to new year, | | 40 00 | \$ | 215 00 |

Three Virginia Churches

Receipts—

| | | | | |
|-----------------------------|----|--------|----|--------|
| Conference offerings, | \$ | 151 50 | | |
| Receipt No. 9452, | | 25 00 | \$ | 176 50 |

Expenditures—

| | | | | |
|--|----|--------|----|--------|
| Support Bro. I. E. Oberholtzer in China, | \$ | 175 00 | | |
| Balance to new year, | | 1 50 | \$ | 176 50 |

13. India Native Workers

Receipts—

| | | | | |
|-------------------------|----|-------|-------------------------|-------|
| Receipt No. 8565, | \$ | 25 00 | Receipt No. 9029, | 15 00 |
| Receipt No. 8570, | | 15 00 | Receipt No. 9036, | 12 50 |

| | | | |
|----------------------------|--------|-------------------------|-------|
| Receipt No. 8580, | 10 00 | Receipt No. 9029, | 15 00 |
| Receipt No. 8586, | 60 00 | Receipt No. 9036, | 12 50 |
| Receipt No. 8599, | 20 00 | Receipt No. 9061, | 15 00 |
| Receipt No. 8600, | 15 00 | Receipt No. 9082, | 12 50 |
| Receipt No. 8601, | 15 00 | Receipt No. 9084, | 15 00 |
| Receipt No. 8613, | 30 00 | Receipt No. 9091, | 30 00 |
| Receipt No. 8622, | 15 00 | Receipt No. 9106, | 15 00 |
| Receipt No. 8623, | 15 00 | Receipt No. 9107, | 60 00 |
| Receipt No. 8630, | 15 00 | Receipt No. 9111, | 12 22 |
| Receipt No. 8654, | 60 00 | Receipt No. 9118, | 50 00 |
| Receipt No. 8665, | 60 00 | Receipt No. 9123, | 15 00 |
| Receipt No. 8667, | 30 00 | Receipt No. 9127, | 15 00 |
| Receipt No. 8679, | 25 00 | Receipt No. 9131, | 15 00 |
| Receipt No. 8682, | 60 00 | Receipt No. 9134, | 30 00 |
| Receipt No. 8686, | 30 00 | Receipt No. 9146, | 30 00 |
| Receipt No. 8693, | 30 00 | Receipt No. 9149, | 15 00 |
| Receipt No. 8694, | 30 00 | Receipt No. 9150, | 15 00 |
| Receipt No. 8695, | 12 50 | Receipt No. 9174, | 20 00 |
| Receipt No. 8704, | 30 00 | Receipt No. 9181, | 65 00 |
| Receipt No. 8709, | 15 00 | Receipt No. 9189, | 19 20 |
| Receipt No. 8715, | 20 00 | Receipt No. 9197, | 10 00 |
| Receipt No. 8747, | 15 00 | Receipt No. 9199, | 30 00 |
| Receipt No. 8757, | 15 00 | Receipt No. 9211, | 15 00 |
| Receipt No. 8759, | 25 00 | Receipt No. 9231, | 15 00 |
| Receipt No. 8761, | 30 00 | Receipt No. 9234, | 5 00 |
| Receipt No. 8772, | 15 00 | Receipt No. 9235, | 12 50 |
| Receipt No. 8774, | 15 00 | Receipt No. 9241, | 31 30 |
| Receipt No. 8801, | 32 06 | Receipt No. 9243, | 50 00 |
| Receipt No. 8802, | 60 00 | Receipt No. 9244, | 60 00 |
| Receipt No. 8807, | 45 63 | Receipt No. 9251, | 15 00 |
| Receipt No. 8809, | 30 00 | Receipt No. 9276, | 15 00 |
| Receipt No. 8830, | 15 00 | Receipt No. 9285, | 5 10 |
| Receipt No. 8834, | 20 00 | Receipt No. 9295, | 15 00 |
| Receipt No. 8840, | 15 00 | Receipt No. 9309, | 30 00 |
| Receipt No. 8854, | 37 50 | Receipt No. 9311, | 20 00 |
| Receipt No. 8890, | 15 00 | Receipt No. 9323, | 15 00 |
| Receipt No. 8892, | 15 00 | Receipt No. 9324, | 65 00 |
| Receipt No. 8896, | 30 00 | Receipt No. 9325, | 15 00 |
| Conference Offering, | 207 89 | Receipt No. 9326, | 25 00 |
| Receipt No. 8913, | 30 00 | Receipt No. 9335, | 12 50 |
| Receipt No. 8914, | 60 00 | Receipt No. 9342, | 12 62 |
| Receipt No. 8915, | 60 00 | Receipt No. 9350, | 15 00 |
| Receipt No. 8920, | 12 50 | Receipt No. 9351, | 20 00 |
| Receipt No. 8926, | 20 34 | Receipt No. 9355, | 15 00 |
| Receipt No. 8929, | 15 00 | Receipt No. 9357, | 60 00 |
| Receipt No. 8938, | 15 00 | Receipt No. 9358, | 12 50 |
| Receipt No. 8940, | 15 00 | Receipt No. 9360, | 50 00 |
| Receipt No. 8941, | 30 00 | Receipt No. 9361, | 12 15 |
| Receipt No. 8943, | 12 50 | Receipt No. 9362, | 30 00 |
| Receipt No. 8947, | 15 00 | Receipt No. 9364, | 30 00 |
| Receipt No. 8964, | 13 70 | Receipt No. 9368, | 30 00 |
| Receipt No. 8966, | 15 00 | Receipt No. 9369, | 20 00 |
| Receipt No. 8968, | 40 00 | Receipt No. 9386, | 15 00 |
| Receipt No. 8978, | 50 00 | Receipt No. 9387, | 41 76 |
| Receipt No. 8980, | 10 00 | Receipt No. 9400, | 60 00 |
| Receipt No. 8982, | 60 00 | Receipt No. 9401, | 10 00 |
| Receipt No. 8987, | 15 00 | Receipt No. 9402, | 30 00 |
| Receipt No. 8995, | 15 00 | Receipt No. 9403, | 15 00 |
| Receipt No. 9001, | 30 00 | Receipt No. 9419, | 32 00 |
| Receipt No. 9002, | 30 00 | Receipt No. 9428, | 15 00 |
| Receipt No. 9003, | 30 00 | Receipt No. 9430, | 30 00 |
| Receipt No. 9019, | 30 00 | Receipt No. 9432, | 16 00 |
| Receipt No. 9023, | 15 00 | Receipt No. 9458, | 15 00 |
| Receipt No. 9025, | 30 00 | Income Endowment, | 60 00 |
| Receipt No. 9059, | 10 00 | | |
| Receipt No. 9028, | 30 00 | | |

 \$ 3,569 47

14. India Transmission

Receipts—

| | | | |
|-------------------------|----------|-------------------------|-------------|
| Receipt No. 8607, | \$ 10 00 | Receipt No. 9116, | 5 00 |
| Receipt No. 8608, | 5 00 | Receipt No. 9119, | 5 00 |
| Receipt No. 8608, | 5 00 | Receipt No. 9125, | 6 00 |
| Receipt No. 8616, | 4 00 | Receipt No. 9134, | 10 00 |
| Receipt No. 8631, | 6 00 | Receipt No. 9147, | 12 05 |
| Receipt No. 8690, | 5 00 | Receipt No. 9152, | 10 00 |
| Receipt No. 8692, | 5 00 | Receipt No. 9153, | 30 00 |
| Receipt No. 8726, | 20 00 | Receipt No. 9155, | 10 00 |
| Receipt No. 8727, | 20 00 | Receipt No. 9161, | 2 00 |
| Receipt No. 8728, | 20 00 | Receipt No. 9167, | 2 50 |
| Receipt No. 8736, | 25 00 | Receipt No. 9174, | 5 00 |
| Receipt No. 8769, | 3 00 | Receipt No. 9212, | 35 00 |
| Receipt No. 8769, | 3 00 | Receipt No. 9216, | 10 00 |
| Receipt No. 8769, | 3 00 | Receipt No. 9242, | 30 00 |
| Receipt No. 8787, | 28 50 | Receipt No. 9250, | 172 70 |
| Receipt No. 8789, | 30 00 | Receipt No. 9273, | 5 00 |
| Receipt No. 8790, | 26 25 | Receipt No. 9343, | 1 50 |
| Receipt No. 8871, | 46 00 | Receipt No. 9348, | 60 00 |
| Receipt No. 8873, | 1 50 | Receipt No. 9363, | 60 00 |
| Receipt No. 8904, | 5 00 | Receipt No. 9378, | 2 00 |
| Receipt No. 8965, | 10 00 | Receipt No. 9388, | 4 00 |
| Receipt No. 9000, | 2 50 | Receipt No. 9437, | 11 34 |
| Receipt No. 9003, | 5 00 | Receipt No. 9411, | 6 25 |
| Receipt No. 9008, | 25 00 | Receipt No. 9441, | 6 04 |
| Receipt No. 9070, | 5 80 | Receipt No. 9467, | 8 22 |
| Receipt No. 9076, | 1 00 | Receipt "C," | 37 50 |
| Receipt No. 9080, | 10 00 | Receipt "C," | 37 50 |
| Receipt No. 9116, | 10 00 | Receipt "C," | 75 00 |
| | | | <hr/> |
| | | | \$ 1,002 95 |

15. China Transmission

Receipts—

| | | | |
|-------------------------|---------|-------------------------|-----------|
| Receipt No. 8564, | \$ 5 00 | Receipt No. 9115, | 100 00 |
| Receipt No. 8591, | 6 00 | Receipt No. 9125, | 6 00 |
| Receipt No. 8606, | 1 00 | Receipt No. 9132, | 20 00 |
| Receipt No. 8616, | 4 00 | Receipt No. 9138, | 10 00 |
| Receipt No. 8658, | 10 00 | Receipt No. 9154, | 15 00 |
| Receipt No. 8677, | 7 00 | Receipt No. 9156, | 13 45 |
| Receipt No. 8689, | 10 00 | Receipt No. 9168, | 10 00 |
| Receipt No. 8828, | 6 00 | Receipt No. 9378, | 20 00 |
| Receipt No. 8904, | 5 00 | Receipt No. "A," | 3 00 |
| Receipt No. 9033, | 5 00 | Journal B, | 75 00 |
| Receipt No. 9064, | 30 00 | | <hr/> |
| Receipt No. 9099, | 5 00 | | \$ 366 45 |

16. China Native Workers

Receipts—

| | | | |
|-------------------------|---------|-------------------------|--------|
| Receipt No. 8578, | \$ 9 00 | Receipt No. 9048, | 6 53 |
| Receipt No. 8584, | 12 50 | Receipt No. 9058, | 60 00 |
| Receipt No. 8585, | 5 00 | Receipt No. 9068, | 4 00 |
| Receipt No. 8621, | 15 43 | Receipt No. 9078, | 10 00 |
| Receipt No. 8629, | 5 00 | Receipt No. 9108, | 15 00 |
| Receipt No. 8645, | 10 00 | Receipt No. 9114, | 60 00 |
| Receipt No. 8653, | 12 00 | Receipt No. 9143, | 15 00 |
| Receipt No. 8683, | 5 00 | Receipt No. 9148, | 4 00 |
| Receipt No. 8748, | 15 00 | Receipt No. 9160, | 127 50 |
| Receipt No. 8771, | 9 00 | Receipt No. 9217, | 4 00 |
| Receipt No. 8781, | 5 00 | Receipt No. 9226, | 12 50 |
| Receipt No. 8844, | 5 00 | Receipt No. 9227, | 15 00 |
| Receipt No. 8845, | 12 50 | Receipt No. 9261, | 9 00 |

| | | | |
|-------------------------|-------|----------------------------|-------------|
| Receipt No. 8869, | 18 13 | Receipt No. 9305, | 18 67 |
| Receipt No. 8907, | 10 00 | Receipt No. 9312, | 60 00 |
| Receipt No. 8909, | 75 00 | Receipt No. 9320, | 53 40 |
| Receipt No. 8918, | 3 00 | Receipt No. 9349, | 15 00 |
| Receipt No. 8967, | 4 00 | Receipt No. 9391, | 10 00 |
| Receipt No. 9007, | 12 50 | Receipt No. 9402, | 45 00 |
| Receipt No. 9020, | 4 00 | Receipt No. 9410, | 15 00 |
| Receipt No. 9021, | 9 00 | Receipt No. 9416, | 8 00 |
| Receipt No. 9022, | 15 47 | Conference Offering, | 100 00 |
| Receipt No. 9024, | 5 00 | | |
| Receipt No. 9040, | 60 00 | | \$ 1,004 13 |

17. Sweden Transmission

Receipts—

| | | | |
|---------------------------|------|-------------------------|----------|
| Receipt No. 8756,\$ | 5 00 | Receipt No. 9204, | 5 00 |
| Receipt No. 9117, | 2 00 | Receipt No. 9220, | 5 00 |
| Receipt No. 9139, | 5 00 | Receipt No. 9239, | 5 00 |
| Receipt No. 9140, | 2 00 | | |
| Receipt No. 9179, | 5 00 | | \$ 34 00 |

18. Dahanu Hospital Building

Receipts—

| | | | |
|---------------------------------------|-----------|----|--------|
| Receipt No. 9352, | \$ 750 00 | | |
| Donations, reported in Visitor, | 81 76 | \$ | 831 76 |

19. India Dispensary

Receipts—

| | | | |
|---------------------------|--------|----|----------|
| Receipt No. 8593,\$ | 500 00 | | |
| Receipt No. 8594, | 20 00 | | |
| Receipt No. 8619, | 5 00 | | |
| Receipt No. 8979, | 44 76 | | |
| Receipt No. 9124, | 5 00 | | |
| Receipt No. 9130, | 13 00 | | |
| Receipt No. 9177, | 25 00 | | |
| Receipt No. 9456, | 387 24 | \$ | 1,000 00 |

20. Quinter Memorial Hospital

Receipts—

| | | | |
|--|----------|----|------------|
| Receipt No. 8659,\$ | 100 00 | | |
| Receipt No. 8752, | 25 00 | | |
| Receipt No. 9427, | 5 75 | | |
| Transfer, Quinter Memorial Fund Balance, | 66 00 | | |
| Donations, reported in Visitor, | 2,333 38 | \$ | \$2,530 13 |

21. Liao Chou Girls' School Bldg.

Receipts—

| | | | |
|-----------------------------------|----------|----|-------------|
| Receipt No. 9319,\$ | 2,500 00 | | |
| Income endowment, interest, | 21 40 | \$ | \$ 2,521 40 |

22. Ping Ting Hospital

Receipts—

| | | | |
|---------------------------------------|----------|----|-------------|
| Receipt No. 9219,\$ | 25 00 | | |
| Receipt No. 9284, | 5 00 | | |
| Donations, reported in Visitor, | 1,720 39 | \$ | \$ 1,750 39 |

23. Liao Chou Hospital**Receipts—**

| | | |
|---------------------------------------|-------------|-------------|
| Receipt No. 9018, | \$ 1,000 00 | |
| Donations. Reported in Visitor, | 1,369 30 | \$ 2,369 30 |

24. Annual Meeting Committees**Expenditures—**

| | |
|--|-----------|
| Expenses Auditing Committee, 1916, | \$ 147 60 |
|--|-----------|

25. Building and Grounds**Expenditures—**

| | | |
|---------------------------------------|-----------|-------------|
| Insurance, | \$ 671 17 | |
| Permanent improvements, | 1,018 96 | |
| Repairs and upkeep of building, | 692 73 | \$ 2,382 86 |

26. Publication Account**Expenditures—**

| | | |
|---|-----------|-------------|
| Tracts and carriage on same, | \$ 407 95 | |
| Rebate on old book and tract accounts, | 270 42 | |
| Missionary Gospel Messengers and periodicals, | 810 31 | |
| Annual Report of Board, | 600 00 | |
| Missionary Visitor, | 4,324 20 | |
| Missionary Education, | 358 20 | \$ 6,771 08 |

27. General Expense Account**Expenditures—**

| | | |
|--|-----------|-------------|
| Board's traveling expenses, | \$ 270 08 | |
| Salaries, | 3,797 30 | |
| Traveling secretaries, | 1,280 24 | |
| Postage, | 563 68 | |
| Office supplies and phone rent, | 109 30 | |
| Traveling expense, | 142 44 | |
| Telegrams, insurance, news, etc., | 52 96 | |
| Missionary applicants' expense, | 75 05 | |
| Copying, labor, dater, legal help, | 66 72 | |
| Fidelity bonds, | 62 50 | |
| Printing, envelopes, leaflets, etc., | 486 50 | \$ 6,906 77 |

28. District Mission Work**Expenditures—**

| | | |
|--|-----------|-------------|
| Southwest Kansas and Southeast Colorado, | \$ 250 00 | |
| Southern Iowa, | 100 00 | |
| Northern Illinois and Wisconsin, | 750 00 | |
| Northwest Kansas and Northeast Colorado, | 300 00 | |
| S. E. Pa., New Jersey and New York, | 140 00 | |
| Middle Missouri, | 350 00 | |
| Texas and Louisiana, | 550 00 | |
| Michigan, | 200 00 | |
| Southern California and Arizona, | 150 00 | |
| Idaho, | 250 00 | |
| Nebraska, | 300 00 | |
| Oregon, | 200 00 | |
| Arkansas, | 300 00 | |
| Northern California, | 400 00 | \$ 4,240 00 |

29. Endowment Funds

Note. The number preceding the amount is the number of receipt sent donor.

Donations to World-Wide—

Pennsylvania—

| | |
|-------------|-----------|
| 8640, | \$ 500 00 |
| 8648, | 1,000 00 |
| 8775, | 500 00 |
| 8797, | 5,000 00 |
| 8842, | 1,000 00 |
| 8897, | 1,000 00 |
| 9115, | 500 00 |
| 9297, | 50 00 |
| 9300, | 3,000 00 |
| 9301, | 100 00 |
| 9314, | 411 59 |
| 9321, | 1,000 00 |
| 9336, | 100 00 |

\$ 14,161 59

Ohio—

| | |
|-------------|-------------|
| 8633, | \$ 1,000 00 |
| 8635, | 1,000 00 |
| 8644, | 300 00 |
| 8662, | 100 00 |
| 8884, | 1,000 00 |
| 8895, | 500 00 |
| 8933, | 1,000 00 |
| 9228, | 500 00 |
| 9260, | 200 00 |
| 9293, | 300 00 |
| 9304, | 20 00 |
| 9315, | 500 00 |
| 9337, | 20 00 |

\$ 6,440 00

Illinois—

| | |
|-------------|-------------|
| 8566, | \$ 3,000 00 |
| 9272, | 1,500 00 |
| 9299, | 300 00 |
| 9302, | 50 00 |
| 9317, | 250 00 |

\$ 5,100 00

Virginia—

| | |
|-------------|-------------|
| 8605, | \$ 2,000 00 |
| 8745, | 1,500 00 |
| 8779, | 500 00 |
| 8798, | 100 00 |
| 8799, | 100 00 |
| 8800, | 50 00 |
| 8821, | 500 00 |
| 9266, | 50 00 |

\$ 4,800 00

Iowa—

| | |
|-------------|-----------|
| 8749, | \$ 100 00 |
| 8887, | 100 00 |
| 9200, | 100 00 |
| 9328, | 1,000 00 |
| 9466, | 20 00 |

\$ 1,320 00

Indiana—

| | |
|-------------|-----------|
| 8651, | \$ 100 00 |
| 9230, | 100 00 |
| 9269, | 200 00 |
| 9327, | 500 00 |
| 9445, | 100 00 |

\$ 1,000 00

California—

| | |
|-------------|-------------|
| 9279, | \$ 1,000 00 |
|-------------|-------------|

\$ 1,000 00

Oklahoma—

| | |
|-------------|-----------|
| 9381, | \$ 500 00 |
|-------------|-----------|

\$ 500 00

West Virginia—

| | |
|-------------|-----------|
| 8898, | \$ 100 00 |
| 9188, | 200 00 |

\$ 300 00

North Carolina—

| | |
|-----------------------|-----------|
| Gilbert Estate, | \$ 200 00 |
|-----------------------|-----------|

\$ 200 00

North Dakota—

| | |
|-------------|-----------|
| 8928, | \$ 100 00 |
|-------------|-----------|

\$ 100 00

Nebraska—

| | |
|-------------|-----------|
| 8602, | \$ 100 00 |
|-------------|-----------|

\$ 100 00

Kansas—

| | |
|-------------|----------|
| 8758, | \$ 20 00 |
|-------------|----------|

\$ 20 00

Total Donations to World-Wide Endowment for year,\$ 35,041 59

On hand at beginning of year, 810,118 04

Total World-Wide at close of year,\$845,159 63

Donations to Annuity Mission Endowment—

Iowa—

| | |
|-------------|--------------|
| 8885, | \$ 14,000 00 |
| 8888, | 1,500 00 |
| 9474, | 1,500 00 |

\$ 17,000 00

Illinois—

| | |
|-------------|-------------|
| 9281, | \$ 3,000 00 |
|-------------|-------------|

\$ 3,000 00

Kansas—

| | |
|-------------|----------|
| 9370, | 2,000 00 |
|-------------|----------|

2,000 00

Ohio—

| | |
|-------------|----------|
| 8642, | 1,000 00 |
|-------------|----------|

1,000 00

Idaho—

| | |
|-------------|--------|
| 8688, | 500 00 |
|-------------|--------|

500 00

Indiana—

| | |
|-------------|--------|
| 8766, | 500 00 |
|-------------|--------|

500 00

Virginia—

| | |
|-------------|--------|
| 8876, | 500 00 |
|-------------|--------|

500 00

| | | |
|--|--------------|--------------|
| Washington— | | |
| 8669, | \$ 250 00 | |
| 9065, | 250 00 | 500 00 |
| Maryland— | | |
| 8763, | 100 00 | 100 00 |
| Pennsylvania— | | |
| 8977, | \$ 30 00 | 30 00 |
| Total donations for the year, | | \$ 25,130 00 |
| On hand at beginning of year, | | 63,437 21 |
| Total mission endowment at close of year, | | \$ 88,567 21 |
| India Endowment— | | |
| Receipt 9175, Kansas, | \$ 200 00 | |
| Receipt 9038, Pennsylvania, | 185 00 | |
| Receipt 8646, Virginia, | 100 00 | |
| Receipt 8794, Illinois, | 100 00 | \$ 585 00 |
| On hand at beginning of year, | | 3,275 00 |
| Total India endowment at close of year, | | \$ 3,860 00 |
| China Endowment— | | |
| Receipt No. 8646, Ohio, | 100 00 | |
| Balance from last year, | 1,200 00 | \$ 1,300 00 |
| H. H. Rohrer Endowment Fund— | | |
| On hand at beginning of year, no change, | | \$ 1,000 00 |
| Gish Estate— | | |
| Balance from old year, | \$ 56,328 02 | |
| Paid out during the year, | 2 50 | \$ 56,325 52 |
| Total endowment at close of year, all funds, | | \$996,212 36 |

30. Gospel Messenger Endowment

| | | |
|---------------------------------------|-----------|--------------|
| Receipts— | | |
| Receipt No. 8569, Pennsylvania, | \$ 25 00 | |
| Receipt No. 9038, Pennsylvania, | 100 00 | |
| Balance from last year, | 12,150 00 | |
| Balance to new year, | | \$ 12,275 00 |

31. Gilbert Estate

| | | |
|---|--|-------------|
| Receipts— | | |
| Balance on hand from last year, | | \$ 4,360 05 |
| Expenditures— | | |
| Paid on loans, transferred to World-Wide Endowment, ... | | 200 00 |
| Balance to new year, | | \$ 4,160 05 |

32. Denver Colored Home Property

| | | |
|------------------------------------|-------------|-------------|
| Receipts— | | |
| Rentals from property, | \$ 85 00 | |
| From income endowment, | 63 01 | \$ 148 01 |
| Expenditures— | | |
| Balance due from old year, | \$ 8,000 00 | |
| Expenses of the year, | 148 01 | \$ 8,148 01 |
| Balance on hand to new year, | | \$ 8,000 00 |

33. West Alexandria Farm, Ohio**Receipts—**

| | | | |
|--------------------------------------|----|----|----|
| Interest and rent on property, | \$ | 56 | 87 |
|--------------------------------------|----|----|----|

Expenditures—

| | | | |
|--|----|-----|--------|
| Balance due from last year, | \$ | 156 | 84 |
| Expenses on properties for year, | | 76 | 29 |
| | | | 233 13 |

| | | | |
|--------------------------------|----|-----|----|
| Balance due to new year, | \$ | 176 | 26 |
|--------------------------------|----|-----|----|

34. Interest Bearing Funds. Received During the Year**Receipts—**

| | | |
|-------------------------------------|-----------|----|
| Bills Receivable, Loans paid, | \$134,998 | 95 |
| Denmark Poor Fund, Interest, | 202 | 55 |
| Mission Endowment, | 25,130 | 00 |
| World-Wide Endowment, | 35,041 | 59 |
| India Endowment, | 585 | 00 |
| China Endowment, | 100 | 00 |
| Gospel Messenger Endowment, | 125 | 00 |
| Payments on Real Estate, | 303 | 00 |
| West Alexandria Farm, Ohio, | 56 | 87 |

| | | |
|--|-----------|----|
| | \$196,542 | 96 |
|--|-----------|----|

Expenditures—

| | | |
|---|-----------|----|
| Bills Receivable, New Loans, | \$161,661 | 00 |
| Gish Estate, | 2 | 50 |
| Reiff Estate, Philadelphia, | 1,602 | 21 |
| West Alexandria Farm, Ohio, | 76 | 29 |
| Gilbert Estate, North Carolina, | 200 | 00 |
| Brethren Publishing House Loan, | 5,000 | 00 |
| Overdrawn last year, now paid back, | 24,991 | 05 |
| Cash on hand, | 3,009 | 91 |

| | | |
|--|-----------|----|
| | \$196,542 | 96 |
|--|-----------|----|

35. Assets

| | | |
|---|-----------|----|
| Cash on hand, | \$ 24,839 | 13 |
| Bills Receivable, secured by mortgages, | 947,492 | 05 |
| Brethren Publishing House, Investment, | 131,150 | 00 |
| Brethren Publishing House, Loan, | 5,000 | 00 |
| Church Extension, Bills Receivable, | 8,908 | 81 |
| Real Estate, | 675 | 00 |
| West Alexandria Farm, | 176 | 26 |
| Denver Home Property, | 8,000 | 00 |
| Reiff Estate, Philadelphia, | 1,769 | 31 |
| Accounts Receivable, | 2,417 | 27 |

| | | |
|------------------------------------|-------------|----|
| Total assets, March 1, 1917, | \$1,130,427 | 83 |
|------------------------------------|-------------|----|

| | | |
|------------------------------------|-----------|----|
| Total assets, March 1, 1916, | 1,072,434 | 82 |
|------------------------------------|-----------|----|

| | | |
|-----------------------|-----------|----|
| Total increase, | \$ 57,993 | 01 |
|-----------------------|-----------|----|

36. Statement of the Ledger

| | | |
|-------------|-----------|----|
| Cash, | \$ 24,839 | 13 |
|-------------|-----------|----|

WORLD-WIDE FUND

| | | |
|----------------------------|----------|----|
| World-Wide Fund, | \$ 1,772 | 83 |
| Accounts receivable, | 2,417 | 27 |

| | | |
|------------------------|--|--|
| (Overdrawn \$4,190 10) | | |
|------------------------|--|--|

CHURCH EXTENSION

| | | |
|---|-------------|--------------|
| Church Extension Fund, | | \$ 11,511 06 |
| Church Extension, Bills Receivable, | \$ 8,908 81 | |
| (Cash \$2,602 25) | | |

INDIA FUND

| | | |
|-------------------------------------|-------------|----------|
| Missionary Children's School, | \$ | 10 00 |
| Hospital Furnishings, | | 5 00 |
| Dahanu Hospital Building, | | 831 76 |
| Hospital, | \$ 1,128 10 | |
| Churchhouse, | | 61 08 |
| Orphanage, | | 3,393 64 |
| Quinter Memorial Hospital, | | 2,530 13 |
| Native Workers, | | 1,272 63 |
| (Cash \$6,976 14) | | |

CHINA FUND

| | | |
|---|----------|----------|
| South China Mission, | \$ | 363 02 |
| Orphanage, | \$ 76 94 | |
| Hospital, | | 2,509 62 |
| Liao Chou Girls' School Building, | | 2,521 40 |
| Ping Ting Hospital, | 2,322 69 | |
| Liao Chou Hospital, | 1,099 43 | |
| Native Workers, | | 390 20 |
| (Cash \$2,285 18) | | |

SPECIAL FUNDS

| | | |
|-----------------------------------|----|--------|
| Africa, | \$ | 85 01 |
| Japan, | | 85 30 |
| Philippines, | | 81 40 |
| Porto Rico, | | 234 42 |
| Work among the Arabs, | | 50 00 |
| South America, | | 145 34 |
| New England Mission, | | 155 00 |
| Southern Native White, | | 93 23 |
| San Francisco Mission, | | 5 00 |
| Cuba Mission, | | 283 77 |
| Australia, | | 16 00 |
| Jerusalem Mission, | | 140 66 |
| Italian Mission, | | 578 66 |
| Colored Mission, | | 121 00 |
| Colored Mission Industrial, | | 397 75 |
| (Cash \$2,472 54) | | |

MISCELLANEOUS FUNDS

| | | |
|---|-----------|-----------|
| Sweden Churchhouse, | \$ | 57 50 |
| Gish Testament Fund, | \$ 132 85 | |
| Ministerial and Missionary Relief Fund, | | 12,235 45 |
| Gish Publishing Fund, | 812 13 | |
| Stover Lecture Foundation, | | 182 66 |
| (Cash \$11,530 63) | | |

SPECIAL SUPPORT FUNDS

| | | |
|--|-----------|--------|
| Middle Pennsylvania Sunday-schools, | \$ | 70 00 |
| Western Pennsylvania Sunday-schools, | | 275 00 |
| Pipe Creek Congregation, | | 150 00 |
| Quemahoning Congregation, | \$ 118 75 | |
| First Church, Philadelphia, | | 300 00 |
| Nebraska Foreign Fund, | 227 10 | |
| Mt. Morris Coll. Miss. Society, | 350 00 | |
| Second, Northern, Eastern Virginia, | 262 29 | |

| | | |
|---|-----------|-----------|
| Altoona Sunday-school, | | \$ 150 00 |
| Southern Ohio Sunday-schools, | | 50 00 |
| English River Sunday-schools, | \$ 143 00 | |
| Lordsburg Congregation and Sunday-school, | | 192 70 |
| Coon River Congregation, | 335 48 | |
| Northern Virginia Sunday-schools, | | 10 00 |
| First and Southern Virginia Sunday-schools, | | 200 00 |
| Woodbury Congregation, | | 150 00 |
| Trotwood Congregation, | | 40 00 |
| Three Virginia Churches, | | 1 50 |

(Cash \$152 58)

INTEREST BEARING FUNDS

| | | |
|--|-------------|-------------|
| Denmark Poor Fund, | | \$ 3,725 12 |
| H. H. Rohrer Memorial Fund, | | 1,000 00 |
| Brethren Publishing House Loan, | \$ 5,000 00 | |
| Brethren Publishing House, Investment, | 131,150 00 | |
| Brethren Publishing House, Reserve, | | 80,900 00 |
| India Endowment, | | 3,860 00 |
| China Endowment, | | 1,300 00 |
| Gospel Messenger Endowment, | | 12,275 00 |
| Annuity Mission Endowment, | | 88,567 21 |
| World-Wide Endowment, | | 845,159 63 |
| Endowment Bills Receivable, | 947,492 05 | |
| Real Estate, | 675 00 | |
| West Alexandria Farm, | 176 26 | |
| Denver Home Property, | 8,000 00 | |
| Reiff Estate, Philadelphia, | 1,769 31 | |
| Gish Estate, | | 56,325 52 |
| Gilbert Estate, | | 4,160 05 |

(Cash \$3,009 91)

37. Statement of Cash

| | | |
|-------------------------------|---------------------|---------------------|
| World-Wide Fund, | | \$ 4,190 10 |
| Church Extension Fund, | \$ 2,602 25 | |
| India Fund, | 6,976 14 | |
| China Fund, | 2,285 18 | |
| Special Funds, | 2,472 54 | |
| Miscellaneous Funds, | 11,530 63 | |
| Special Support Funds, | 152 58 | |
| Interest Bearing Funds, | 3,009 91 | |
| Cash on hand, | | \$ 24,839 13 |
| | <u>\$ 29,029 23</u> | <u>\$ 29,029 23</u> |

GISH PUBLISHING FUND

The fortune of Brother and Sister James R. Gish, representing a little less than \$60,000.00—a sum of money gathered together through strenuous, honorable toil on their part—was invested with the General Mission Board by Sister Gish. During her lifetime she received a small annuity from the money, and now that she has gone to her reward the entire income is used for books for our ministers and assistance to superannuated ministers and missionaries. The following pages are a short history, principally statistics, of what the fund has done so far for our ministers.

The Fund is governed by the following rules:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, \$50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the publication department for publication and distribution of publications selected.

Section 5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Record of Book Distribution

| | Previously Sent Out. | Sent Out During 1916. | Total to Date. |
|---|-------------------------|--------------------------|-------------------|
| *Annual Meeting Minutes, | 937 | ..... | 937 |
| Alone with God, | 2,180 | 53 | 2,233 |
| Bible Dictionary, | 2,190 | 65 | 2,255 |
| *Bible Manners and Customs, | 1,981 | 53 | 2,034 |
| Bible Readings and Studies, | 1,322 | 103 | 1,425 |
| Bible Atlas, | 1,444 | 65 | 1,509 |
| Blaikie's Bible History, | 839 | 61 | 900 |
| *Book of Books, | 2,390 | 25 | 2,415 |
| *Bound Tracts, | 2,499 | ..... | 2,499 |
| *Bulwarks of the Faith, | 703 | ..... | 703 |
| Character of Jesus, | 650 | 84 | 734 |
| †Contagion of Character, | 617 | 147 | 764 |
| Cruden's Concordance, | 1,993 | 77 | 2,070 |
| Doctrine of the Brethren Defended, | 1,522 | 100 | 1,622 |
| ‡Doctrine of Prayer, ..... | ..... | 364 | 364 |
| *Divinity of Christ, | 3,000 | ..... | 3,000 |
| Eternal Verities, | 2,627 | 42 | 2,669 |
| ‡Expository Preaching, ..... | ..... | 393 | 393 |
| †How to Master the English Bible, | 1,625 | 60 | 1,685 |
| †History of the Brethren, | 1,460 | 73 | 1,533 |
| *History of Preaching, Vol. I., | 600 | ..... | 600 |
| *History of Preaching, Vol. II., | 380 | ..... | 380 |
| *Life of John Kline, | 1,145 | ..... | 1,145 |
| Life of Christ, 2 Vols., Edersheim, | 1,695 | 58 | 1,753 |

| | | |
|---|--------|--------|
| Life of St. Paul, | 371 | 371 |
| *Lord's Supper, | 3,396 | 19 |
| Man and His Money, | 330 | 144 |
| †Man's Value to Society, | 332 | 332 |
| Modern Secret Societies, | 2,550 | 56 |
| *Pastoral and Personal Evangelism, | 604 | 135 |
| †Preacher and His Models, | 324 | 144 |
| Preparation and Delivery of Sermons, | 356 | 164 |
| †Problem of the Old Testament, | 579 | 86 |
| Problems of Pulpit and Platform, | 1,493 | 59 |
| †Quiet Talks on Following the Christ, | 348 | 158 |
| †Quiet Talks on John's Gospel, | 350 | 350 |
| *Resurrection of Christ, | 1,000 | ..... |
| †Roman Catholicism Capitulating, etc., | 597 | 92 |
| Seven Churches of Asia, | 1,328 | 13 |
| Sick, Dying and Dead, | 1,825 | 81 |
| *Square Talk about Inspiration of the Bible, | 2,485 | ..... |
| *Sunday School Commentary, | 8,937 | ..... |
| *Schaff's History of the Christian Church, Vol. I., | 877 | 1 |
| *Schaff's History of the Christian Church, Vol. II., | 701 | ..... |
| *Schaff's History of the Christian Church, Vol. III., | 524 | 25 |
| *Schaff's History of the Christian Church, Vol. IV., | 300 | 150 |
| Schaff's History of the Christian Church, Vol. V. Pt. I., | 349 | 349 |
| *Schaff's History of the Christian Church, Vol. VI., | 618 | ..... |
| *Teacher Training with the Master Teacher, | 1,593 | 16 |
| Thirty-Three Years of Missions, | 387 | 27 |
| The Twelve Apostles, | 1,865 | 69 |
| *Nave's Topical Bible, | 688 | ..... |
| *Topical Text Book, | 1,923 | 40 |
| Trine Immersion, | 2,665 | 39 |
| Universalism, | 1,453 | 39 |
| *War vs. Peace, | 884 | 66 |
| Young Preacher, | 1,842 | 55 |
| *Pamphlets on International Peace, | 3,100 | ..... |
| Totals, | 79,371 | 4,903 |
| | | 84,274 |

*No longer distributed on Fund.

†To be taken from list February 28, 1918.

†Distribution ceases.

It will be seen from the foregoing table that the Gish Publishing Fund does not confine the good that it does to the distribution of books to the ministry. Twenty per cent of the income of the Gish Fund goes to assist needy missionaries, ministers or the widows of such, under the rules of the Ministerial and Missionary Relief Fund. Nearly \$10,000 has thus been spent since the foundation of the fund.

It will likewise be noted that the expenses of administration of the Fund have been very low. This is made possible through the members of the Committee living close together, traveling expenses thus being reduced to the minimum.

The Gish Fund is a good example of what a permanent fund will produce in income. The Fund itself amounts to something slightly over \$56,000. In the seventeen years' time during which the Fund has been in existence almost as much has been expended for work as there was originally in the fund.

Books Taken from the List

At the beginning of the present fiscal year nine books were ordered taken from the list as soon as the present supply on hand is exhausted. It would be well for our ministers to check over their list and send for these at once. The following are the books: Gray's How to Master the English Bible; Fradryssa's Roman Catholicism Capitulating, etc.; Schaff's History, Vol. IV (exhausted); Orr's Problem of the Old Testament; Gordon's Quiet Talks on Following the Christ; Stalker's The Preacher and His Models; for the present Brumbaugh's History of the Brethren; Hillis' Con-

tagion of Character and Goodell's Pastoral and Personal Evangelism. New ministers will be disappointed in being unable to get these books, but we shall try to recompense them by adding new ones which will be just as valuable.

New Books Added to the List

Five new books were added to the list of those now available. Descriptions of the same in brief are here given:

65. Our Troublesome Religious Questions. By Edward Leigh Pell. Brimful of assistance to the minister who is troubled with these Twentieth Century problems that baffle and discourage. An optimistic, helpful book. 258 pages. To our ministers 30c.

66. Quiet Talks About the Tempter. By S. D. Gordon. The question of the tempter is handled in this book in Dr. Gordon's inimitable style. It needs no comment as the style of the author is too well known. To our ministers 20c.

67. The Boy Problem in the Home. By Wm. B. Forbush. A book to help parents know their boys. Written by an acknowledged authority on boy problems, a natural leader of boys. A compendium of good common sense, written by one who loves his subject. To our ministers, 25c.

68. Archæology and the Bible. By George A. Barton. Part I contains, The Bible Lands, Their Exploration, and the Resultant Light on the Bible and History. Part II contains, Translations of Ancient Documents which Confirm or Illuminate the Bible. Splendidly and attractively bound, many illustrations, over 500 pages. Of value to any minister. To our ministers, 75c.

69. History of the Christian Church. Vol. VII. By Philip Schaff. A History of the Reformation. Deals with the Swiss Reformation, Zwingli's work, the controversies with the Roman Catholic Church. Also treats exhaustively the Reformation in French Switzerland, or the Calvinistic Movement. The set of books will not be complete without this the concluding volume by Dr. Schaff. Nearly 900 pages. To our ministers, 90c.

A leaflet giving the list of books, with short description of each, can be obtained from the Brethren Publishing House, Elgin, Illinois, upon application.

List of Books on the Fund at Present and Available for Distribution

| | Regular Price | To Ministers |
|---|------------------|-----------------|
| A Man's Value to Society, Hillis, | \$ 1 20 | \$ 20 |
| A Man and His Money, Calkins, | 1 00 | 25 |
| Alone With God, | 75 | 15 |
| Archæology and the Bible, Barton, | 2 25 | 75 |
| Bible Atlas, Hurlbut, | 2 75 | 60 |
| Bible Dictionary, Smith and Peloubet, | 2 00 | 25 |
| Bible History, Blaikie, | 1 50 | 30 |
| Bible Readings and Bible Studies, Rosenberger, | 35 | 10 |
| Boy Problem in the Home, Forbush, | 1 00 | 25 |
| Contagion of Character, Hillis, | 1 20 | 20 |
| Cruden's Concordance, | 1 00 | 30 |
| Character of Jesus, Bushnell, | 60 | 15 |
| Doctrine of the Brethren Defended, Miller, | 65 | 20 |
| Doctrine of Prayer, Hastings, | 3 00 | 60 |
| Edersheim's Life and Times of Jesus the Messiah, 2 Vols., | 2 00 | 75 |
| Eternal Verities, D. L. Miller, | 1 25 | 20 |
| Expository Preaching, Plans and Methods, Meyer, | 1 00 | 20 |
| History of the Christian Church, Vol. V. Part I, Schaff, | 3 85 | 90 |
| History of the Christian Church, Vol. VII, Schaff, | 3 85 | 90 |
| Life of St. Paul, Stalker, | 60 | 15 |
| Modern Secret Societies, Blanchard, | 75 | 15 |
| On the Preparation and Delivery of Sermons, Broadus, | 1 50 | 35 |
| Our Troublesome Religious Questions, Pell, | 1 25 | 30 |
| Pastoral and Personal Evangelism, Goodell, | 1 00 | 20 |
| Problems of the Pulpit, Culler, | 75 | 15 |
| Quiet Talks About the Tempter, Gordon, | 85 | 20 |

| | | |
|---|---------------|---------------|
| Quiet Talks on John's Gospel, Gordon, | 85 | 20 |
| Roman Catholicism Capitulating, Fradryssa, | 1 00 | 20 |
| Seven Churches of Asia, D. L. Miller, | 75 | 20 |
| The Sick, the Dying and the Dead, J. G. Royer, | 40 | 10 |
| Thirty-Three Years of Missions, Galen B. Royer, | 1 75 | 50 |
| The Twelve Apostles, Wayland, | 75 | 15 |
| Trine Immersion, Quinter, | 90 | 20 |
| Universalism Against Itself, | 75 | 20 |
| Young Preacher, The, Cuyler, | 50 | 15 |
| | <hr/> \$45 55 | <hr/> \$10 65 |

Administration of the Fund

The following table gives, in a brief way, some statistics concerning the income from the Gish estate, and the personnel of the committee since organization:

| Year Ending March 31. | Amount Expended in Books. | Amount Passed to Min. and Miss. Relief Fund. | Committee's Expenses. | Members of Committee. |
|--------------------------|---------------------------------|---|--------------------------|--|
| 1899 | \$ 400 00 | ..... | ..... | { L. T. Holsinger A. H. Puterbaugh J. H. Moore |
| 1900 | 1,544 83 | \$ 500 00 | \$ 9 40 | Same as above |
| 1901 | 3,407 34 | ..... | 50 00 | " " " |
| 1902 | 1,987 11 | 1,241 27 | 16 95 | " " " |
| 1903 | 4,145 19 | 981 49 | 14 00 | { L. T. Holsinger J. E. Miller J. H. Moore |
| 1904 | 2,572 32 | 827 55 | 8 95 | Same as above |
| 1905 | 2,354 63 | 512 80 | 3 45 | { L. T. Holsinger J. E. Miller J. W. Wayland |
| 1906 | 1,702 39 | 772 91 | 45 43 | Grant Mahan |
| 1907 | 2,667 72 | 530 33 | 49 55 | J. E. Miller |
| 1908 | 3,459 75 | 681 91 | ..... | J. W. Wayland |
| 1909 | 829 79 | 472 42 | ..... | Same as above |
| 1910 | 2,489 24 | 456 85 | 8 60 | " " " |
| 1911 | 3,049 41 | 430 94 | 3 42 | { J. W. Wayland J. E. Miller J. H. B. Williams |
| 1912 | 2,231 61 | 447 84 | ..... | J. E. Miller |
| 1913 | 1,261 30 | 464 72 | 2 25 | J. H. B. Williams |
| 1914 | 1,554 69 | 464 72 | 5 61 | I. B. Trout |
| 1915 | 2,886 50 | 464 72 | 7 55 | J. H. B. Williams |
| 1916 | 3,357 78 | 464 72 | 5 10 | I. B. Trout |
| 1917 | 3,395 03 | 664 69 | 10 92 | J. E. Miller |
| | <hr/> \$45,296 63 | <hr/> \$ 10,379 88 | <hr/> \$ 241 15 | { J. E. Miller J. W. Lear J. H. B. Williams |
| | | | | Same as above |
| | | | | " " " |

The Gish Fund and What Might Be Accomplished

We use the word "might" advisedly, for the Fund we believe is doing as much now as it is possible for us to make it do. But it could do much more effective work if there would be other liberal minded brethren and sisters who would desire to emulate the example of the founders of this fund, and give of their wealth. We have reason to believe that the books sent out are accomplishing a good work in assisting our ministers, but the committee has in mind so much broader work that additional funds would accomplish. The General Mission Board, who have been entrusted with this fund, will be glad to offer the same rates of annuity to any donors for this work, as apply to the other annuity funds in their possession. Some splendid work could be accomplished by people of wealth, in this manner.

FINANCIAL REPORT FOR APRIL, 1917

CORRECTIONS

The amount credited to A Brother, Oregon, in the April Visitor, Page 119, should be \$5.00 instead of \$1.00. This makes the footing as it appears, \$44.72, correct.

The \$10.00 credited in the April Visitor to German Settlement, Maple Spring Congregation, First District W. Va., should have been credited to Joseph Rembold.

The following donations to the Board's funds have been received during the month of April:

WORLD-WIDE

Pennsylvania—\$288.98.

Western District, Congregation.
Brothers Valley,\$ 10 15
Individuals.

B. B. Ludwick (marriage notice), 50 cents; Cora Christner, \$1.60; Wm. Howe (marriage notice), 50 cents, 2 60
Middle District, Congregation,
Spring Run, 7 96
Individuals.

Roy Sell, \$5; Thos. Harden and Family, \$1; Francis Baker, \$5; Joseph Cassel, 50 cents, 11 50
Eastern District, Congregations.
Akron, \$7.58; Hatfield, \$55; Spring Creek, \$1; White Oak, \$34.11; Springville, \$16; Elizabethtown, \$92.35, 206 04
Sunday-school.

Lake Ridge, 6 73
Individuals.

Catharine Gingrich, \$1; Sadie Royer, \$5; W. R. Conner, \$1.50; A Brother, \$5; Joseph Royer, \$1; Rachel Miller, \$2; Solomon Strauser, \$6.30, 21 80
Southern District, Individuals.

O. F. Arnold, \$10.18; I. R. Little and wife, \$3.40; B. C. Whitmore (marriage notice), 50 cents; D. H. Baker, \$2; In His Holy Name, \$6.12, 22 20

California—\$171.73.

Northern District, Sunday-school.
Lindsay, 46 73
Individuals.

Macdoel, 18 50
Southern District, Congregation.
McFarland, 79 20
Individuals.

Nancy Underhill, \$26; Mrs. Hastie, 80 cents; Wm. Platt (marriage notice), 50 cents, 27 30

Ohio—\$163.47.

Northeastern District, Individuals.

Letha Holmes, \$1.15; Simon Harshman, \$6; R. B. Hersherberger, 50 cents; Ethel Hauenstein, \$10; Geo. Domer, \$20; Mr. and Mrs. C. M. Fetter, \$5.20; Mabel Johnson, \$2.45, 35 40
Northwestern District, Congregation.

Sugar Creek, 37 50
Individuals.

Catharine Snavelly, \$1.06; S. A. Kintner, \$1, 2 06
Southern District, Individuals.

A Brother, \$75; S. S. Studebaker, \$5; J. E. Etter, \$3; J. R. and Maggie Halladay, \$5.51, 88 51

Idaho—\$122.76.

Congregations.
Bowmont, \$15.86; Weiser, \$11.64; Boise Valley, \$31, 58 50
Individuals.

Brother and sister LeGros, \$50; Lizzie Green, \$5; B. F. Fike (marriage notice), 50 cents; Rachel Wilsey, \$8.76, 64 26

Iowa—\$100.50.

Northern District, Congregation.
South Waterloo, 50 00
Individuals.

A. B. Blough (marriage notice), 50 cents; Brother and Sister J. Whitmore, \$15, 15 50

Middle District, Individual.

Elizabeth Gable,\$ 10 00

Illinois—\$74.07.

Northern District, Congregations.
Polo, \$34.75; Mt. Morris, \$15.64, 50 39
Individuals.

A Brother, \$1.10; Rebecca Heagley, \$5.20; Lee Moyer, \$10; L. J. Gerdes, \$5; C. A. Vandiver, \$1.88; Geo. Putterbaugh, \$1, 24 18
Southern District, Individual.

S. G. Bucher (marriage notice), 50
Virginia—\$69.70.

Northern District, Individuals.
Jane and Mary Zimmerman, \$2; Rebecca J. Miller, \$1; Mrs. Frank Stults, \$1; I. C. Crist, \$2; R. S. Cooper, \$10; Esther Seidig, \$12.65, 36 65
First District, Individuals.

Catharine Harper, \$20; Emma Suthall, \$5, 25 00
Eastern District, Individuals.

Ella A. Myers, \$1; P. A. Myers, 25 cents; S. A. Sanger, \$1.20, 2 45
Southern District, Individuals.

Sarah Hilton, \$1; A. C. Reiley, \$3.40, 4 40

Kansas—\$38.09.

Northeastern District, Congregation.
Ramona, 6 59
Individuals.

Sadie Eavey, \$15; Mr. and Mrs. J. S. Shoemaker, \$10, 25 00
Southwestern District, Individuals.

Ellis Studebaker (marriage notice), 50 cents; M. S. Frantz (marriage notice), 50 cents; Mrs. Johanna Jolitz, \$5, 6 00
Northwestern District, Individual.

D. A. Crist (marriage notice), 50

Canada—\$35.50.

Western District, Sunday-school.
Battle Creek, 23 50
Individual.

C. C. Gump, 10 00

Indiana—\$27.95.

Northern District, Sunday-school.
Turkey Creek, 6 00
Individuals.

C. Walter Warstler (marriage notice), \$1; S. M. Rittenhouse, \$4; J. M. Markley (marriage notice), 50 cents, 5 50
Middle District, Sunday-school Class.

No. 10, Salamonie, 4 45
Individuals.

Emanuel Leckrone and wife, 10 00
Southern District, Individuals.

Chas. and Martha Wood, 2 00

Oklahoma—\$22.00

Congregation.
Washita, 20 00
Individual.

Unknown, 2 00

Maryland—\$17.50.

Eastern District, Sunday-school and Christian Workers.
Meadow Branch, 5 00
Individual.

H. C. Alley (marriage notice), 50
Middle District, Individuals.

Harry Michael and wife, 12 00

Washington—\$13.70.

Congregation,
Lake Side, 8 00
Individuals.

Sister G. A. Fisher, \$1.50; Chas. D. Rupel, \$1; Bro. Snowberger, 50 cents; Wm. Kensinger, \$1.20; R. A. Duell, \$1.50, 5 70

Oregon—\$13.05.

Congregation.
Portland, 13 05

Missouri—\$6.90.

Northern District, Individual.
Mrs. J. S. Bowman, 1 40
Middle District, Individual.

James Mohler (marriage notice), 50
Southern District, Individual,
Albert Mays, 5 00

North Dakota—\$4.50.

Individuals.

Alfred Kreps (marriage notice), 50 cents; Geo. Miller, 50 cents; C. H. Petry, 50 cents; Brother and Sister, \$3,\$

Tennessee—\$3.00.

Individuals.

Mrs. Lizzie Keeble, \$1; Mrs. H. W. Miner, \$2,\$

Colorado—\$1.50.

N. W. Kansas Dist., S. S. Class.

Reapers, 1 00

Western District, Individual.

Mrs. H. M. Long, 50

Florida—\$1.00.

Individual.

Mrs. S. B. Katherman, 1 00

Michigan—\$1.00.

Individual.

Herbert Morehouse, 1 00

Minnesota—\$1.00.

Individuals.

Geo. Shade (marriage notice), 50 cents;

Chas. Cripe (marriage notice), 50 cents,

West Virginia—\$1.00.

Second District, Individual.

A. M. Frantz, 1 00

Arizona—\$1.00.

Individual.

A Sister, 1 00

Texas—\$0.87.

Individual.

S. F. Wine, 87

Total for the month,\$1,178 57

Previously received, 1,488 94

For the year,\$2,667 51

QUINTER MEMORIAL HOSPITAL

Pennsylvania—\$160.75.

Western District, Aid Society.

Waynesboro, 10 00

Middle District, Aid Societies.

Woodbury, \$5; Tyrone, \$5, 10 00

Sunday-school Class.

"Christ's Friends," 6 25

Individuals.

Sister Edith Norris, \$10; Sister J. C.

Miller, \$2.50, 12 50

Southeastern District, Aid Societies.

Germantown, \$50; Green Tree, \$50, ... 100 00

Southern District, Aid Societies.

Lower Cumberland, \$10; York, \$10, .. 20 00

Individual.

Lydia Hogentogler, 2 00

Indiana—\$102.00.

Northern District, Aid Societies.

Washington, \$25; Eel River, \$5; Rock

Run, \$25; Tippecanoe, \$3; West Goshen,

\$10, 68 00

Individual.

Elizabeth Hay, 5 00

Middle District, Aid Society.

Sugar Creek, 15 00

Southern District, Aid Societies.

Mississinewa, \$5; Ladoga, \$5, 10 00

Virginia—\$99.50.

Northern District, Aid Societies.

Mill Creek, \$27; Sangerville, \$20; Sum-

mit, \$5, 52 00

Individual.

Mrs. S. G. Greyer, 25 00

Second District, Congregation.

Beaver Creek, 22 50

Ohio—\$95.00.

Northwestern District, Individual.

Mrs. Allen Toms, 5 00

Northeastern District, Aid Society.

Black River, 40 00

Southern District, Aid Societies.

Pleasant Hill, \$10; Valley, \$15; Rush

Creek, \$10; Greenville, \$15, 50 00

Illinois—\$35.00.

Northern District, Aid Societies.

Sterling, \$10; Virden, \$25, 35 00

Missouri—\$24.11.

Northern District, Sunday-school.

St. Joseph, 4 11

Aid Society.

Dorcas,\$ 20 00

Kansas—\$24.00.

Northeastern District, Aid Society.

Richland, 10 00

Southwestern Dist., Christian Workers.

Ottawa, 10 00

Individual.

Mrs. M. S. Frantz, 2 00

Southeastern District, Individuals.

A Brother and Sister, 2 00

Idaho—\$15.00.

Aid Societies.

Nampa, \$5; Twin Falls, \$10, 15 00

Iowa—\$12.23.

Middle District, Aid Societies.

Dallas Center, \$7.23; Brooklyn, \$5, 12 23

North Dakota—\$11.04.

Aid Society.

Surrey, 11 04

Tennessee—\$8.35.

Sunday-school.

Knob Creek, 2 00

Christian Workers, 6 35

Oregon—\$5.00.

Aid Society.

Portland, 5 00

California—\$5.00.

Southern District, Aid Society.

Pasadena, 5 00

Total for the month,\$ 592 98

Previously received, 474 29

For the year,\$1,067 27

BELGIUM RELIEF

Pennsylvania—\$323.96.

Eastern District, Congregations.

Elizabethtown, \$48; Chiques, \$120.42;

Spring Creek, \$21.70; Indian Creek,

\$80.84; West Green Tree, \$36.50, 307 46

Middle District, Sunday-school Class.

Truth Seekers, 12 50

Western District, Sunday-school.

Rockton, 3 00

Southern District, Individual.

D. H. Baker, 1 00

Iowa—\$79.36.

Middle District, Congregation.

Dallas Center, 44 36

Individual.

Joseph Newcomer, 25 00

Southern District, Individual.

Elizabeth Gable, 10 00

Ohio—\$15.37.

Northwestern District, Individuals.

Daniel Shank, \$2.25; J. B. Clapper, \$5,

Southern District, Congregation.

Sugar Creek, 8 12

Idaho—\$15.00.

Sunday-school.

Nezperce, 10 00

Individual.

M. Alva Lang, 5 00

Missouri—\$10.25.

Middle District, Individuals.

M. S. Mohler, \$2; Mary A. Vogt, \$5, .. 7 00

Southern District, Individual.

Matilda Goff, 3 25

West Virginia—\$10.00.

Second District, Congregation.

Thornton, 10 00

Kansas—\$8.41.

Northeastern District, Congregation.

Ramona, 3 41

Individual.

J. S. Strickler, 5 00

Indiana—\$5.00.

Northern District, Individuals.

Zion McCormack, \$1; Geo. Carlysle, \$1,

Southern District, Individual.

H. B. Bowman, 3 00

Delaware—\$5.00.

Individual.

Christian Graybill, 5 00

New Mexico—\$5.00.

Individual.

A Sister, 5 00

Tennessee—\$3.00.

Individuals.

Mrs. L. C. and Miss Lulu Klepper, ...\$ 3 00

Total for the month,\$ 480 35

Previously received, 198 42

For the year,\$ 678 77

INDIA ORPHANAGE**Kansas—\$75.00.**

Southwestern District, Individual.

Bequest of Eliza Flack, 75 00

Pennsylvania—\$60.00.

Eastern District, Sunday-schools.

Lebanon, \$20; Midway, \$20, 40 00

Western District, Individual.

D. G. Miller, 20 00

Ohio—\$32.15.

Southern District, Sunday-school.

New Carlisle, 2 15

Class.

Willing Workers, 10 00

Individuals.

A Brother and Sister, 20 00

Maryland—\$22.00.

Eastern District, Christian Workers.

Meadow Branch, 22 00

Virginia—\$20.00.

Northern District, Aid Society.

Dayton, 20 00

Michigan—\$16.00.

Sunday-schools.

Crystal, \$8; Sunfield, \$8, 16 00

Indiana—\$15.00.

Northern District, Individual.

Mrs. J. E. Wright, 10 00

Middle District, Individual.

Mrs. Irvan Murphy, 5 00

Nebraska—\$5.00.

Sunday-school Class.

"I'll Try," 5 00

Illinois—\$3.00.

Northern Illinois, Individual.

H. B. Miller, 3 00

Florida—\$1.19.

Individual.

Mrs. A. Buck, 1 19

Iowa—\$1.00.

Southern District, Individual.

Gwendle Williams, 1 00

Total for the month,\$ 250 34

Previously received, 215 58

For the year,\$ 465 92

PING TING HSIEN HOSPITAL**Virginia—\$190.00.**

Northern District, Sunday-school.

Mt. Zion, 5 00

Individuals.

I. W. Wampler, \$25; Minnie Miller,

\$100; Sallie Myers, \$50; Annie Miller, \$10, 185 00

Illinois—\$5.00.

Northern District, Aid Society.

Sterling, 5 00

Total for the month,\$ 195 00

Previously received, 76 31

For the year,\$ 271 31

INDIA BOARDING SCHOOL**Pennsylvania—\$34.23.**

Western District, Sunday-school Class.

Willing Workers, 25 00

Middle District, Sunday-school.

Tyrone, 9 23

Virginia—\$25.00.

Northern District, Aid Society.

Linville Creek, 21 00

Sunday-school Class.

Girls' Intermediate, 4 00

Washington—\$16.00.

Congregation.

Wenatchee, 16 00

Oregon—\$10.00.

Individual.

Mrs. M. R. Caslow, 10 00

Total for the year,\$ 85 23

Previously received, 57 10

For the year,\$ 142 33

CHINA ORPHANAGE**Ohio—\$40.00.**

Southern District, Individuals.

A Brother and Sister, 20 00

Northwestern District, Sunday-school.

Eagle Creek, 20 00

Pennsylvania—\$30.00.

Western District, Aid Society.

Waynesboro, 20 00

Christian Workers.

Ephrata, 10 00

Oregon—\$5.00.

Sunday-school,

Evergreen, 5 00

Indiana—\$1.00.

Southern District, Individual.

Mrs. Ollie Cross, 1 00

Total for the month,\$ 76 00

Previously received, 16 75

For the year,\$ 92 75

INDIA MISSION**Indiana—\$15.00.**

Northern District, Individuals.

Lewis J. Overholser and wife, 15 00

California—\$11.16.

Northern District, Congregation.

Trigo, 11 16

Oregon—\$9.70.

Individual,

Rachel Michael, 9 70

North Carolina—\$7.50.

Individual.

Sister W. F. Frisbee, 7 50

Virginia—\$6.50.

Northern District, Congregation.

White Hill, 6 50

Florida—\$5.00.

Individual.

A Sister, 5 00

Iowa—\$2.50.

Southern District, Individual.

Elizabeth Gable, 2 50

Pennsylvania—\$1.00.

Eastern District, Individual.

A Sister, 1 00

Total for the month,\$ 53 36

Previously received, 681 07

For the year,\$ 739 43

CHINA MISSION**Kansas—\$25.00.**

Southwestern District, Congregation.

Conway Springs, 25 00

Idaho—\$10.00.

Aid Society.

Twin Falls, 10 00

North Carolina—\$7.50.

Individual.

Sister W. F. Frisbee, 7 50

Virginia—\$6.50.

Northern District, Congregation.

White Hill, 6 50

Pennsylvania—\$5.00.

Western District, Individual.

John Berg, 4 00

Eastern District, Individual.

A Sister, 1 00

Total for the month,\$ 54 00

Previously received, 876 13

For the year,\$ 930 13

INDIA HOSPITAL**Ohio—\$15.58.**

Southern District, Aid Society.

Toms Run, 15 58

Indiana—\$10.00.

Northern District, Individual.

| | |
|--------------------------------|-----------|
| Emma J. Reiff, | \$ 10 00 |
| Pennsylvania—\$5.00. | |
| Western District, Individual. | |
| Amanda Roddy, | 5 00 |
| Iowa—\$3.00. | |
| Middle District, Individual. | |
| Miss Kate Hines, | 3 00 |
| Florida—\$1.00. | |
| Individual. | |
| Mrs. Catharine Cottrell, | 1 00 |
| Total for the month, | \$ 34 58 |
| Previously received, | 109 13 |
| For the year, | \$ 143 71 |

ITALIAN MISSION, BROOKLYN

| | |
|------------------------------------|----------|
| Pennsylvania—\$34.00. | |
| Middle District, Individual. | |
| Francis Baker, | 7 00 |
| Eastern District, Aid Society. | |
| Ephrata, | 25 00 |
| Southern District, Individual. | |
| Lydia Hogentogler, | 2 00 |
| Iowa—\$5.00. | |
| Northern District, Individuals. | |
| Mr. and Mrs. John Whitmore, | 5 00 |
| Ohio—\$1.00. | |
| Northwestern District, Individual. | |
| Mrs. S. D. Baker, | 1 00 |
| Total for the month, | \$ 40 00 |
| Previously received, | 16 00 |
| For the year, | \$ 56 00 |

ARMENIAN RELIEF

| | |
|----------------------------------|----------|
| Indiana—\$12.03. | |
| Northern District, Individual. | |
| Elizabeth Hay, | 5 00 |
| Middle District, Congregation. | |
| Eel River, | 7 03 |
| Minnesota—\$10.00. | |
| Individuals. | |
| Mr. and Mrs. A. L. Whisler | 10 00 |
| Iowa—\$3.00. | |
| Southern District, Individual. | |
| Mrs. Thos. Brown, | 3 00 |
| Total for the month, | \$ 25 03 |
| Previously received, | 29 00 |
| For the year, | \$ 54 03 |

WOUNDED SOLDIERS IN FRANCE

| | |
|---------------------------------|----------|
| Pennsylvania—\$21.70. | |
| Eastern District, Congregation. | |
| Spring Creek, | 21 70 |
| Total for the month, | \$ 21 70 |
| For the year, | \$ 21 70 |

CHINA HOSPITAL

| | |
|--------------------------------|------|
| Indiana—\$5.00. | |
| Northern District, Individual. | |
| Elizabeth Hay, | 5 00 |
| Pennsylvania—\$5.00. | |
| Western District, Individual. | |
| Amanda Roddy, | 5 00 |
| Colorado—\$2.00. | |
| Western District, Individual. | |
| A Sister, | 2 00 |
| Kansas—\$1.00. | |

| | |
|---|----------|
| Southwestern District, Individual. | |
| Mrs. M. S. Frantz, | \$ 1 00 |
| Total for the month, | \$ 13 00 |
| Previously received, | 75 76 |
| For the year, | \$ 88 76 |

CHINA BOARDING SCHOOL

| | |
|---|----------|
| California—\$10.00. | |
| Southern District, Sunday-school Class. | |
| Girls' Class, | 10 00 |
| Total for the month, | \$ 10 00 |
| For the year, | \$ 10 00 |

INDIA GIRLS' SCHOOL

| | |
|----------------------------|----------|
| Idaho—\$10.00. | |
| Congregation. | |
| Boise Valley, | 10 00 |
| Total for the month, | \$ 10 00 |
| For the year, | \$ 10 00 |

CHURCH EXTENSION

| | |
|-------------------------------------|----------|
| Ohio—\$5.00. | |
| Southern District, Aid Society. | |
| Valley, | 5 00 |
| California—\$1.95. | |
| Southern District, Individuals. | |
| Ralph, Ruth and Beulah Hastie, | 1 95 |
| Pennsylvania—\$1.00. | |
| Southern District, Individual. | |
| A Sister, | 1 00 |
| Total for the month, | \$ 7 95 |
| Previously received, | 10 00 |
| For the year, | \$ 17 95 |

HIEL HAMILTON HOSPITAL

| | |
|--------------------------------|-----------|
| Illinois—\$5.00. | |
| Southern District, Individual. | |
| Wm. Landis, | 5 00 |
| Ohio—\$1.50. | |
| Southern District, Individual. | |
| Oran S. Yount, | 1 50 |
| Total for the month, | \$ 6 50 |
| Previously received, | 536 66 |
| For the year, | \$ 543 16 |

CHINA GIRLS' SCHOOL

| | |
|--------------------------------|---------|
| Iowa—\$2.50. | |
| Southern District, Individual. | |
| Elizabeth Gable, | 2 50 |
| Total for the month, | \$ 2 50 |
| Previously received, | 5 00 |
| For the year, | \$ 7 50 |

POLISH RELIEF

| | |
|--------------------------------|----------|
| Iowa—\$2.00 | |
| Southern District, Individual. | |
| Mrs. Thos. Brown, | 2 00 |
| Total for the month, | \$ 2 00 |
| Previously received, | 21 55 |
| For the year, | \$ 23 55 |

THE WEEKLY PRAYER HOUR

Roy Frantz

June 17-23.—SWEDEN.

We all realize that the most terrible war of history is being waged next door to Sweden, yet there are many who do not realize that Satan is waging a far more terrible war next door to our hearts. Perhaps nowhere is the sting of Satan felt any more subtly than in Sweden. Pray for the church in this country.

Thank the Lord for the effectual work of the past years.

Pray for an enlightenment of the masses of the people.

Pray for the physical strength of Brother and Sister Graybill and Sister Buckingham.

Pray for an increase in the interest, attendance, and possibilities of the Sunday-school.

May the work among the young people continue to bring such fruitful results for the Master's vineyard.

June 24-30.—LIAO CHOU, CHINA.

Thank the Lord for the new out-stations being opened in our China field. Pray that the native men in charge of these stations may be able to withstand the discouraging circumstances which surround them.

Pray that soon additional missionary force may be found to more fully equip these new posts.

Pray for the always-important evangelistic work and for those who are its leaders.

Pray that every missionary at Liao may have the sustaining power of the Holy Spirit to fit them for their innumerable duties.

Remember the medical work under Dr. Brubaker, that it may be more efficient as a means of reaching souls.

The educational work among our missionaries' children carried on by Sister Shock merits our most earnest prayers.

July 1-7.—PING TING HSIEN, CHINA.

The Lord has richly blessed the work at Ping Ting, making the laborers there a channel of great blessings. Praise the Lord for the rich harvest being gathered there.

Continually remember the boys' and girls' schools, which present such fine avenues for reaching the young people.

Pray for the teachers in the schools, who find so many perplexing problems confronting them each day.

Pray for those of the missionaries who have the Chinese mission work in charge. Our prayers will assist them in overcoming their serious difficulties.

Thank the Lord for the many earnest seekers for the truth at Ping Ting. Pray that each one may at the proper time be completely changed by the Blood of the Lamb.

July 8-14.—BULSAR, INDIA.

Thank the Lord for the splendid work of the Bible School at this place, and for the untiring efforts of the teachers, Bro. Ross and Bro. Blough. Pray that as the men and women graduate from this school they may be fitted to accomplish much in service for their Master.

Pray for each department of the Bulsar work and its individual needs.

The evangelistic work needs more positive and dependable native leaders.

The language school and its students need our prayers. Remember especially our late missionaries there.

The educational department has many needs, both in teachers and equipment.

The medical missionaries are of great service at Bulsar, for which we must praise the Lord. Remember Doctors Nickey and Cottrell in prayer.

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ITS MEMBERSHIP.

| | |
|---|-------------------------------------|
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| | |
|-----------------------|-----------------------------------|
| Wine, A. F., | Agade 26, 2 Sal, Aalborg, Denmark |
| Wine, Attie C., | Agade 26, 2 Sal, Aalborg, Denmark |

Sweden.

| | |
|---------------------------|---------------------------------|
| Buckingham, Ida, | Friisgatan No. 2, Malmö, Sweden |
| Graybill, J. F., | Friisgatan No. 2, Malmö, Sweden |
| Graybill, Alice M., | Friisgatan No. 2, Malmö, Sweden |

China.

| | |
|--|---|
| Blough, Anna V., | Ping Ting Hsien, Shansi, China |
| Bright, J. Homer, | Liao Chou, Shansi, China |
| Bright, Minnie, | Liao Chou, Shansi, China |
| Brubaker, Dr. O. G., | Liao Chou, Shansi, China |
| Brubaker, Cora M., | Liao Chou, Shansi, China |
| Crumpacker, F. H. (on furlough), | McPherson, Kans. |
| Crumpacker, Anna N. (on furlough), | McPherson, Kans. |
| Cripe, Winnie, | Liao Chou, Shansi, China |
| Flory, Raymond C., | Liao Chou, Shansi, China |
| Flory, Lizzie N., | Liao Chou, Shansi, China |
| Horning, Emma, | Ping Ting Hsien, Shansi, China |
| Hutchison, Anna, | Liao Chou, Shansi, China |
| Metzger, Minerva, | Ping Ting Hsien, Shansi, China |
| Oberholtzer, I. E., | North China Language School, Peking, Chili, China |
| Oberholtzer, Elizabeth W., | North China Language School, Peking, Chili, China |
| Rider, Bessie M., | North China Language School, Peking, Chili, China |
| Senger, Nettie M., | North China Language School, Peking, Chili, China |
| Shock, Laura M., | Liao Chou, Shansi, China |
| Vaniman, Ernest D., | Ping Ting Hsien, Shansi, China |
| Vaniman, Susie C., | Ping Ting Hsien, Shansi, China |
| Wampler, Dr. Fred J., | Ping Ting Hsien, Shansi, China |
| Wampler, Rebecca S., | Ping Ting Hsien, Shansi, China |

India.

| | |
|--|--|
| Arnold, S. Ira, | Post, Umalla, via Anklesvar, India |
| Arnold, Elizabeth, | Post, Umalla, via Anklesvar, India |
| Blough, J. M., | Bulsar, Surat Dist., India |
| Blough, Anna Z., | Bulsar, Surat Dist., India |
| Cottrell, Dr. A. Raymond, | Bulsar, Surat Dist., India |
| Cottrell, Dr. Laura M., | Bulsar, Surat Dist., India |
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| Ebey, Alice K. (on furlough), | North Manchester, Indiana |
| Emmert, Jesse B., | Jalalpor, Surat Dist., India |
| Emmert, Gertrude R., | Jalalpor, Surat Dist., India |
| Eby, Anna M., | Dahanu, Thana Dist., India |
| Garner, H. P., | Bulsar, Surat Dist., India |
| Garner, Kathryn B., | Bulsar, Surat Dist., India |
| Himmelsbaugh, Ida (on furlough), | 200 6th Ave., Altoona Pa. |
| Hoffert, A. T., | Jalalpor, Surat Dist., India |
| Holsopple, O. A., | Post, Umalla, via Anklesvar, India |
| Holsopple, Kathren R. (on furlough), | Elgin, Ill. |
| Kaylor, John I., | Vada, Thana Dist., India |
| Kaylor, Rosa, | Vada, Thana Dist., India |
| Lichty, Daniel J., | Dahanu, Thana Dist., India |
| Lichty, Nora A., | Dahanu, Thana Dist., India |
| Long, I. S., | Vyara, Surat Dist., India |
| Long, Effie V., | Vyara, Surat Dist., India |
| Miller, Eliza B., | Bulsar, Surat Dist., India |
| Miller, Sadie J., | Vyara, Surat Dist., India |
| Mohler, Jennie, | Bulsar, Surat Dist., India |
| Nickey, Dr. Barbara M., | Dahanu, Thana Dist., India |
| Pittenger, J. M., | Ahwa, Dangs Forest, via Billimora, India |
| Pittenger, Florence B., | Ahwa, Dangs Forest, via Billimora, India |
| Powell, Josephine, | Vada, Thana Dist., India |
| Royer, B. Mary, | Dahanu, Thana Dist., India |
| Ross, A. W., | Bulsar, Surat Dist., India |
| Ross, Mrs. A. W., | Bulsar, Surat Dist., India |
| Shumaker, Ida C. (on furlough), | Meyersdale, Pa. |
| Stover, W. B., | Anklesvar, India |
| Stover, Mary E., | Anklesvar, India |
| Swartz, Goldie, | Bulsar, Surat Dist., India |
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| Ziegler, Kathryn, | Anklesvar, India |

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| | |
|------------|-------------|
| 1897 | \$ 1,501.76 |
| 1898 | 4,081.49 |
| 1899 | 4,889.61 |
| 1900 | 5,536.77 |
| 1901 | 7,111.92 |
| 1902 | 8,097.74 |
| 1903 | 10,204.24 |
| 1904 | 11,560.26 |
| 1905 | 12,871.08 |
| 1906 | 13,248.00 |
| 1907 | 15,073.63 |
| 1908 | 15,813.66 |
| 1909 | 15,802.93 |
| 1910 | 17,513.69 |
| 1911 | 19,255.82 |
| 1912 | 21,320.15 |
| 1913 | 23,621.71 |
| 1914 | 26,717.86 |
| 1915 | 31,360.72 |
| 1916 | 32,554.18 |

Total\$298,137.22

General Mission Board
ELGIN, ILLINOIS

THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN



Thirty-six Happy Children at Malmö, Sweden

Thirty-six of the forty children who received clothes at the Brethren Mission in Malmö, December 15, 1916. Four of the children were not present when the picture was taken. See Bro. Graybill's article, page 182.

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No. 7

JULY, 1917

The Missionary Visitor

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CHURCH OF THE BRETHREN

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Contents for July, 1917

EDITORIALS,—

Wichita Conference Missionary Notes,165

ESSAYS,—

Acrostic (Poem), By E. J. B.,169
Three Calls in the Night,170
Conditions Justifying Home Mission Work, By H. W. Rohrer,172
Forget It (Poem),174
Some Thoughts from India, By J. M. Pittenger,175
India Notes, By Effie V. Long,176
The Hindered Christ (Poem),177
The Third Week of February, 1917, By I. S. Long,178
Why This Restlessness and Discontent? By Emma Horning,179
China Notes, By Emma Horning,180
The Malmö Missions' Benevolent Work, Christmas of 1916, By J. F. Graybill,182
Why I Believe in Missions, By G. C. Bair,183
Missionary Advances,184
"It Pays to Advertise," By Ralph G. Rarick,185
For God So Loved (Poem),186
Missionary Study Class, West Dayton, Ohio, By Cordie Murray,187

THE LITTLE MISSIONARY,188

THE STUDENT VOLUNTEER,—

Not Understood (Poem),190
Bridgewater College, By C. G. Hesse,190
Wanted—A Worker,190
The Call of the Homeland, By C. G. Shull,191
Weekly Prayer Hour, By Roy A. Frantz,192
The Burden (Poem),196

FINANCIAL REPORT,193

The Missionary Visitor

Volume XIX

JULY, 1917

Number 7

Wichita Conference Missionary Notes

The missionary phase of the recent Conference at Wichita recorded a new high mark in size of missionary offering, and a new depth of consecration and missionary conviction. The crowd was small, compared to what it has been in many years, but war conditions, distance and busy times likely were contributing factors towards reducing the number.

This in no wise deterred those in attendance from enjoying themselves and experiencing the presence of the Spirit in fullness and power. It would seem that the grave spirit of the times was upon those that assembled, realizing as they did that this day is witnessing more bloodshed and suffering than any which has preceded it, and that the world is a vast military camp.

The program of Saturday morning was given over almost wholly to our missionaries now at home on furlough. Brother and Sister Adam Ebey, who returned from the field in October, and Sister Ida C. Shumaker, who had just arrived, represented India and gave the audience a vision of our work in that country. Sister Winnie Cripe, who had only recently returned from China, and Bro. F. H. Crumpacker, soon to return to his chosen field with his wife and son, represented China and brought to our minds glimpses of what our little band of workers is doing to help save that country.

Bro. E. H. Eby, formerly of India, but now a traveling secretary for the Board, among the churches in the homeland, gave a very splendid outline of some of the things which must be done by the churches at home, in order to strengthen the work of missions abroad. Bro. Floyd Irvin, president of the United Student Volunteers,

gave a strong address on "Why I Am a Volunteer." The spirit of our Volunteers as reflected in this address plants hope within the breast of all who are interested in missions. When young student life of our church welds itself, with the fire of God, into such an organization with purpose in the concrete, we can well have hope for future missionary conquest.

Sister Minerva Metzger, recently returned from China, because of sickness in her immediate family, was unable to take her place on the program. We should very much have liked to greet at the Conference Sister Ida Himmelsbaugh, now so eagerly awaiting opportunity to return to India, and Sister Kathren Holsopple, who is recovering from a recent surgical operation. With these present our circle of furloughed missionaries would have been complete.

While the report was not given at Wichita, it will be of interest to our readers to know that during the year closing Feb. 28, 1917, 545 received missionary certificates on our Mission Study Course, while 295 seals were sent out in recognition of seal course books studied. While this number is mentioned as receiving the certificate, yet from the fact that 1,135 books, "Christian Heroism," were sold during the year, we must conclude that many studied who did not take the examination.

A most gratifying organization in the church is that of our Student Volunteers for missionary service, as mentioned previously in these notes. This organization held its regular annual meeting at Wichita, but of this we shall allow the Volunteers themselves to speak to the Visitor readers. According to the latest statistics we have,



Our New Missionaries for India

Back row, left to right, Sisters Lillian Grisso, Annetta Mow, Ella Ebbert. Front row, Sister Howard Alley, Bro. D. L. Miller and Bro. Howard L. Alley. Bro. Miller is a father to all our missionaries on the field.

there are in our schools 142 volunteers for foreign service and 271 for general service to go anywhere that the Lord may direct. What a force this is to lead us into the riches of the consecrated life!

The mind of Conference is always turned towards the missionary meeting of Monday afternoon, because this proves to be the climax in giving, both of self and money.

Leading up towards this meeting at Wichita the fifteen new missionary candidates for the field met with the General Mission Board on Sunday afternoon. At this special session each candidate gave some statement regarding the nature of the call and the purpose that led towards the foreign field. Tears flowed freely at this meeting—tears of gratitude and joy. It would be a rich feast to our Conference if each worker going to the field could make his address on this subject to the entire assembly. We

shall endeavor to have each one speak through an early issue of the Visitor on this general theme.

Monday afternoon the audience gathered promptly at 1:30 for the greatest missionary meeting in many ways that we have ever had at an Annual Conference. The large auditorium was ample and to spare for all who desired to gain admittance. With Bro. D. L. Miller presiding the program opened with song and devout prayer. Bro. F. H. Crumpacker delivered the first message from the scripture, "For God so loved the world that He gave His only begotten Son." It is impossible to convey to the reader the effect of Bro. Crumpacker's argument. With no attempt at oratory or smooth, beautiful climaxes of words, our brother simply poured out from the fullness of his heart such indisputable arguments and clinched them in a manner that no one could escape from the force and truth of his

reasoning. Doubly effective was his message because of his surrendered, victorious life in Christ Jesus.

Bro. F. F. Holsopple then followed with a masterly appeal for the best that the audience could give. After a few well-chosen statements, the audience was asked by him to sing, "I gave my life for thee, . . . what hast thou given to Me?" In answer to this, the missionaries on furlough and those under appointment sang "I surrender all." Then followed the appeal. Pledges and blank checks were distributed to any in the audience who might desire them, and in silence the missionary offering was lifted. The offering thus placed in the Lord's treasury amounts at the time of writing these notes, to \$40,130.62 in cash and \$807 in pledges.

Such an amount of money, so much larger than any offering ever before lifted at Conference, brought joy to every heart. In 1890 at Pertle Springs, Mo., the first Con-

ference offering was lifted. The amount raised was \$224.30, and our people were happy. Many local churches this year raised a sum far in excess of the total first offering. Last year the amount contributed was slightly more than \$25,500.

Thus the way is wonderfully opened for the sending out of the fifteen new missionaries approved this year, with Brother and Sister A. R. Coffman approved at last Annual Conference. One cannot but thank the Lord and take courage at this evident token of His approval upon the missionary work which is being done.

We should love to mention the many churches and individuals who we know helped so loyally to swell the offering. Especially must we mention our dear brother who, amid tears, gave the sum of \$5,125 and did it cheerfully. Also Lordsburg congregation, California, in spite of a strenuous financial campaign in behalf of



Our New Workers for China

Back row, left to right, Sister Byron M. Flory, Byron M. Flory, Sister Walter J. Heisey, Bro. Walter J. Heisey, Sister Norman A. Seese, Bro. Norman A. Seese, Sister Grace Clapper.

Front row, Sisters Mary Schaeffer, Myrtle Pollock (nurse), Bro. D. L. Miller, Sister Edna R. Flory (nurse).

Bro. Miller after considerable persuasion kindly consented to be in the pictures of our India and China groups.

their college, gave in pledges and cash \$750, and Pleasant View congregation, Maryland, a church of 110 members, gave a check for \$700.

We merely mention these, with appreciation for all the rest, for the vision that they may give us of the days that are to be. The time will come in the near future in our church, when our members will look forward to Conference with keen anticipation, and will as individuals place in the missionary basket their checks for hundreds and thousands of dollars. Others are doing it in their denominations; some are beginning to do so in ours, and the habit will become general as the spirit of consecration grips us and the needs of the field become more generally known.

Conference this year changed the periods of service for the members of the General Mission Board, making the terms five years instead of three, as has prevailed heretofore. This means that the term of office for one member will hereafter expire each year.

Bro. Charles D. Bonsack, of New Windsor, Md., who gave place on the Board last year to Bro. A. P. Blough, this year succeeds Bro. Galen B. Royer. Bro. Royer continues with the Board as secretary-treasurer, the capacity in which he has so efficiently served the Brotherhood for more than twenty-six years.

A very important and significant meeting held on Saturday afternoon was that of the District Mission Boards of the Brotherhood. A very strong program was given, pertaining to the Development of the District Mission Boards, Their Relation to the General Mission Board, Unoccupied Territory, Rural Churches, Our Responsibility to the Foreigners, and Our Resources as a Church. The general sentiment seemed to be that our District Boards are not related to each other quite so closely as would be most advantageous for the proper development of our work on the home base. A committee, composed of Brethren P. J. Blough, chairman, Edgar Rothrock, secretary, and D. J. Blickenstaff, treasurer, was appointed to foster closer relations during the year. We might whisper to our read-

ers that these brethren are planning on the preparation of a special number of the Missionary Visitor to be issued in the near future, in the interests of our District Board work.

Strange as it may seem, our church as a whole has never very actively taken hold of missionary work in the Southern States. Where such has been prosecuted with vigor, abundant fruitage has resulted. This year three queries were before Conference, asking that more serious consideration be given to the needs and possibilities of mission work in the Southern States. It is sincerely hoped that this movement may gain such momentum that definite work in many places will be undertaken.

Then there was the Rural Life Conference—a meeting closely akin to missionary effort. Some very practical, helpful addresses were made in this conference, and the meeting as a whole is a foretoken of what work may be done towards strengthening the influence of our Brotherhood, both at home and abroad. If we do not wish our stakes to pull out on either side of the seas we must strengthen them alike, both at home and abroad.

The holding of these various conferences, widely divergent in some respects, but converging just the same into a desire to fulfill the spirit of the great commission, shows us that our church is awakening to her own resources. Such meetings teach us that we are beginning to make the best uses of that with which the Lord has endowed us. And here again is shown the result of patient efforts in education, the Sunday-school, and an active missionary propaganda.

And now we almost overlooked mentioning the Sisters' Aid Societies. May God bless our mothers and sisters who ply the needle! Not so long ago our Aid Societies undertook to raise money to build a \$10,000 hospital at Bulsar, India, as a memorial to Sister Mary N. Quinter. This amount has been subscribed and a good portion already paid in. At Wichita our sisters decided to raise \$3,000 properly to equip this hospital for the deeds of mercy for which it is being erected. May God bless these

loyal daughters of the Great King, who have made the institution possible!



The future is bright, and the outlook optimistic. We swept the slate clean of business at Wichita, an unprecedented event at an Annual Conference. Not an item of business left for consideration at Hershey next June! Yet such a spirit of love was in perfect harmony with the spirit of the meeting from beginning to end. This is a missionary item in itself which is worth reporting. And next June we shall give added consideration to the many positive movements which are growing into prominence in our church, and which will find expression through programs and conferences at our future great Annual Conventions.

"The Twentieth Century Story of the Christ" is a new harmony of the Gospels arranged by Henry T. Sell. The text is based on the Twentieth Century Translation of the New Testament, of which about a quarter of a million copies have been sold. This story brings to the reader new visions of the Christ, the purpose of His life and words, in such a way as to instill deeper spiritual strivings, humbler obedience and a more consistent walk with Him with Whom all have to do. The book has such merit that every Bible student should have it simply to read, without comment, the Bible story of the Christ, our Savior. Revell Co., 1917. Cloth, 12mo, 50c. Order through the Brethren Publishing House, Elgin, Illinois.

ACROSTIC

E. J. B.

Many blessings from our Father cause our hearts to open wide,
And to see the need of others who in darkness now abide;
Reaching out in search of Jesus. Never knew the Crucified!
Yearning for the Bread of life.

Quiet messages have told us of their longing, and their need.
U have often heard the story of their waiting. Will you heed?
In the distance you can hear them. They are pleading to be freed,
Never found the Bread of life.

Thousands waiting for the Gospel. Hungry, starving, dying there;
Ever turn their faces to us; calling, calling in despair!
Ripened harvest for the reaper, workers needed everywhere.
Mary answered: "Here am I."

Eagerly she sought the lost ones, leading many to the Lord;
Making no provision for her needs, or wants. She took the sword
Of the Spirit to the conflict, holding up the Precious Word,
Raising high the blessed Christ.

Into darkened hearts the light shone. Some are saved. What precious sheaves!
Altar, sacrifice and fuel; weakness, sickness, death. She leaves
Loyal comrades, weary heartaches. Oh, so many this bereaves!
Harken! Listen to the call!

"Oh, we need a place of shelter for the sick and weary ones!
Shall we call in vain for helpers?" Hear the quick and free response!
"Plenty fills the homeland garners. We will help you, faithful ones,
In this hour of greatest need.

"Take our gifts of love, dear people. You have toiled so faithfully,
All the years of loving service yields such precious fruitage. We
Long to share the harvest with you, now, and in eternity."

Huntingdon, Pa.

THREE CALLS IN THE NIGHT

A YOUNG girl sat in Northfield, Massachusetts. In her hand was a message which contained sufficient cause for the troubled expression on her face.

The message summoned her to India to see her mother who was ill on the mission field. Ida Scudder did not want to go to India. She thought almost resentfully of the many members of her family who had given their lives to India.

Her noble grandfather, Dr. Scudder, might have been the most prominent New York physician if he had not read "The Call of Six Hundred Millions" as he waited to see a patient in New York City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India to give his life in self-spending ministration. His life and work had blazed the way with a trail of light through India's darkness, and never, since it set the light ashining had there been a day when there was no Scudder in India to keep this torch burning.

One by one they had come back to America to be educated—his children and his grandchildren. One by one the call of God and of India's awful need had drawn them back. Seven of his children and fifteen of his grandchildren had already gone back to India. Ida Scudder had been born there. Her father and mother were there now, pouring out their lives in service.

"It is enough," said Ida Scudder as she sat in Northfield with the summons in her hand. She would go, eagerly, gladly, to be with her mother while she was sick, but, when her mother was well, she would no longer bury herself in India. She would hasten back to America to live her life as other girls were living theirs.

So Ida Scudder took passage for India to see her sick mother—only to see her sick mother. She assured herself and her friends over and over again that there was no danger of her staying in India—the India that had already claimed more than its share of the Scudders.

One night she sat in her father's house in India. As the dusk of the twilight was deepening into the darkness of the night a

knock sounded at the door. The girl answered its summons. A man stood before her. He was a high-caste Mohammedan, tall, slender, white-robed. He bowed low and spoke.

"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?" Ida Scudder knew naught of medicine.

"My father," she answered eagerly, "is a medical man. He will come to see your wife."

The Mohammedan drew himself up proudly. "No man has ever looked upon the face of my wife. We are high born. I should rather a thousand times she should die than that a man should look upon her face."

Silently he turned and went out into the darkness.

Ida Scudder sat down and thought. She was in India now. In India with this pitiful, unpitied child-wife, who might be dying even as she sat and thought of her. How long she sat she knew not. She was startled by a second knock that sounded.

Possibly the man had been softened by the sight of the agony of the little wife, and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"My wife"—began this man, as had the other, "my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains she may die unless the mem sahib comes and heals her."

The girl looked at him hopefully. Surely he could not be as prejudiced as the other one.

"I am not a doctor," she explained. "My father is a medical man. He will—"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he said. "No man dare look upon the face of my wife."

Even as he spoke he turned and disappeared in the darkness.

Ida Scudder's thoughts went back to the girl. Perhaps she was only a little girl. So many of them were. Perhaps she was

dying even now because no man could help her and there was no woman to help. Something clutched at the heart of the American girl over there in India and choked her throat as she sat helpless and unhelping. It was terrible that two calls should come in such rapid succession on the same night. As she shuddered at the thought and the misery of it all a third knock sounded. A third man came before her. His voice was almost eager.

"My wife," he said, "she is ill, very ill. They told me I could find help for her here. A wonderful foreign doctor who had done remarkable things." At last there was a call for her father!

"Oh, yes, I will send my father," she gladly answered.

The man involuntarily straightened himself. "Not a man! No man shall look upon the face of my wife. You must come."

In vain did the girl plead that her father would come. Sadly and alone the man departed as had the two other men before him. Ida Scudder sat down again. Were all the suffering childwives in India calling to her that night? Was one of those endless processions she had read about in missionary magazines actually going to march by her door with unending, maddening continuance?

The night passed on. The day dawned. Ida Scudder walked out into the street. As she passed a gateway she heard wailing and loud lamentation. It chilled her heart. She knew that the life of one of the child-wives had passed with the passing of the day.

She went on. At another house the beating of the musical instruments, the shrieks and the moans, told her that a second little wife was dead.

She would have turned back, sick at heart, but a relentless hand drew her on until she stood before the rude bier bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears though no voice sounded the words that accused her, "If thou hadst been here, these might not have died."

That fall, among the names of those who entered the Woman's Medical College in Philadelphia, there appeared the name of

Ida S. Scudder. She had heard the call of the women and children of India; the call of her grandfather's love and of his life; the call of her father's and mother's sacrifice. Above all, she heard a call which came from the lips of a Man Who hung upon a cross. The print of thorns was upon His brow. Nail wounds were in His hands and His feet, and His side was pierced. The cross seemed to be transplanted until it stood in India's soil, and the voice of Him upon it said not "Go ye," but "I have died for India. Come, follow Me."

As she followed the cross into India, Dr. Ida Scudder has brought blessing and health and life to thousands of India's girls and women.

She passes on to the girls and women of America those knocks that are summoning aid in the night. The night is dark in India and we have light. The call comes not from three only but from three hundred and fifteen millions of India's people. They appeal with an insistent call for some to go and for all to give and to pray.—Mrs. E. C. Cronk, in the *Missionary Review of the World*.



"OLD WIVES' FABLES" IN TUNISIA

Some of the explanations given of our modes of procedure and of the object we have in view are decidedly curious. One man said with the greatest confidence to his friend, that when an Arab "enters" our religion, the first thing the missionary does is to take his photo. If this turns out well, the sum is settled (generally five francs) which is to be paid to him daily for "entering" our religion. Should the convert return to Islam, the missionary would soon know it, for the photograph would then change color. He would then take the renegade's photo and shoot at it with a revolver. As soon as the ball pierces it the man would fall dead. If after some time the convert remains true, the "chief of the religion" arrives. The tops of the thumbs and the great toes of the convert are cut sufficiently to make the blood flow, and the "chief of the religion" is operated on in the same way. The "chief" then places his bleeding thumbs and great toes on those of the convert, and, their blood thus coming into contact, it is believed that the native convert will remain faithful to Christianity. Some of the convert's blood is put into a small bottle and kept most carefully by the missionaries. This blood remains red as long as the convert remains faithful, but changes color if he should prove unfaithful.

CONDITIONS JUSTIFYING HOME MISSION WORK

H. W. Rohrer

THE fundamental aim of mission work, as well as that of all other evangelical Christian activities, is to get men to be Christian. Whatever may be the nature of a mission or the character of its program, its vital function is to help men to know Christ, to lead them to Him and to build them up in Him.

Accepting this as the supreme basis justifying mission work, let us ask ourselves the question: "What conditions justify the maintenance and promotion of mission work in our homeland?" We at once say: "A need." That is very good; but just what is the nature and condition of that which we call "a need"? The need may consist in an improperly church-ed community. In it there may be churchhouses enough, representing a sufficient number of denominations to meet the needs of the community; but, if they are not effectively Christianizing the community, something is needed. Some one suggests that a congregation of ours in a community apparently too weak to support itself represents a justifiable need. That may or it may not be so; let us see. Are the people of that particular congregation doing in the most effective way all they can for their own work? Does the community in which the church is situated present an opportunity for growth which can not be handled by the forces now on the field? If there is in the locality a problem vital to the development of the Christian life of that community; if this problem will not likely be solved within a reasonable length of time without missionary support; if the problem is large enough as compared with problems and needs of other communities; and if its proper solution will be materially advanced by missionary effort there, then, all other things being equal, conditions justify mission work at that place.

The problem may consist in dormancy and inefficient activity. Many Christian communities and churches manage to do little more than barely to exist. They are much like a certain "industrial" class of people, concerning whom it has been said, "They get little else done than to draw

their breath and their pay." There are valleys full of dry bones in our land—not a few. Prophets with the vision and message of Ezekiel are needed to reanimate them. In some places where activity seems evident it is not productive of results. Results must be produced or we will die. In our Christian work especially we are too frequently guilty of shooting without aiming. In the business world if certain methods and lines of activity do not produce adequate results they are discarded and replaced by more efficient ones. Just now there comes to our mind an extensive community with not more than 200 inhabitants to each church in it. The churches represent five Protestant denominations, yet the Christian forces of that community are marked by apathy, inefficiency and indifference. Whether or not mission work would meet this situation depends upon its method, aim and vitality. If through it life will be imparted, balanced and efficient methods established, and energies wisely utilized it is in place in these communities sadly lacking in the essentials of healthful Christian growth.

Again, the problem may consist in an overchurched community; one in which undue waste may be indulged through harmful competition and rivalry waged among Protestant evangelical churches. Here is a case of a community with a total of 800 persons and having eight churches; another of 300 people with six churches. We are piteously squandering our energies by duplicating and overlapping each other. It is estimated, for instance, that if the religious forces of three Protestant Christian denominations of Vermont, largely a country State, were reorganized into non-duplicatory churches, with a membership of 200 each and a pastor in each congregation receiving \$1,000 a year, Vermont would save \$65,000 a year for work in needy fields. If Rhode Island, essentially an urban State, were to readjust her religious forces on the basis of 300 members to each congregation, with a pastor receiving a salary of \$3,000 per year, that State would save \$140,000 each year and 140 ministers for service elsewhere. (See "The New Home Mis-

sions," pp. 203-4.) Such unwise expenditure of energies leads inevitably to another form of waste. Clear-thinking and judicious laymen do not approve of it. They are steadily and firmly taking the position that they will not support or be a part of a movement which utilizes its time and means in proselyting and in wasteful rivalry. There is a marked tendency for these to turn from the church on the ground that she is not adjusting herself as she may and should to meet the saving needs of this and the coming generations. The work of the Christian forces of any community is to elevate and purify the whole life of that community; to direct their energies in a sympathetic, co-operative movement to make their community thoroughly Christian; to get, as nearly as possible, every person living in it to accept Christ, live Him in everyday life, and help carry His message to others. If it is found that by mission work in such improperly church communities the realization of these improved conditions of readjustment and co-operative service will be decidedly and effectively promoted its establishment and maintenance there is justified.

Further, conditions warranting mission work may consist in an inadequately church community, or one having in it no church at all. "But," some one ventures, "does not the absence of one of our churches in a community justify work there?" That depends upon whether or not the community is unchurched or has in it an element which is not being reached by Christian forces now there. I wonder whether Paul does not pretty well corroborate our statement in this. He says, "Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation." He felt it unwise and contrary to his commission to interfere with or to overlap the work of another witness of our Master. The absence of the church of one particular Christian evangelical denomination in a community can not alone justify mission work there, especially when there are so many communities inadequately reached or not reached at all by any Protestant Christian church. I imagine one of the things that please Satan most is to see Christian groups contending about them-

selves and against themselves. Such work is certainly gratifying to him, for while we are doing this we are leaving the unsaved to him and assisting him in undermining the unity and vitality of the kingdom of God. I suggest that we be as wise, at least, as were the Russian and German soldiers, recently, when at a point on the northeastern line of conflict, in the present war a large drove of wolves came upon them to devour the wounded. The soldiers forgot their differences and co-operated in driving off their common foe. Had they continued fighting each other they would have weakened themselves, and their common foe, the wolf, likely would have consumed them in large numbers. Satan is likened to a "roaring lion" which requires more constant and co-operative resistance than does a wolf, and his name is "legion."

The following, I am convinced, is the paramount question to be pondered in considering the opening or continuance of a mission point. Is there in that particular community an unevangelized element which evangelical Christian work already established there is not reaching and will not likely soon reach? Is the unevangelized element large enough and of such a nature as will warrant the establishment of mission work there now?

Have we, then, such unchurched and inadequately church groups, and communities as will warrant home mission work? We need not ponder long to answer this question unmistakably. In our country there are 15,000,000 people outside of the Christian church. In our Western States there are communities of from 15,000 to 20,000 population without a Protestant church. In 1909, when the National Federal Council of Churches made a survey of Colorado, they found 133 such communities. One hundred of these had in them no Catholic church, either. ("The New Home Missions," p. 102.) A survey now being made by the Home Mission Council shows that in five northwestern States there are probably 170,000 people living more than four miles from a church. Over 1,000 unchurched communities show presumptive evidence of the need of permanent organization. (Ibid., p. 102.) Our country districts present a challenge worthy of consideration. This is true in the South and

East as well as in the North and West, though to a less extent. We seem to think that everybody is moving to the city. Thousands are, and that requires careful readjustment of the country church to meet the changing need. There is need of strong, efficient leadership in our country districts. Not all who are "going" are going to the city. Many are going from the city to the country. After the present war more will be doing this. Comparatively speaking, morals and slum conditions of the country are not much better than those of the city. We have country as well as urban slums. These are characterized by all the conditions of physical, moral and spiritual degradation as those common to the slums of our cities. To purify and Christianize these is a direct challenge to the Christian forces of our country.

Our cities, too, present a real challenge. New communities are constantly being built up. In each of these communities which is now large enough to justify it, or which will likely soon be large enough to justify such a movement, an active church should be established to keep the cause of Christ before the people. If we are awake to our duty we can find in our cities many such opportunities. The church should get on the ground, while the community is in the formative stage. In fact, it should be one of the first activities to be started there. Churches are being put in such communities. It is our privilege to start and direct the religious activities in a portion of them. If we wait till the community is established and adequately churched, we will be too late. Establishing work there then would not be evangelical Christian mission work.

Our city population is growing faster than our Protestant church membership. It is held that a certain ward in New York City, which contains over 80,000 people, has in it but one Protestant house of worship. In our cities Protestant churches average one to every three or four thousand of the population. A considerable percentage of these who are not Protestant Christians are also not Roman Catholic, while many who are would not be so if Protestant evangelical Christianity were intelligently presented to them.

Thousands of the foreign-born of our country have hoped that by coming here

they would escape the yoke of the Roman hierarchy. A decided majority of our immigrants who are Roman Catholics are only nominally so. There are about 40,000,000 people living among us who are either foreign-born or of foreign-born parentage. They come open minded, eager to learn of "Christian America." They interpret our attitude toward them as the expression of our religion. As a denomination we are practically not touching them. Are we doing our duty here? Each year thousands of them go home, carrying with them the interpretation of Christianity which we have given them. Undoubtedly here is an unchurched, unevangelized element of our country's population.

We repeat: Wherever there is found a community or an element within a community which is not now and most probably will not soon be wisely and adequately cared for by evangelical Christian work now established in that community; or, wherever no such church exists and the community or an element within the community now is or evidently will soon be large enough to warrant it, there are conditions justifying home mission work.



FORGET IT

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,

And you know of a tale whose mere telling
aloud

Would cause his proud head in grief to be
bowed,

It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a cupboard and guarded and kept from
the day

In the dark, and whose showing, whose
open display

Would cause grief and sorrow and lifelong
dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the
joy

Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way
annoy

A fellow or cause any gladness to cloy,
It's a pretty good plan to forget it.

—Exchange.

SOME THOUGHTS FROM INDIA

J. M. Pittenger

TWICE during the past year did the cry of Belgium's suffering children come to us in India in a very special way, and we had the joy of helping to relieve their sufferings. The first call came through the department of education of the government of India, and was made to the schools where public instruction is given to a small percentage of India's children. The appeal was to the mission schools here in the Dangs, along with all those in other sections. Patrons and friends of the schools were given an opportunity to share in the blessings of this work. Fifty rupees, about seventeen dollars, were thus contributed by the villagers, teachers, native Christians, native government officials and others, and it was an experience full of joy for every contributor.

At Christmas time the Ahwa Sunday-school heard another plea from the Belgian children, as made through the India Sunday-school Union. The contributions were tendered with great joy again, and nearly \$2.75 was contributed. It is a source of much inspiration and comfort to see how helping the distressed affects the life of those who have become so dependent and used to looking to the other fellow for assistance.

Have you been reading the accounts of the persecutions and attendant terrible sufferings of the Jews, Armenians and others in Russia, Turkey and elsewhere, since this awful war began? I recall nothing in all history so cruel as some of these deeds. It seems that the bitterest persecutions to the Jews in all their long and checkered history, have come since Aug. 1, 1914. And the Armenians! Who could be so heartless as to commit some or even a single one of the horrible crimes perpetrated against these people by the Turks, even if he were wicked enough to work them out in his thoughts? In Van, the ancient capital of the Armenian Empire, were enacted some atrocities that would be unbelievable were they not described by those whom God in His love and mercy spared. If you want to understand how gracious God has been to all of us who

have been spared, read Dr. Ussher's articles on the siege of Van, as given in the Sunday School Times of December, 1916.

Reader, are you grateful, in a measure as you've never felt before, for God's love, for His protection, as afforded through the government of "the land of the brave and the home of the free," for the bounteous harvests given you, for the nice home, for the peace that has gone so far from Europe's war-cursed nations, for friends who wish you well, who love, help and sympathize with you, for the godly parents who are or were yours, and for the countless other blessings that neither you nor I nor any one can name? Are you really, truly thankful to Him? Did you ever note what a really thankful child says and does? May you not do the act which will express your gratitude? Can you not, will you not, say the words of thanksgiving and pray the prayer of gratitude? Do, and be greatly blessed.

Here's a story about a man who was sent: "Why, man, you're burying your talent in a place like this!" the minister's friend said earnestly, almost indignantly. "Out in the thick of things, with your abilities, you could accomplish almost anything. If you stay on here, the world will soon forget there is such a fellow as Ralph Denniston."

Denniston smiled his familiar, quizzical smile. "I don't believe God is forgetting, McQuiston. When I came out to this little frontier town, fifteen years ago, I was confident that I was being sent. If I hadn't been, I think I should have gone somewhere else. After I had taught six months in the stuffy, overcrowded little school-building on the hill yonder, I was surer of it than ever. I knew the place needed me, or a better man. I didn't see any likelihood that the better man would come. The pupils 'took to me,' as the parents say, and I knew I had an influence with them. I could point out a good many cases where I have got results.

"The salary is small and I've had a

dozen better offers. They've come mostly through old college classmates, and for that reason it's pained me to turn them down; but—well, I've never heard the order to leave from the One in command. That may sound like mysticism to a hard-headed, practical man of affairs like you, McQuiston, but it's very real to me, and—yes, I might as well say it—very precious and satisfying. I doubt whether a salary of ten thousand a year would give me the peace of mind it does to know that I am where God wants me to be.

"I won't say I don't have any longings for what you call 'the thick of things.' That's unavoidable, after a fellow has once known the thrill of big undertakings and

the zest of neck-and-neck competition. But I think of it like this: When the workday is over, I'd want to feel that I could face God with a clear conscience about this thing. I'd hate to confess that I'd obeyed the Heavenly Vision at the start, and later on quibbled and pretended I couldn't see it any longer."

"I don't know but you're more than half right," the other admitted, soberly. His eyes narrowed upon the white school-building upon the hilltop, and there was a long silence. "To feel sure God knows where to find you, because He sent you there and never gave you orders to leave—that's a great thought, Denniston."—*Youth's Companion*, Dec. 28, 1916.

INDIA NOTES

Effie V. Long

For March

BRETHREN Lichty and Blough went to Vada and organized the church there Feb. 22, with twenty-six members. On the following Sunday Brethren Stover and Blough assisted in organizing the church at Dahanu, with fifty members. Several were baptized that day. Now we have organized churches at all of our stations, and at one out-station, making nine in all.

Bro. Holsopple writes from Vali that four more were baptized recently, one being a woman whose husband is not a Christian. She needs your prayers.

At Anklesvar last Sunday, March 3, Bro. Govindji Khengar, with his wife, Kankubai, was installed into the ministry, having been elected several weeks previously. Bro. Naranji Vahlji has been called to the ministry at Bulsar and will be installed soon. We now have five native ministers in the India church, and we look forward to the time when we may have many more.

The India Sunday-school Examination prizes have been awarded. Out of the five for Gujarat, two were awarded to our mission—two members at Vyara receiving the medals for the teachers' and senior division.

Also nine Bibles were won as prizes by the Vyara candidates.

The District Meeting was held at Anklesvar, March 6-8. The attendance, for different reasons, was the smallest for some years, but the collection or offering was the largest we have ever had. A full report of the meeting will be given by the secretary.

The Gujarat Conference of Missionaries will convene at Bulsar March 28.

Word has just been received of the death of Rev. R. R. Johnson, of Ahmedabad, a member of the Irish Presbyterian Mission. He had been on the field for twenty-two years and was a valued worker, being at the time of his death the principal of the Gujarat Training College conducted by their mission. The report is that he was not sick in the least. His heart merely ceased to beat, and he was gone.

For April

Sister Eliza B. Miller landed in Bombay March 20, to begin her third term of service for God in India. We all welcome her back. It is nice to have old workers return, for they can take up the work at once. Eliza is located at Bulsar.

She has charge of the Girls' Boarding School and all the work Sister Ida C. Shumaker has just left. Sister Ida sailed from Bombay via the Pacific on March 21. We are glad she can go for her much-needed and well-earned furlough, after her busy and strenuous years of service in India. We shall all miss her, but we pray that God will use her in the homeland while she stays, and that she may get much benefit, herself.

In our last notes we wrote of the organization of the church at Vada. We failed to say that Bro. J. I. Kaylor was ordained to the eldership on the same date.

Dr. A. Raymond and Dr. Laura M. Cottrell are now at Darjeeling, in North India, enjoying a much-needed vacation. Bro. Pittengers, with Angeline and Joseph, Nina Ross and Esther Long, have gone to Panchgani for a rest, and the little girls will attend the school there. Brother and Sister Blough have gone to Ahwa to take charge of the work there in Bro. Pittenger's absence. Bro. Kaylors, Bro. Hoffert, Sisters Anna Eby and Jennie Mohler are on their way to Ootacamund, South India, for their vacation. Anna Emmert is with Bro. Kaylors to be in school there while they stay. These vacations mean much to our missionaries, and we are glad so many can get away this year, to be built up physically and spiritually.

On March 28 the Gujarat conference of missionaries convened at Bulsar. In Gujarat besides our own mission, are the Irish Presbyterians, Methodists, Alliance, Church of England and Salvation Army, the last two greatly in the minority. Although the meeting at Bulsar was small, about thirty being present, it was full of interest and help to all. The devotional meeting was conducted by Rev. Clark, of the American Presbyterian mission, Lahore. He took "Suffering" for his subject.

Owing to a division between the American and British committees on the International Sunday School Lessons the discussion of "Our Sunday Schools, the Notes for the Lessons," etc., led by Bro. Emmert, proved a source of much interest and concern.

Reports of the Week of Evangelism, given by representatives of the several missions, also proved inspiring. The report of Rev. Henderson, of the Irish Mission, was especially helpful, showing up in far better proportions than that of others. Among other things he said, "That week was the most glorious I have spent in India in these twenty-five years of service."

THE HINDERED CHRIST

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,

And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered,
"Nay."

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way.

And the dear Lord Christ—was His work undone

For lack of a willing heart?
Only through men does He speak to men—
Dumb must He be apart?
I do not know, but I wish today
I had let the Lord Christ have His way.
—Exchange.

Surely it is no accidental thing that practically all the starving die in the lands where Christ's influence has not gone. We have looked out on great Hindu famines, we have looked out on great Buddhist famines, we have looked out on great Confucian famines; we have looked out on great Mohammedan famines; we have not looked out on any great Christian famines; for wherever His influence has gone, even on the plane of the common necessities of human life, Jesus Christ is sufficient for the needs of all men.—Robert E. Speer.

THE THIRD WEEK OF FEBRUARY, 1917

I. S. Long

AS before intimated in the pages of the Visitor, there was a special week of effort to win the non-Christians about us. Many of you at home were in special prayer in behalf of this effort, so have a right to know what were some of the results as we may be able to tabulate them.

Unfortunately, because of the sickness of several of our men missionaries, and other reasons, the work at several of our stations was not entered into very heartily. As usual, however, teaching and preaching were carried on.

At several other of the stations, on the other hand, the work was undertaken in a new and vigorous way, with more or less of self-denial; and from these central stations from three to ten bands of workers, paid and volunteer, went forth to witness for Jesus.

Briefly, some 328 meetings were held in some 300 villages. About 10,000 people were addressed, of whom 117 are reported as seekers. In addition to our paid workers, 358 Christians are reported as voluntary helpers; 516 Bible Portions were sold and over 4,000 tracts were distributed.

These figures do not tell near all the story. At the several stations there had been more prayer and Bible study than usual for six months previous; and at many of the stations there had been a week or several weeks of **special** prayer and study of the Word. It was during this time of special prayer that we had such a spirit of prayer and praise, of heart searching and confession of sins, trivial and terrible to think of, as we have never known since in India. The Holy Spirit, "the Spirit of judgment, and the Spirit of burning," was poured out upon our workers in a wonderful way, and the crooked were really made straight, and the tied tongues were loosed to confess and later to praise, thanks be to God! Our workers consequently got right with God and with each other, and thus became ready for God's work in His time and way.

On returning to the home stations, they gave a joyful report, much like the Seventy in the Lord's life on earth. The following are some of the things they relate: We never before saw the people so anxious to hear the Word as during this week. We prayed much of course and asked God to send the people and bless our efforts; but always, to our delight, more came than we had reason from previous experience to hope would attend. We found many, very many, who promise to stop liquor drinking and sit in night school, so as to learn of Jesus. Some of the caste people began to say, "Now you have begun to spread your religion in earnest. We never saw it thus before." In one county the workers were told by a Brahman, "If you keep on in this way for a month the whole county will be converted." The workers replied, "Well, that is just what we mean to do."

Ofttimes a Gospel or Bible Portion is bought, only to be torn or burned before our eyes; but during this week, somehow, as the Gospels were sold, the people on being told they contain the very Word of God, expressed a special desire to know what they contain. Very many who can not read bought Gospels and promised to have them read to them by any visitor to their home who may be able to read.

Best of all is the vision of opportunity and responsibility given all who took part, even though feebly. Some who perhaps never prayed before really prayed and wept with us over their sins and the sins of their kinsmen. The leading boys of our boarding-schools also caught the fire and prayed and sang as hitherto not experienced. It was well worth while to have such a week, for it was a week of real spiritual blessing and power. Our workers in all confidence, but not with boasting, said, "We worked and sang, but not in our own strength; for God was in us and with us in a wonderful way doing His own work. We preached in a way and with a power altogether beyond us, hitherto," etc. This testimony is worth "millions" to a missionary who has seen the paid worker merely passing the

time, professionally, regardless apparently of real spiritual results.

Some of the workers who have hitherto grumbled much because of small pay said, "We shall no longer work for pay merely; for God has given us a vision of Himself and His will for us, and a vision of what He would have these backward tribes become, as they day by day serve Him."

Finally, "We have written only the pref-

ace of the book." This means the writing of the history of God's work in our hands is yet in the future. The above is the story as related by our Indian brethren, who with me vouch for far greater things, God willing, during the week next set apart. We shall all, both men and women, take part, it is hoped; and we shall go forth with far more faith and zeal and power, for have we not in actual effort tested our God and proven Him faithful to His Word?

WHY THIS RESTLESSNESS AND DISCONTENT?

Emma Horning

THE world is sad because it has found God, not lost Him. Man is weary in the midst of his wealth and pleasures for the same reason that the young ruler was sad in the midst of his great possessions. Our age has seen the vision splendid, but halts undecided, being yet unwilling to go on and fulfill its new ideals. For those who have eyes to see, Jesus Christ stands in the market and street. He has given society a new vision of the earth as a possible paradise, filled with the fruits of peace and plenty where none know surfeit, and none know want. He has given a vision of the brotherhood of man and the Fatherhood of God, and that vision has destroyed the old contentment. Our fathers were happy because they did keep pace with what they saw. And we are unhappy because we are unwilling to do what we see."—Hillis.

Every one of us is seeking for peace and contentment. Even those in their wild, ambitious rush are only seeking for something which they believe will give them rest and satisfaction. One of the great truths that Christ left us by example and precept was that of contentment, poise and assurance under all circumstances. But how are we to attain this wonderful ideal with all our limitations and ambitions? Our college courses and religious teachings have aroused our minds to such wonderful ambitions, and opened our heart's eyes to such great needs in the world that it seems impossible for us to be calm and peaceful and contented. Oh, those wonderful visions of wealth, culture, refinement, self-develop-

ment, power and honor that open to us as we look into the future!

But a mist of sadness comes over us as we see the millions below us calling for bread and a little bit of love. Every step in society, business, and politics calls for reforms where we should lend our assistance. Every day gives us a chance to prove the brotherhood of man and the Fatherhood of God. Not only the homeland, with all its problems of church and state, but the foreign lands with their Christless millions in the depths of despair that we can never conceive, come up before our mind's eye and knock at our heart's door in such a persistent way that the heart is far from rest. But oh, the sacrifice of self culture, ease, etc.! And besides, we can do so much good just where we are and not have to sacrifice any of these things, anyway. Thus our daily peace is being torn asunder between the conflict of self and the great world-call to benefit mankind; or it may be the conflict between choosing a lesser good and a greater good.

The responsibility of the enlightened is great. "He that knoweth to do good and doeth it not, to him it is sin." He who hears the call to the ministry, or to the foreign field, and has the opportunity to obey, and still does not listen to the inner voice, how can that person expect to find joy and contentment? Like the rich young man, he will go away sad.

"Visions are God within the soul." So when we have a vision of the world's need let us do all in our power to help "Thy

kingdom come." Let us strive to live up to the best we know each day, and each day strive to know more; then joy, peace, con-

tentment and heaven will be ours. Let us always choose the greatest good, and the greatest blessing will be ours.

CHINA NOTES

Emma Horning

For March

BUDDING trees, warm breezes, and dust storms tell us that spring is here. Feeble old people and tiny little ones are creeping from their winter holds to the warm sunshine and fresh air of the streets. Many, many have passed to their long home during the winter, but there are still too many mouths for the poor to feed.



The cook in the hospital, one of our new Christians, finding a debt on his hands took illegitimate means to get the money, and now finds himself in prison. He sold his little daughter to two homes to be the bride of their sons. When the second party found this out he sued him for the money he has lost, and now the cook is in prison till he can refund the money. Child-marriage is such a sin here! The parents, being too poor to keep their daughters, sell them for twenty to fifty dollars or less to be the future bride of some little boy. As small as this price may seem to us, they think it is a good deal when they are hungry or have a debt pressing.



English missions in China are suffering severely because of the war. The missionaries have not been asked to take up arms, but they are helping in other ways. Physicians are going to care for the wounded. Thirty thousand coolies are being transported from north China to France to help in the reconstruction work there—repairing roads, building bridges, etc. These coolies are being organized and accompanied by our English missionaries. Consequently many of the mission stations are left with few missionaries and some are left with none at all.



Pastor Ting Li Mei, China's greatest evangelist, will spend four days with us—

April 6-10. We are very fortunate in securing his services. Through the kindness of another mission, which gave us their appointment, we are able to have this consecrated worker with us. For two weeks we have been holding evening prayer meetings in preparation for these meetings. We hope he will give much inspiration to our church members, all of whom have come from the darkness so recently. And besides this we hope he will bring the light to many others of this city who are sitting in darkness.



Two trips have been made to the new outstation, Yu Hsien, by the missionaries of this station this month, one by Dr. Wampler and the other by Bro. Vaniman, Sister Vaniman and Sister Blough. A new school of some thirty boys has just been opened there, and we have secured one of the most influential men of the city as the principal teacher.



Dr. Wampler spent several days in Tai Yuen Fu on the Shansi Confederation Committee. Representatives from each mission in Shansi were there. They discussed many phases of the mission work of the province, and made many suggestions which will be helpful in the future.



After several farewell meetings and receiving many kind remembrances from the native brethren, and when the many good-byes were said, Sisters Cripe and Metzger left their stations to take their boat at Shanghai, which leaves April 14. Their pupils will miss them very much, for they have been real mothers to them for these several years. While Sister Cripe is gone Sister Hutchison will take charge of the girls' school at Liao Chou, and Sister Blough will take charge of the girls' school at Ping Ting during the absence of Sister Metzger.

Sister Senger and Sister Rider have finished one year of language work. They enjoyed their study very much at the language school at Peking, but they are glad to be back at the stations, for work while continuing their language study. Sister Senger will help in the women's work at Liao and Sister Rider will help with the medical duties at Ping Ting.

Sister Horning spent Sunday with the missionaries at Tai Yuen Fu. Their chapel is filled with several hundred eager listeners each Sunday. The men's large hospital, as well as the very well-managed women's hospital, is filled with patients. These patients are daily taught the Christian truths which they take back to their homes, far and near, when they leave the hospitals. The girls' school is training over fifty fine young girls who will be the teachers and wives in many a Christian community. However, their work is very much hindered because so many of their men have been called to help in the war.

Ping Ting medical statistics for March:

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|-------------------------------|-----|
| Calls at dispensary, | 568 |
| In-patients, | 25 |
| Operations, | 20 |
| Vaccinations, | 15 |
| Visits to out-patients, | 18 |

For April

Pastor Ting Li Mei, China's beloved evangelist, spent four days in Ping Ting holding revival services. Most of the workers from the out-stations came in at this time, bringing with them the Christians and inquirers from these places. Bro. Bright, Dr. and Mrs. Brubaker and a number of Chinese brethren also came from Liao Chou to attend these meetings. The services were held forenoon and afternoon, about two hours each session. Pastor Ting speaks with very quiet earnestness and power. His blackboard illustrations interest even the children and make lasting impressions on all. The most of his sermons were on Bible study and prayer as means of Christian growth.

The largest audience we had at one time was 500, and the average attendance was 360. Fifty enrolled as inquirers, desiring to study the Bible to know the way of life more fully.

After leaving here Pastor Ting went to Tia Yuen Fu, to hold the same kind of meetings. Bro. Yin, from here, went to that place, also to feed on his inspiring words four days longer.

Pastor Ting's daughter had been studying in Germany for some time. Not long ago the very sad news arrived that she had taken sick and died awhile before, but because of the war the news had been delayed so long.

While all the Christians were in from the out-stations we had a council meeting to transact some business. Mrs. Crumpacker was elected delegate to Annual Meeting for this year. Two men were elected to be sent to a Bible school, to be trained as evangelistic workers. They are to be supported by the church members here. We are eager to have these people support this church work as soon as they are able. Although most Chinese are poor, still each one should give a little, not only for the good of the church but for their own spiritual growth.

April 19 Dr. Brubaker was operated on for appendicitis. His wife and baby, Dr. Wampler and Sister Rider accompanied him to Peking, where the operation was performed. He is receiving the best of care at the Union Medical College of that city. After the operation was over and Dr. Brubaker was resting well, Dr. Wampler returned to his work at Ping Ting. Sister Rider is his nurse and writes that he is recovering very rapidly. He is now sitting up and himself wrote a long letter to this station the other day. Brother and Sister Oberholtzer and other missionaries in the city visit him often, so he finds little time to get lonesome. As soon as he is able to ride he and his wife and baby, Winnifred, will go to Pei Ta Ho for a couple of months to regain his strength.

Leland Brubaker is staying with Bro. Florys and Edyth with Bro. Brights while their parents are away. They are continuing their studies in the school there.



An unusual service was held at the church at Ping Ting. It was the funeral services of a four-year-old child, the first of the kind in the city. Most of the children here not only have no funeral services, but they have no coffin. They are wrapped in an old mat and often not buried at all, just thrown into a ditch, to be eaten by dogs or birds. This child was blessed with

a Christian father and mother. Both are teachers in the schools here. It had every care during its sickness. It was put in a nice little coffin with some flowers and its dolls. Its parents and many friends accompanied it to the grave after the services in the church.



The Boys' School at Ping Ting is opening up some industrial training. Two looms have been bought and the boys are just beginning work. This will help to support them while in school. All the weaving here is done by hand, so the schoolboys can learn to weave as well as others.

THE MALMO MISSIONS' BENEVOLENT WORK, CHRISTMAS OF 1916

J. F. Graybill

ALL the mission churches in Malmö put forth special efforts to make glad hearts for the poor at Christmas time. More or less of this kind of work is done the year around, but at Christmas a double effort is the rule. The Salvation Army seems to take the lead in this line of endeavor. They are educated solicitors and they succeed in so enlisting the sympathies of the rich as to enable them to gather more money for charitable purposes than most churches, and consequently they are able to do much good among the "down and out."

The exceedingly high cost of food and clothing made this work more pressing this winter than any season since we have been here. All the Free Mission Churches were and are doing all in their power to bring relief to the poor. Our Young People's Association made arrangements to clothe needy school-children. They gathered money sufficient to buy goods, at the present high prices, to supply twenty-five children. Some goods are not to be bought, but the best was done under existing conditions.

We had appealed for donations, through our church periodicals, but because the mails were delayed by censorship we failed to receive anything for this fund before the middle of November. We concluded that when most needed we would be able to

do least. Three weeks before the children were to be provided with the things we received donations to be applied to this work. More goods were bought and given to those whose mothers were able to make the garments. Thus we were able fully to clothe, with the exception of shoes and hats, forty-five—twenty-one boys and twenty-four girls. Ten others were partly furnished.

In the evening of Dec. 15 these newly-clothed and their parents were invited to the hall, where a short program was rendered and all received coffee, sandwiches and buns. In addition, we were enabled to give a dinner of meat balls, potatoes and bread, rice and milk, coffee and buns to 100 aged poor on the evening of Dec. 28. In this way we made glad hearts for young and old. Some donations were received as late as February, but they were not too late to be used in the Christmas work. The treasury was overdrawn and these donations made up the greater part of the deficiency.

We are very thankful that so many of our charitable members in the homeland, who do not know what poverty is by personal experience or by observation, have taken so much interest in this line of our work. This is one way of serving the Lord. "He that giveth to the poor lendeth to the Lord," and the lender shall not go

unrewarded. We hope to see fruits of this kind of labor. We have harvested some, and other fruits we see ripening; and in the Lord's own appointed time we hope many will be gathered into the fold.

Dear reader, will you not consider the blessing in helping the poor, and plan to

take a part in this work on Christmas of 1917, if the Lord sees fit to prolong your life and bless you with this world's goods? Lay not up treasures on earth, where moth and rust doth corrupt and where thieves break in and steal.

Malmö, Sweden, March 28.

WHY I BELIEVE IN MISSIONS

G. C. Bair

THIS plain statement comes to each one of us as a personal challenge, requiring that we stand forth before the world and produce our reasons for believing in missions. Each one of us ought to be able to give at least one reason for our belief in any particular thing which we support by our aid or influence.

In the brief space given to me for the discussion of this topic I shall endeavor to set forth several reasons for a well-established belief in missions. I ask you to consider them well. If they stand the test of honest inspection take them and use them as you like; if not, reject them, but as I understand the question they serve as an important part of the foundation on which the missionary activity of the church is built.

The Christian church has been a laggard in spreading the Gospel of Jesus Christ. Time after time men have been sent with a message. These men were missionaries. They were in many cases successful in the delivery of the message intrusted to them, but the cause has suffered because no one else was sent to continue the work. In the pages of ancient Bible history we find the account of an Assyrian king sending a priest of Israel back to Samaria to teach the people the way of Jehovah. Less than 100 years after this we have Israel in gross wickedness under Manasseh. This bit of history, recorded in the second book of Kings, is repeated down to the present time—on one occasion after other men were sent and the cause was forgotten. We send no others and the interest dies. We hear expressions concerning the time that will be required to build up the nations that are concerned in the great war. May this not

be a period when missionary activity will practically cease for a time?

Regardless of our indifference to the spreading of the Gospel the statement of Christ Himself comes to us in this generation just as strongly as it did to the disciples on the day of the ascension, when He gave them the great "Go ye" commission. Peter and John, Paul and Barnabas and others went and taught. Much good was accomplished and at the latter part of the first century we find strong churches throughout western Asia. After this we have little missionary activity, and we date modern missions from the sailing of William Carey in 1793. What is a modern mission? Who is responsible for the centuries from Saint John on the Isle of Patmos to William Carey in 1793, almost 1,700 years? Surely the Christian church neglected the Master's "Go ye into all the world and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

In a commercial way we are more careful of our belief. We keep men in the field and factory to manufacture and sell all kinds of goods. During the 1,700 years just referred to there was a tremendous expansion in commercial lines, but folks did not concern themselves much about religion.

I BELIEVE IN MISSIONS, BECAUSE IT IS A COMMAND OF CHRIST TO US.

We determine the value of every business by its product. We condemn the saloon because it produces only gross evils. We are opposed to graft and corruption of every sort because unfair laws and injustice of all kinds are forced upon us. We encourage our school system because it pro-

duces good results. We improve our methods of manufacturing and agriculture, as well as many other occupations, because they produce useful things.

Every Christian mission produces good results. Dr. I. T. Headland in his book, "Some By-Products of Missions," writes as follows: "Scientists tell us that our civilization is the result of science, and I reply, Yes, largely, but science is a result of the Gospel. Trace this thought out to a last analysis, and we have a railroad train, a trolley car, a telegraph, a telephone, a phonograph, a watch in your pocket, a filling in your tooth, glasses on your eyes, and all the great machinery—filled mills which it has required thought to produce and thought and intelligence to operate. There is no reason to believe that we would have had any of these things to the degree that we have them now but for the inspiration and intelligence that has been furnished by the Gospel, and the church and the schools which are the embodiment of the Word of God."

Go with Ralph Connor into Black Rock, that Canadian mining town, and see what the influence of the minister does for the community. Travel with Dr. James Robertson, the home missionary of the Presbyterian Church, with western Canada as his field. Ride with him on his long trips from post to post, through storms and blizzards, over muddy roads and across swollen streams as he goes on his journey, wearing out his life but never giving up the task assigned to him. He spends his life to the last in the effort to uplift the cause of Christianity, and we see marvelous results of missionary activity. Catalog the results of Carey, Gilmour, Chalmers, Livingstone and the other great men who have gone to the mission field. In every case they are results worth while.

I BELIEVE IN MISSIONS, BECAUSE EVERY MISSION OF THE CHRISTIAN CHURCH HAS PRODUCED AND DOES PRODUCE GOOD RESULTS.

Dr. Headland says further in his book: "A thing is never better for you until you have made it better for some one else." Missions furnish a way that I may use to help make things better for some one else. I may never be able to go as a missionary

to foreign fields, but I can help some one who has gone there. I am enabled to know something of what the Master said when He used the words: "It is better to give than to receive." How much better our lives would be if we could only see far enough to help others instead of considering self first. Then we would truly believe in missions.

I BELIEVE IN MISSIONS, BECAUSE IT AFFORDS ME A MEANS TO HELP OTHERS.

Shippensburg, Pa.



MISSIONARY ADVANCES

The Nile Mission Press in its ten years of existence has issued eighty-three million pages of religious literature. These are sent to the whole Mohammedan world.

It is reported that Rev. Wilbur C. Swearer, who died recently after fifteen years of service in Korea, personally organized three hundred churches and received over sixteen thousand people into the church.

African Christians are endeavoring to secure an order from the government prohibiting the transportation of liquors on the African railways.

It is estimated that there are 240,000,000 Christian women in the world as against 430,000,000 heathen women. To many of these only women missionaries can go.

The American Bible Society is preparing to erect a building for its use at Cristobal, in the Canal Zone. It is to be seventy-five feet long and three stories high.

There are 285 missionaries at work in Egypt. It is said there are 12,000 villages and sixty towns with a population of over 16,000 without any resident missionary.

Tokyo, Japan, is the greatest educational center in the world.

There are 250,000 Christian Jews in the world, 6,000 of whom are in the United States. There are 800 Jewish Christian ministers, 214 of whom are in this country. The total Jewish population of the world is supposed to be about 11,000,000.

"Martin Luther introduced one idea into the thought of the world—namely, 'justification by faith,' and that one idea revolutionized governments, deposed kings, rewrote constitutions, and affected the daily lives of millions of people."

Japanese Buddhists are catching the spirit of progress. They are planning to erect a building in Tokyo for the Young Men's Buddhist Association.

Nearly eight million copies of the Bible have been circulated among the soldiers in Europe.

John R. Mott, who has recently visited the prison camps of Europe, has issued a call for fifty additional men for service in

these camps, under the direction of the Young Men's Christian Association.

It is said that a petition eleven miles long in favor of national prohibition of strong drink was recently presented to the British Parliament.

The Mount of Olives, at Jerusalem, is reported as being splendidly fortified by the Turks and Germans. What if the Master should return to His beloved resting place beyond the hill at Bethany!

"IT PAYS TO ADVERTISE"

Ralph G. Rarick

IN the above much-printed and oft-voiced expression of our day the newsboy believes, and with the thoroughness of that belief one must surely be impressed upon observing him in practice where the race of men pass by. Others, representing a countless number of occupations, have likewise quite freely imbibed the spirit of the slogan and appeal for our consideration of their goods through almost every conceivable avenue. In brief, the individual of secular business moves out upon his opportunity "to advertise," and gives liberally of his resources to promote his advertising, with the conviction that "it pays." With the Christian, intrusted with a spiritual business, it is how much so?

The desire of our Lord for the members of His church body is that they, in the power of the Spirit, busy themselves with "witnessing" for Him (Acts 1:8). That same program is also emphasized in "Preach the gospel to the whole creation" (Mark 16:15); and giving "Preach the gospel" to the more literal it becomes for us "Herald the good news." Christ enjoins His people to herald to every individual of earth the good news of eternal life for whosoever will believe in Him. In a word, then, our Master bids us advertise!

How strongly does our Lord desire that His disciples make known the mes-

sage of salvation to the whole world? Ah, who of us is able to comprehend fully? But divinely strong we know that desire to be, and great the responsibility placed upon His followers, since the possibility of evangelization is entirely dependent upon the extent to which the message of salvation is made known. And this responsibility comes with such force upon the disciple body, for the good reason that to none other has been committed "the word of reconciliation."

When Christ termed His believers "the light of the world," He was only stating their divinely appointed mission in another way. The light He has for the world is in their possession, and they are delegated to get out in the open with it and let it shine before men. But if that light is hidden "under a bushel," there is no other, and darkness will abound.

There is a world of sick souls, a great Physician and a body of His messengers sent to apprise them of the remedy. Are the messengers proving good—giving these souls a fair chance of recovery? What disappointment there must be to Christ if His Church is neglecting her mission!

Yet more definitely let us consider the ministry of advertising as it relates itself to the Church of the Brethren. Since the gospel plan is the panacea for

the sickness of sinners, how needful that the plan be delivered them in its most exact constitution! And if we, as a church people, believe, as we most certainly do, that the tenets we advocate conform best in number and nature to the principles of the kingdom, how much more imperative that we strive to share the plan with others!

When we call to mind the noble service which our missionaries have given and are giving on foreign fields, and when we look upon the results obtained, we are made glad. And yet, compared with the extensive territory to be worked, and our possibilities, how little we are doing! Thanks be to God for the communities we have entered in the homeland; but ah, beloved, into how many more would He lead us if we were but consecrated to it!

As representatives of our church we certainly desire that she be endowed with the greatest possible spiritual strength. And how shall she come into possession of and maintain such an endowment? We would answer, not by being much "indoors," but by giving herself freely to the open-air activity of advertising her "good news" to the hearts of the enslaved of humanity. There will be to our church the glow of health and the pulse of strength if she lives thus normally.

Perhaps we are somewhat neglecting one channel of fruitful advertising in the press. Excellent results are sure to follow in the wake of our building up a good, strong literature. Before we, as a Fraternity, can directly touch people with our influence we must make them acquainted. To this end the press offers a most valuable aid. More books and tracts of merit are called for; and these, together with our church periodicals, should be well placed before the reading public.

Finally, and most practically, let us consider our individual and definite relation to advertising the "Good News."

It is not a question of whether we "should" render the Commission, for that is positively settled in the affirmative for every person making the baptismal vow. But the question that does present itself is—how? That some of us must necessarily do it differently from others is obvious. We are possessors of different gifts, and the work has various phases. God can direct us rightly and will gladly reveal His will of definite service to the sincere, inquiring child.

Who zealously and effectively advertises the spiritual things of God? Only that one whose life is Spirit filled, who deeply feels that the Gospel "is the power of God unto salvation to every one that believeth," and is therefore "not ashamed" to give himself to its publicity. It is that one whose everyday life is so placarded with advertisements of Christ as to be "known and read of all men."

In conclusion, does it pay? Ah, let us ponder. If we who are members of our beloved Fraternity would each give ourselves "as much as in us is" to the recommending of our Master and the graces which He has to dispense, what a reflex it would bring to our lives, and yet more—what a spiritual downpouring there would be upon myriads of parched souls, each one of which is of priceless worth!

3435 Van Buren Street, Chicago.

✻ ✻ FOR GOD SO LOVED

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue—
God loved the world. Do you?

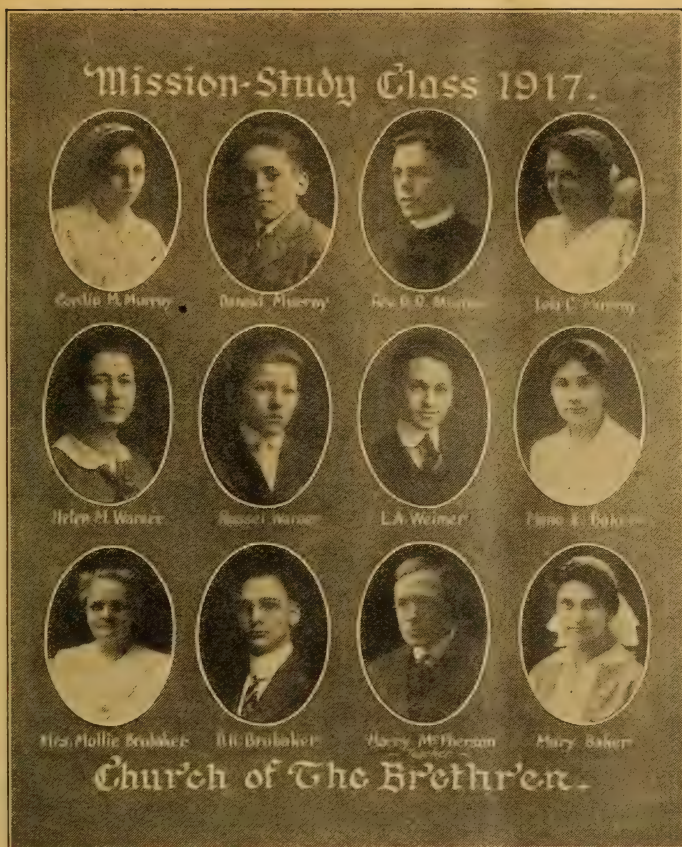
God loved the world. He saw that we
might be

Made like Himself; He stooped to set us
free,

And did not spare the cost of Calvary,
God loved man so. Do we?

O God of love! Sweep over every soul,
Cast out our pride and envy, take control
Of every passion, lead us to the goal
Where we shall love like Thee!

—Missionary Tidings.



MISSION STUDY CLASS, WEST DAYTON, OHIO

Cordie Murray

THE Mission Study Class of the West Dayton church was organized Dec. 15, 1916, with Bro. Harry McPherson as teacher. We decided to begin class recitations after New Year's. Twelve members completed the course. The class consisted mainly of young people. One of the boys is twelve years of age and one thirteen.

We held our graduation exercises Sunday evening, May 13. Nabibax J. Patet, a native of Bombay, India, gave an inspiring talk on "India and Her People." He was attired in native costume and showed the different native headdresses. Our pastor, Eld. D. F. Warner, gave the class address, after which Bro. Harry McPherson presented the diplomas.

This is the fourth class in the Dayton churches that has completed this course of study. The first, second and third classes consisted of members from the East Dayton and West Dayton churches. The fourth class was of only the West Dayton church.

The graduates are from left to right—First row, Cordie M. Murray, Donald Murray, Rev. D. R. Murray, Lola C. Murray.

Second row, Helen M. Warner, Russel Warner, L. A. Weimer, Mano E. Baker.

Third row, Mrs. Mollie Brubaker, D. K. Brubaker, Mary Baker, and R. Glenn Martin, not on the picture.

Mission study has been an inspiration to us, and we advise every congregation to start a class at once.

THE LITTLE MISSIONARY

AN EASY WAY TO LEARN THE BIBLE IN RHYME

Here, boys and girls, is a rhyme for you. We clip it from an exchange and send it along to you, thinking that through it you will easily learn the books of the Bible. The first ten who commit this and send us their names will have them printed in the *Missionary Visitor*. Now, hurry up.—Editor.

The great Jehovah speaks to us
In **Genesis** and **Exodus**;
Leviticus and **Numbers** see,
Followed by **Deuteronomy**.
Joshua and **Judges** sway the land.
Ruth glean a sheaf with trembling hand.
Samuel and numerous **Kings** appear,
Whose **Chronicles** we wondering hear;
Ezra and **Nehemiah** now
Esther, the beauteous mourner, show;
Job speaks, sighs, **David** in **Psalms**,
The **Proverbs** teach to scatter alms,
Ecclesiastes then comes on
And the sweet **Song of Solomon**.
Isaiah, **Jeremiah**, then,
With **Lamentations** takes his pen
Ezekiel, **Daniel**, **Hosea's** lyres
Swell **Joel**, **Amos**, **Obadiah's**.
Next **Jonah**, **Micah**, **Nahum** come,
And lofty **Habakkuk** finds room,
While **Zephaniah**, **Haggai** calls,
Rapt **Zechariah** builds his walls,
And **Malachi** with garments rent,
Concludes the ancient Testament.

This is the version of the Books of the
New Testament:

Matthew and **Mark**, and **Luke** and **John**,
The Holy Gospels write,
Describing how the Savior died—
His life—and all He taught;
Acts prove how God the apostles owned
With signs in every place;
St. Paul in **Romans**, teaches us
How man is saved by grace.
The Apostle, in **Corinthians**,
Instructs, exhorts, reproves;
Galatians shows that faith in Christ
Alone the Father loves.
Ephesians and **Philippians** tell
What Christians ought to be;
Colossians bids us live to God
And for eternity.
In **Thessalonians** we are taught
The Lord will come from heaven;

In **Timothy** and **Titus**
A bishop's rule is given.
Philemon marks a Christian's love
Which only Christians know;
Hebrews reveals the Gospel
Prefigured by the law.
James teaches without holiness
Faith is but vain and dead;
St. **Peter** points the narrow way
In which the saints are led;
John, in his three epistles,
On love delights to dwell;
St. **Jude** gives awful warning



Little Cathryn Bright, now departed, and a little
Liao School Girl

Of judgment, wrath and hell.
The **Revelation** prophesies
Of that tremendous day
When Christ and Christ alone, shall be
The trembling sinner's Stay.



AT SILENT DAWN

Emma Horning

Just at hushed and sacred dawn,
When the heavy night clouds purple,
Looking from my study window
I praise and worship Thee, O Lord.
Such beauty and such grandeur spread
Reveal Thee at this silent morn,
And stir my heart to silent prayer
As I worship Thee alone.
Adoration, love, and praise
Blend in one grand and silent hymn,

As my soul soars out and up,
And I worship at Thy throne.

At Thy swift and sacred touches
Dark clouds turn to gold and rose.
Every fiber of my being
Worships Thee as I behold.

On and on the golden glory
Comes to touch the mountain tops,
Scattering every sign of darkness,
And I worship at Thy feet.

Thus may all earth's sin and darkness
Scatter as Thy glory rolls
Over all the lands and nations,
Till they worship only Thee.

Thus may all our trials and sorrows
Be transmuted into gold,
And unite in one grand anthem
Praise Thee round one sacred throne.



THE BIBLE IN CHINA

In the China Mission Year Book, Dr. Bondfield states that at a rough estimate the various Chinese versions of the Bible represent the continuous work of one man for two hundred and forty-two years, supposing he did nothing else. Over one hundred Europeans and Americans have given the best years of their lives to the task. At a low estimate \$275,000.00 has been expended on the translation and revision of

the Scriptures into Wenli, Easy Wenli and Mandarin. If the Chinese vernacular versions be added, the number of years spent by one man would be approximately three hundred and sixty-three; the number of missionaries engaged one hundred and fifty, and the total expenditure \$400,000.00. Dr. Bondfield's brief note concludes with the words: "And it was worth while."



HOW DO YOU DO?

"How can you, friend?" the Swedish say.
The Dutch, "How do you fare?"
"How do you have yourself today?"
Has quite a Polish air.
In Italy, "How do you stand?"
Will greet you every hour;
In Turkey, when one takes your hand,
"Be under God's great power!"
"How do you carry you?" is heard
When Frenchmen so inquire;
While Egypt's friendly greeting word
Is, "How do you perspire?"
"Thin may thy shadows never grow!"
The Persian's wish is true;
His Arab cousin, bowing low,
Says, "Praise God! how are you?"
But oddest of them all is when
Two Chinese meet, for thrice
They shake their own two hands, and then
Ask, "Have you eaten rice?"

—H. Bedford Jones.



Ready for a Game at Liao Chou

THE STUDENT VOLUNTEER

NOT UNDERSTOOD

Not understood, we move along asunder,
Our paths grow wider as the seasons
creep,
Along the years we marvel and we wonder
Why life is life. And then we fall
asleep—

Not understood.

Not understood, we gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and
die—

Not understood.

Not understood—how trifles often change
us!

The thoughtless sentence or the fancied
slight
Destroys long years of friendship and es-
tranges us,
And on our souls there falls a freezing
blight—

Not understood.

How many cheerless, lonely hearts are ach-
ing

For lack of sympathy—ah, day by day
How many cheerless, lonely hearts are
breaking,

How many noble spirits pass away—

Not understood.

O God! That men could see a little clearer,
Or judge less harshly where they cannot
see.

O God! That men would draw a little near-
er

One another, they'd be nearer Thee—
And understood.

—Author Unknown.



BRIDGEWATER COLLEGE

C. G. Hesse

THE past history proves conclusively
that the men who have become fa-
mous are those who have allied them-
selves with some great movement. The
student that would make his life count for
the most must challenge some great move-
ment. This is the privilege of every Chris-

tian student in our schools and colleges.
Certainly one of the greatest of these is
the Student Volunteer Movement. Her
task is a stupendous one, and if she is to
accomplish her purpose it must be through
the coöperation of the Christian students.
It is the privilege of every Christian stu-
dent to be a part of this great organization.

The Bridgewater band is glad to be con-
sidered a part of this great movement. At
present we have seventeen in our band, and
the prospect for others before the session
closes is good. In our weekly meetings we
follow the plan for prayer as suggested in
the Visitor. During the fall term some
visiting of the sick was done. We expect
to do more during the spring term. Two
classes in mission study have been running
during the winter term, one class studying
"The Present World Situation," by John
R. Mott, the other a book on India, by
Sherwood Eddy.

We are indeed glad to state that a num-
ber of those who have been members in
former years, and some who are members
now, expect to go to the foreign field in the
near future. For this we are truly glad. This
will bring us in closer touch with the work
than ever before. Let us pray that God
will raise up workers to supply the needy
places on the foreign field.



WANTED—A WORKER

God never goes to the lazy or idle when
He needs men for His service. When God
wants a worker, He calls for a worker.
When He has work to be done, He goes
to those who are already at work. When
God wants a great servant, He calls a busy
man. Scripture and history attest this
truth.

Moses was busy with his flocks at Horeb.
Gideon was busy threshing wheat by the
press.

Saul was busy searching for his father's
lost beasts.

David was busy caring for his father's
sheep.

Elisha was busy ploughing with twelve
yoke of oxen.

Amos was busy following the flock.

Nehemiah was busy bearing the king's wine cup.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—Unknown.



THE CALL OF THE HOMELAND

C. G. Shull

IN every postoffice and in many of the city street cars today there can be seen the poster, "Wanted, Men for the U. S. Army." One can never see such posters without thinking of the church's great need for men in the army of the Lord. Today the lack of men to carry on the church's work is appalling. I think now of at least four churches in one church District who are looking for a pastor, and there are probably more. One of these churches has wanted a man for several years. And what is true of the churches in this particular District seems to be the general condition throughout the Brotherhood. Competent men, well prepared for a pastorate, frequently find that they receive from six to eight urgent calls from various churches. The limits of this article will not permit a discussion of the causes which have brought this condition, but one cannot refrain from contrasting the great lack of workers here with the overcrowded condition which exists in other occupations. Robert Speer, in his pamphlet on "What Constitutes a Missionary Call," mentions the fact that a prominent doctor stated before the American Medical Association, in session at New Orleans in 1903, that while our country needed about 2,500 medical graduates annually, our medical schools were graduating from 10,000 to 12,500.

Many of our young men, some of whom have been called to the ministry, are preparing to teach. But this profession is overcrowded. College graduates often find it extremely difficult to secure a position, and when they do it is only after several other applications have been refused. What a contrast between the needs of these pro-

fessions and the needs of the church!

Further, this demand must be met simply to hold the ranks of the past, and says nothing about the great mass of American people who have not been leavened by the influence of Christ. According to religious statistics, the State of Louisiana has more Christians in proportion to its population than any other State in the Union, yet here only 51 per cent have accepted Christ. The other States gradually decrease in the percentages of Christians until we reach Oklahoma, where only one person out of six makes a profession.

Whence are the men and the funds which shall meet this need to come? To the established country church we must look again for our source of supplies for this call as well as for that of the foreign field. As a result of a greater vision than ever before 125 students have definitely volunteered for foreign work, but unless the vision and consecration of the home base keep pace with that of the student volunteer, how shall these who have consecrated their lives be able to realize their ideal?

We ought not to feel that more consecration is needed in India or China than in America. Some one has said that until one is willing to go to the foreign field, if the Lord should call, he is not ready to work at home. This I believe to be true, and the volunteer who, because of lack of preparation, poor health, or some other barrier, feels disappointed because he cannot go to the foreign field, may well consider the deep consecration and heroic sacrifice needed in work on the home base.

God, after telling Ezekiel that he was not sent to a people of a strange speech and a hard language, said, "Surely, if I sent thee to them, they would hearken unto thee. But the house of Israel will not hearken unto thee." Frequently among heathen people there exists a receptivity which is many times lacking among those who, with better opportunities, have become indifferent or feel secure in the light possessed. Both fields have their problems which call for complete surrender, whole-souled devotion and overcoming faith. Are we willing to pay the price? "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

3435 Van Buren St., Chicago.

WEEKLY PRAYER HOUR

Roy A. Frantz

July 15-21.—ANKLESVAR, INDIA.

Anklesvar is one of our older churches in India cared for by Bro. Stover's and Sisters Kathryn Ziegler and Widdowson. They report that some substantial work has been done and many gains have been made for Christ's Kingdom.

The village schools have proven a very great blessing to the pupils and their parents. Pray for the teachers.

Pray for the boarding-school, that the young men and women there may see the beauty of Christianity and learn to love its principles.

Pray for Brother and Sister Stover, who are here laboring for their Master. May they be strengthened physically and guided spiritually in their daily tasks.

Pray that the native brethren may grow daily to enjoy more fully their walk with Christ.

Praise the Lord for such a grand opportunity as we have at Anklesvar. Thank Him for the large work already done.

July 22-28.—DAHANU, INDIA.

In the district around Dahanu a number of schools have been opened by the Christian men. The opportunities here are enormous. Pray that these young men may be big enough for the tasks at hand.

Pray also that the young women who are coming so far, from the chains of their old religion to the blessed light of the new, may be fit for the Master Workman's use.

Pray for Sister Royer, who has been laboring among the women to show them the marvelous healing power of God's love.

The medical work at Dahanu is one of her most important departments. For many years the missionaries gave what medical assistance they could. Dr. Nickey, however, recently opened that work, but she is still handicapped by a lack of much necessary equipment. As this need comes to you, pray for it.

We thank the Lord always for the many things accomplished at Dahanu and for the untiring efforts of our representatives there.

July 29-August 4.—JALALPOR, INDIA.

As at all mission stations, Jalalpor has many problems which are very hard to solve. Our missionaries there have had experience in such problems, and yet they need our prayerful support to give them the much needed wisdom.

Pray earnestly for Brother and Sister Emmert and their work.

A promising out-station has been opened up among the fishermen close to the sea-coast. Pray that the fishermen may catch the true Gospel in their hearts so that they may in turn catch men.

As the hot season comes on and the work of the station becomes more difficult, pray for our leader and his little family, that they may be permitted to continue their field activities.

Pray that the natives here may be industrious and earnest Christians.

Pray for the Sunday-school and its powerful influence upon the children.

Pray for the needed helpers at this station.

August 5-11.—AHWA, INDIA.

The station of Ahwa, with its thirty or forty thousand people, is being directed by Bro. J. M. Pittenger and wife. They are alone among these multitudes without a doctor or nurse to help them. The people are of the most ignorant forest tribes. Their ignorance and superstition are simply inexpressible. Bro. Pittenger says insistently, "**Pray for us!**" Surely they need our help.

The medical field here is exceedingly large. Pray that one of our practicing or student doctors may respond to the urgent call from Ahwa.

Pray for the boarding and village schools, that they may receive a more unanimous support from the natives.

Pray that those engaged in the evangelistic work may be strengthened by the Spirit fearlessly to pursue their mission as message bearers.

Remember the agricultural department, which is doing so much to help the farmers to care for their families. Pray that the better ways of farming may lead to better ways of living.

FINANCIAL REPORT

The General Mission Board received the following donations to her funds during the month of May:

WORLD-WIDE

| | |
|--|--------|
| Canada—\$176.35. | |
| Sunday-schools. | |
| Battle Creek, \$20.35; Sharon, \$6.25, ...\$ | 26 00 |
| Individuals. | |
| A Brother, \$150; Mrs. Thos. Loney, 25 cents, ... | 150 25 |
| Ohio—\$37.79. | |
| Northwestern District, Congregation. | |
| Sugar Creek, ... | 26 77 |
| Individuals. | |
| J. W. Fidler (marriage notice), 50 cents; Mrs. Chas. Harnish, \$6.20; Claude Vore and wife, \$25; Mrs. S. I. Driver (marriage notice), 50 cents, ... | 32 20 |
| Northeastern District, Congregations. | |
| Chippewa, \$10.30; Black River, \$7.72, ... | 18 02 |
| Individuals. | |
| Esther Hauenstein, 10 cents; A. Sister, \$5.20, ... | 5 30 |
| Southern District, Individuals. | |
| Ida G. Blocher (marriage notice), 50 cents; A Sister, \$5, ... | 5 50 |
| Pennsylvania—\$59.50. | |
| Middle District, Sunday-school. | |
| Leamersville Class, ... | 1 00 |
| Individuals. | |
| Thos. Harden, \$1; Jno. S. Guyer, \$4.50; D. H. Walker (marriage notice) 50 cents; Francis Baker, \$12; M. O. Alger, \$10; Rachel P. Zeigler, \$1, ... | 29 00 |
| Eastern District, Individuals. | |
| H. D. Koffel, \$3; Sister Barbara Beaver, \$5; Mrs. Maggie Wright, \$1, ... | 9 00 |
| Western District, Individuals. | |
| Mrs. Gertrude A. Flory, 50 cents; M. J. Brougher (marriage notice), 50 cents; Rachel Christner, \$1; D. L. Miller, \$6; W. G. Shrock, \$5, ... | 13 00 |
| Southeastern District, Individual. | |
| Ella G. Famous, ... | 2 00 |
| Southern District, Individuals. | |
| Mrs. Mattie Hollinger, \$4; C. L. Pfoutz, 50 cents; Jane Baker, \$1, ... | 5 50 |
| South Dakota—\$55.70. | |
| Individuals. | |
| J. G. Haslett, \$50; A Brother and Sister, \$5.70, ... | 55 70 |
| Illinois—\$58.12. | |
| Northern District, Individuals. | |
| Edward Frantz (marriage notice) 50 cents; Sarah H. Lauver, \$3.20; Israel Cripe, \$1; Ruth Hawbecker, \$1.75; Nora Rhodes, \$10; Laura Gwin, \$1, ... | 17 45 |
| Southern District, Congregations. | |
| Hurricane Creek, \$2; Mulberry Grove, \$5.40, ... | 7 40 |
| Sunday-school. | |
| Woodland, ... | 6 77 |
| Individuals. | |
| Samuel Goodman, \$1; Eunice Baldwin, 50 cents; Mrs. Emma Wheeler, \$25, ... | 26 50 |
| Colorado—\$36.17. | |
| Congregations. | |
| Palsade, \$3; Fruita, \$16.30, ... | 19 30 |
| Individuals. | |
| Mrs. Katie Ruch, 50 cents; E. Frank Weaver, \$15.87; Mrs. N. C. Dickensheit, 50 cents, ... | 16 87 |
| Indiana—\$30.87. | |
| Northern District, Congregations. | |
| Sugar Creek, \$7.16; North Liberty, \$5.62, ... | 12 78 |
| Individuals. | |
| Trude Mishler, 80 cents; Mrs. Jennie Circle, 80 cents; Mrs. Dora Smith, \$4.50; Nicholas Wangaman, \$1; S. J. Workman, \$2; B. E. Shell, \$1, ... | 10 10 |
| Southern District, Individuals. | |
| W. L. Angle (marriage notice), 50 cents; A Sister, \$1.09; A Sister, \$4; Mrs. Jno. Metzgar, \$1, ... | 6 59 |
| Middle District, Individuals. | |
| Lydia Derck, \$1; Martha Marquart, 40 cents, ... | 1 40 |
| Missouri—\$29.70. | |
| Northern District, Individuals. | |
| I. B. Ihrig (marriage notice), 50 cents; Mrs. Oscar Early, \$4, ... | 4 50 |
| Middle District, Congregation. | |
| Prairie View, ... | 7 82 |
| Sunday-school. | |
| Prairie View, ... | 16 60 |
| Individual. | |
| W. W. Holsopple, ... | 78 |
| Kansas—\$34.50. | |
| Southwestern District, Individuals. | |
| Irvin Ihrig, \$5; L. J. Harter, \$3; J. C. Cromer, \$7; W. H. Yoder (marriage notice), 50 cents; P. B. Forney, \$10, ... | 25 50 |
| Southeastern District, Individuals. | |
| Bennie Waas, \$1; James Harris and Wife, \$5; D. H. Heckman, \$3, ... | 9 00 |
| Tennessee—\$18.86. | |
| Congregation. | |
| Mountain Valley, ... | 12 86 |
| Individuals. | |
| Will C. Young, \$1; Mrs. Maggie Satterfield, \$3; Mrs. T. A. Mooney, \$2, ... | 6 00 |
| Iowa—\$17.40. | |
| Northern District. | |
| Sunday-school. | |
| Greene, ... | 4 40 |
| Individual. | |
| Bertha Ruble, \$1; N. W. Miller, \$6, ... | 7 00 |
| Southern District. | |
| Jemima Kob, \$1; Mrs. George M. Replogle, \$3, ... | 4 00 |
| Middle District, Individual. | |
| Hazel Eby, ... | 2 00 |
| Virginia—\$16.00. | |
| First District, Individual. | |
| Jennie Lintecum, ... | 1 00 |
| Second District. | |
| G. M. Hall, \$10; Mary E. Hall, \$5, ... | 15 00 |
| California—\$209.90. | |
| Congregations. | |
| Empire, \$200; Fresno, \$9.90, ... | 209 90 |
| West Virginia—\$10.00. | |
| First District, Individuals. | |
| S. A. Cody, \$5; William Waggy, \$5, ... | 10 00 |
| North Dakota—\$7.00. | |
| Individuals. | |
| A Brother, \$1; C. M. Grill, \$5; J. R. Suter, \$1, ... | 7 00 |
| Idaho—\$6.50. | |
| Individuals. | |
| Nora Zimmerman, \$6; T. G. Henry, 50 cents, ... | 6 50 |
| Maryland—\$1.50. | |
| Eastern District, Individuals. | |
| Rebecca L. Rinehart, \$1; Florence Garver, 50 cents, ... | 1 50 |
| Washington—\$1.00. | |
| Individuals. | |
| W. E. Buntain, 50 cents; Geo. D. Aschenbrenner (marriage notice), 50 cents, .. | 1 00 |
| Michigan—\$5.95. | |
| Sunday-school. | |
| Beaverton, ... | 5 95 |
| Oklahoma—\$5.00. | |
| Individual. | |
| S. Latimer, ... | 5 00 |
| North Carolina—\$3.50. | |
| Individual. | |
| H. H. Masters, ... | 3 50 |
| Nebraska—\$2.00. | |
| Individual. | |
| Ruth McGaffey, ... | 2 00 |
| Texas—\$2.00. | |
| Mrs. D. T. Keebler, ... | 2 00 |
| Wisconsin—\$100.00. | |
| Individual. | |
| J. M. Fruit, ... | 100 00 |
| Nevada—\$1.00. | |
| Individual. | |
| D. S. Butterbaugh, ... | 1 00 |

| | |
|-------------------------------------|-------------|
| Annual Meeting Lost and Found, | \$ 18 75 |
| Total for the month, | \$ 995 56 |
| Previously received, | 2,667 51 |
| For the year so far, | \$ 3,663 07 |

QUINTER MEMORIAL HOSPITAL

| | |
|--|-------------|
| Pennsylvania—\$292.00. | |
| Middle District, Sunday-school. | |
| Lowistown, | 10 00 |
| Aid Society. | |
| Huntingdon, | 145 00 |
| Eastern District, Aid Society. | |
| Indian Creek, \$5; Norristown, \$10, | 15 00 |
| Western District, Aid Societies. | |
| Mooreville, \$5; Scalp Level, \$5; Meyersdale, \$100, | 110 00 |
| Southern District, Sunday-school. | |
| Sister Shank's Class, | 12 00 |
| Ohio—\$203.20. | |
| Northwestern District, Aid Societies. | |
| Stony Creek, \$50; South Poplar Ridge, \$25, | 75 00 |
| Northeastern District, Aid Societies. | |
| Owl Creek, \$10; Ashland First Church, \$5, | 15 00 |
| Southern District, Aid Societies. | |
| Sugar Hill, \$13.20; West Charleston, \$100, | 113 20 |
| Indiana—197.50. | |
| Middle District, Aid Societies. | |
| Salamonie, \$37.50; Huntington City, \$10; Pipe Creek, \$25; Loon Creek, \$5; Lower Deer Creek, \$5; Mexico, \$50; North Liberty, \$5, | 137 50 |
| Southern District, Aid Societies. | |
| Rossville, \$5; Indianapolis, \$5; Locust Grove, \$5; Kokomo, \$5, | 20 00 |
| Northern District, Aid Societies. | |
| Elkhart Valley, \$5; Rossberg, \$5; Manchester, \$28; Auburn, \$2, | 40 00 |
| Kansas—\$50.00. | |
| Northwestern Kansas, Aid Society. | |
| North Solomon, | 50 00 |
| Missouri—\$36.40. | |
| Southern District, Sunday-school. | |
| Cabool, | 3 00 |
| Northern District, Aid Society. | |
| Wakenda, | 25 00 |
| Middle District. | |
| Leeton, | 8 40 |
| Iowa—\$27.22. | |
| Middle District, Sunday-school. | |
| Garrison, | 25 22 |
| Southern District. | |
| Ottumwa, | 2 00 |
| Illinois—\$17.50. | |
| Southern District, Aid Society. | |
| Girard, | 12 50 |
| Northern District. | |
| Hastings St., Chicago, | 5 00 |
| California—\$12.50. | |
| Southern District, Aid Society. | |
| Hemet, | 12 50 |
| North Dakota—\$10.00. | |
| Aid Society. | |
| Carrington, | 10 00 |
| Nebraska—\$10.00. | |
| Aid Society. | |
| Bethel, | 10 00 |
| Michigan—\$10.00. | |
| Aid Society. | |
| Sunfield, | 10 00 |
| Oregon—\$2.00. | |
| Individuals. | |
| A. E. Troyer and Wife, | 2 00 |
| Virginia—\$0.50. | |
| Northern District, Individual. | |
| Flora Myers, | 50 |
| Total for the month, | \$ 868 82 |
| Previously received, | 1,067 27 |
| For the year so far, | \$ 1,936 09 |

INDIA ORPHANAGE

| | |
|----------------------------------|-------|
| Canada—\$80.00. | |
| Individuals. | |
| Walter S. Ullery and Wife, | 80 00 |

Pennsylvania—\$60.00.

| | |
|--|-----------|
| Middle District, Sunday-school. | |
| Huntingdon, | \$ 20 00 |
| Eastern District, Aid Society. | |
| Altoona, | 20 00 |
| Christian Workers. | |
| Indian Creek, | 10 00 |
| Western District, Sunday-school. | |
| Purchase Line, | 10 00 |
| Ohio—\$40.00. | |
| Southern District. | |
| East and West Dayton Missionary Committee, | 10 00 |
| Christian Workers. | |
| Newton, | 5 00 |
| Individuals. | |
| Millard and Mary Moore, | 25 00 |
| Kansas—\$13.13. | |
| Southwestern District, Sunday-school. | |
| Conway Elementary Dept., | 7 38 |
| Northwestern District, Individual. | |
| Wilcie W. Jamison, | 5 75 |
| Illinois—\$25.00. | |
| Northern District, Congregation. | |
| Sterling, | 25 00 |
| Oregon—\$10.00. | |
| Sunday-school. | |
| Newberg, | 10 00 |
| Total for the month, | \$ 223 13 |
| Previously received, | 465 92 |
| For the year so far, | \$ 694 05 |

BELGIAN RELIEF FUND

| | |
|--|-----------|
| Pennsylvania—\$33.00. | |
| Eastern District, Congregations. | |
| Indian Creek, \$2.50; Conewago, \$23.50, | 26 00 |
| Individuals. | |
| A brother and sister, | 10 00 |
| Western District, Individual. | |
| E. W. Holloper, | 1 00 |
| Middle District, Individuals. | |
| John S. Baker and wife, | 1 00 |
| Maryland—\$25.00. | |
| Eastern District, Individual. | |
| D. S. Baugher, | 25 00 |
| Canada—\$25.00. | |
| Individuals, | 25 00 |
| Virginia—\$3.00. | |
| Northern District, Individuals. | |
| L. S. Miller and Wife, | 8 00 |
| Wisconsin—\$6.50. | |
| Sunday-school. | |
| Ash Ridge, | 6 50 |
| North Carolina—\$2.90. | |
| Congregation. | |
| Pigeon River, | 2 90 |
| Iowa—\$1.90. | |
| Middle District, Individual. | |
| Mary D. Welty, | 1 90 |
| Tennessee—\$1.00. | |
| Individual. | |
| Mollie Satterfield, | 1 00 |
| Total for the month, | \$ 108 30 |
| Previously received, | 678 77 |
| So far this year, | \$ 787 07 |

CHINA MISSION

| | |
|---|-------|
| California—\$27.50. | |
| Southern District, Individuals. | |
| F. L. Hepner, \$21; A. A. Neher, \$6.50, | 27 50 |
| Pennsylvania—\$13.00. | |
| Western District, Aid Society. | |
| Viewmont, | 5 00 |
| Eastern District, Individual. | |
| Martha A. Schwenk, | 8 00 |
| Indiana—\$3.05. | |
| Southern District, Congregation. | |
| Ladoga, | 8 05 |
| Maryland—\$6.64. | |
| Eastern District, Individuals. | |
| Chas. L. Royer, \$3.84; Wm. Dittman, \$1.50; Thos. Myerly, 50 cents; Ralph Royer, 25 cents; Walter Haines, 25 cents; Chas. Smith, 30 cents, | 6 64 |

| | | | |
|--------------------------------------|----|-----|----|
| Illinois—\$3.00. | | | |
| Northern District, Individual. | | | |
| H. B. Miller, | \$ | 3 | 00 |
| Oregon—\$2.50. | | | |
| Individuals. | | | |
| Brother and Sister M. M. Long, | | 2 | 50 |
| Missouri—\$1.00. | | | |
| Northern District, Individual. | | | |
| Chas. Miller, | | 1 | 00 |
| <hr/> | | | |
| Total for the month, | \$ | 61 | 69 |
| Previously received, | | 930 | 13 |
| <hr/> | | | |
| For the year so far, | \$ | 991 | 82 |

INDIA HOSPITAL

| | | | |
|---|----|-----|----|
| Illinois—\$20.00. | | | |
| Northern District, Individual. | | | |
| Hattie Heckman, | \$ | 10 | 00 |
| Southern District, Individuals. | | | |
| Mr. and Mrs. A. L. Sellers, | | 10 | 00 |
| Canada—\$20.00. | | | |
| Individuals. | | | |
| Walter S. Ullery and wife, | | 20 | 00 |
| Ohio—\$8.30. | | | |
| Northeastern District, Christian Workers. | | | |
| East Nimishillen, | | 8 | 30 |
| Pennsylvania—\$2.15. | | | |
| Southern District, Christian Workers. | | | |
| Lost Creek, | | 2 | 15 |
| <hr/> | | | |
| Total for the month, | \$ | 50 | 45 |
| Previously received, | | 143 | 71 |
| <hr/> | | | |
| For the year so far, | \$ | 194 | 16 |

INDIA BOARDING SCHOOL

| | | | |
|--|----|-----|----|
| California—\$28.61. | | | |
| Southern District, Sunday-school. | | | |
| Pasadena Primary and Junior Dept., | | 25 | 00 |
| Northern District, Christian Workers. | | | |
| Reedley, | | 3 | 61 |
| Colorado—\$0.25. | | | |
| Congregation. | | | |
| Fruita, | | 25 | |
| Pennsylvania—\$3.84. | | | |
| Western District, Christian Workers. | | | |
| Meyersdale, | | 2 | 00 |
| Southern District, Christian Workers. | | | |
| Lower Cumberland, | | 3 | 84 |
| Middle District, Individuals. | | | |
| John S. Baker and wife, | | 3 | 00 |
| Oklahoma—\$8.63. | | | |
| Christian Workers. | | | |
| Washita, | | 8 | 63 |
| Ohio—\$4.00. | | | |
| Northeastern Dist., C. W. Society. | | | |
| East Nimishillen, | \$ | 4 | 00 |
| Indiana—\$2.24. | | | |
| Northern District, Christian Workers. | | | |
| Arcadia, | | 2 | 24 |
| North Dakota—\$1.94. | | | |
| Christian Workers. | | | |
| Minot, | | 1 | 94 |
| <hr/> | | | |
| Total for the month, | \$ | 54 | 51 |
| Previously reported, | | 142 | 33 |
| <hr/> | | | |
| So far this year, | \$ | 196 | 84 |

ARMENIAN RELIEF FUND

| | | | |
|-----------------------------------|----|-----|----|
| California—\$45.46. | | | |
| Northern District, Sunday-school. | | | |
| McFarland, | \$ | 45 | 46 |
| Canada—\$25.00. | | | |
| Individuals, | | | |
| | | 25 | 00 |
| Iowa—\$2.00. | | | |
| Northern District, Individual. | | | |
| Mary Zapf, | | 2 | 00 |
| Virginia—\$2.00. | | | |
| First District, Individual. | | | |
| Charles A. Myers, | | 2 | 00 |
| Pennsylvania—\$1.00. | | | |
| Middle District, Individuals. | | | |
| Jno. S. Baker and Wife, | | 1 | 00 |
| <hr/> | | | |
| Total for the month, | \$ | 75 | 46 |
| Previously received, | | 54 | 03 |
| <hr/> | | | |
| So far this year, | \$ | 129 | 49 |

INDIA WIDOWS' HOME

| | | | |
|---|----|----|----|
| California—\$40.00. | | | |
| Southern District, Aid Societies. | | | |
| Pomona, \$10; Los Angeles (South), \$5; | | | |
| Lordsburg, \$5; Glendale, Ariz., \$5; Glen- | | | |
| dora, Calif., \$5; Los Angeles, East Side, | | | |
| \$5; Inglewood, \$2; Hermosa Beach, \$1; | | | |
| Tropico \$2, | \$ | 40 | 00 |
| Ohio—\$10.00. | | | |
| Northwestern District, Individual. | | | |
| Mrs. Solomon Rodabaugh, | | 10 | 00 |
| <hr/> | | | |
| Total for the month, | | 50 | 00 |
| Previously received, | | 1 | 25 |
| <hr/> | | | |
| So far this year, | \$ | 51 | 25 |

PING TING HSIEN HOSPITAL

| | | | |
|-------------------------------------|----|-----|----|
| Virginia—\$15.00. | | | |
| First District, Individuals. | | | |
| Mrs. S. C. Showalter, \$10; Frankie | | | |
| Showalter, \$5, | | 15 | 00 |
| California—\$15.00. | | | |
| Southern District, Miss. Society. | | | |
| Long Beach, | | 15 | 00 |
| Florida—\$7.09. | | | |
| Sunday-school. | | | |
| Arcadia, | | 7 | 09 |
| Pennsylvania—\$3.00. | | | |
| Middle District, Individuals. | | | |
| John Baker and Wife, | | 3 | 00 |
| <hr/> | | | |
| Total for the month, | \$ | 40 | 09 |
| Previously received, | | 271 | 31 |
| <hr/> | | | |
| So far this year, | \$ | 311 | 40 |

INDIA GIRLS' SCHOOL

| | | | |
|-----------------------------------|----|----|----|
| Illinois—\$5.00. | | | |
| Southern District, Sunday-school. | | | |
| Woodland, | | 5 | 00 |
| Colorado—\$0.10. | | | |
| Congregation. | | | |
| Fruita, | | 10 | |
| <hr/> | | | |
| Total for the month, | \$ | 5 | 10 |
| Previously received, | | 10 | 00 |
| <hr/> | | | |
| For the year, | \$ | 15 | 10 |

CHINA HOSPITAL

| | | | |
|-------------------------------|----|-----|----|
| Pennsylvania—\$3.00. | | | |
| Middle District, Individuals. | | | |
| Jno. S. Baker and Wife, | | 3 | 00 |
| Michigan—\$1.00. | | | |
| Individual. | | | |
| Mrs. Martha Bratt, | | 1 | 00 |
| Kansas—\$40.00. | | | |
| Southwestern District. | | | |
| Y. M. C. A., McPherson, | | 40 | 00 |
| <hr/> | | | |
| Total for the month, | \$ | 44 | 00 |
| Previously received, | | 88 | 76 |
| <hr/> | | | |
| For the year so far, | \$ | 132 | 76 |

DAHANU HOSPITAL

| | | | |
|-------------------------------|----|---|----|
| Pennsylvania—\$3.00. | | | |
| Middle District, Individuals. | | | |
| John S. Baker and Wife, | | 3 | 00 |
| <hr/> | | | |
| Total for the month, | \$ | 3 | 00 |
| Previously received, | | 5 | 00 |
| <hr/> | | | |
| For the year so far, | \$ | 8 | 00 |

BROOKLYN ITALIAN MISSION

| | | | |
|-----------------------------------|----|----|----|
| Illinois—\$10.00. | | | |
| Southern District, Sunday-school. | | | |
| Woodland, | \$ | 10 | 00 |
| Pennsylvania—\$3.00. | | | |
| Middle District, Individuals. | | | |
| Jno. S. Baker and Wife, | | 3 | 00 |
| <hr/> | | | |
| Total for the month, | \$ | 13 | 00 |
| Previously received, | | 56 | 00 |
| <hr/> | | | |
| For the year so far, | \$ | 69 | 00 |

INDIA NATIVE SCHOOL

| | |
|---------------------------------------|----------|
| California—\$13.50. | |
| Southern District, Sunday-school. | |
| Covina Sisters' Bible Class, | \$ 13 50 |
| Missouri—\$15.00. | |
| Northern District, Christian Workers. | |
| S. St. Joseph, | 15 00 |
| Total for the month, | \$ 28 50 |

INDIA MISSION

| | |
|--------------------------------|-----------|
| Arkansas—\$1.00. | |
| Individual. | |
| Elsie Dodge, | \$ 1 00 |
| Pennsylvania—\$5.00. | |
| Western Dist., Aid Society. | |
| Viewmont, | 5 00 |
| Oregon—\$2.50. | |
| Individuals. | |
| Brother and Sister Long, | 2 50 |
| Total for the month, | \$ 8 50 |
| Previously received, | 739 43 |
| For the year so far, | \$ 747 93 |

CHINA ORPHANAGE

| | |
|-------------------------------------|----------|
| Missouri—\$4.50. | |
| Middle District, Christian Workers. | |
| Warrensburg, | \$ 4 50 |
| Colorado—\$1.00. | |
| Individual. | |
| Mrs. Therese Lohmiller, | 1 00 |
| Total for the month, | \$ 5 50 |
| Previously received, | 92 75 |
| For the year so far, | \$ 98 25 |

SWEDEN MISSION

| | |
|-------------------------------|---------|
| Pennsylvania—\$3.00. | |
| Middle District, Individuals. | |
| Jno. S. Baker and Wife, | \$ 3 00 |
| Total for the month, | \$ 3 00 |

CHINA BOYS' SCHOOL

| | |
|---------------------------------------|---------|
| Indiana—\$5.00. | |
| Northern District, Christian Workers. | |
| La Porte, | \$ 5 00 |
| Total for the month, | \$ 5 00 |
| Previously received, | 1 95 |
| For the year so far, | \$ 6 95 |

CHINA GIRLS' SCHOOL

| | |
|--|----------|
| Indiana—\$25.16. | |
| Southern District, Christian Workers. | |
| Bringhurst, \$11.10; Rossville, \$5, ... | \$ 16 10 |
| Northern District, Christian Workers. | |
| West Goshen, | 9 06 |
| Virginia—\$9.50. | |
| Southern District, Sunday-school. | |
| Brick Church, | 9 50 |
| Louisiana—\$6.32. | |
| Christian Workers' Society. | |
| Roanoke, | 6 32 |
| Illinois—\$5.15. | |
| Southern District, Sunday-school. | |
| Woodland, | 5 15 |
| Minnesota—\$2.75. | |
| Christian Workers. | |
| Deer Park, | 2 75 |
| Ohio—\$2.75. | |
| Northwestern District. | |
| Swan Creek, | 2 75 |
| Total for the month, | \$ 51 63 |
| Previously received, | 7 50 |
| For the year so far, | \$ 59 13 |



Nothing earthly will make me give up my work in despair.—David Livingstone.



I have only one passion and that is HE.—Zinzendorf.

THE BURDEN

"O God!" I cried, "why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.

Am I their keeper? Only I—to bear
This constant burden of their grief and
care?

Why must I suffer for the other's sin?
Would that my eyes had never opened
been!"

And then the thorn-crowned and patient
One

Replied: "They thronged Me too; I too
have seen."

"Thy other children go at will," I said,
Protesting still.

"They go unheeding. But these, sick and
sad,

Drag at my heart. For them I serve and
groan.

Why is it? Let me rest, Lord. I have
tried—"

He turned and looked at me: "But I have
died."

"But, Lord, this ceaseless travail of my
soul!

This stress! This often fruitless toil
These souls to win!

They are not mine. I brought not forth
this host

Of needy creatures, struggling, tempest-
tossed.

They are not mine."

He looked at them the look of One Divine;
He turned and looked at me: "But they
are Mine."

"O God!" I said, "I understand at last.
Forgive, and henceforth I will bondslave
be

To Thy least, weakest, vilest ones;
I would no more be free."

He smiled and said: "It is to Me."

—Lucy Rider Meyer.



The republic of Paraguay, with a popula-
tion of about 800,000, is an unoccupied mis-
sionary field, save for some work among the
Indians and efforts recently begun by the
Salvation Army.

It is said that the American Government
recently spent \$200,000,000 in the armed ex-
pedition to the Mexican border. This is
ten times the amount spent for evangelical
Christian missions in that distracted coun-
try in one hundred years.

GENERAL MISSION BOARD

ITS MEMBERSHIP.

| | |
|---|--|
| D. L. MILLER, Mt. Morris, Ill., Life Adv- visory Member. | CHARLES D. BONSAACK, New Windsor, Md. |
| H. C. EARLY, Penn Laird, Va. | OTHO WINGER, North Manchester, Ind. |
| J. J. YODER, McPherson, Kans. | A. P. BLOUGH, Waterloo, Iowa. |

ITS ORGANIZATION.

| | |
|--------------------------------------|--|
| H. C. EARLY, President. | J. H. B. WILLIAMS, Ass't Secretary, and Editor of Missionary Visitor. |
| OTHO WINGER, Vice President. | |
| GALEN B. ROYER, Secretary-Treasurer. | |

ITS FORCE OF FOREIGN WORKERS.

Denmark.

| | |
|-----------------------|------------------------------------|
| Wine, A. F., | Aagade 26, 2 Sal, Aalborg, Denmark |
| Wine, Attie C., | Aagade 26, 2 Sal, Aalborg, Denmark |

Sweden.

| | |
|---------------------------|---------------------------------|
| Buckingham, Ida, | Friisgatan No. 2, Malmö, Sweden |
| Graybill, J. F., | Friisgatan No. 2, Malmö, Sweden |
| Graybill, Alice M., | Friisgatan No. 2, Malmö, Sweden |

China.

| | |
|--|---|
| Blough, Anna V., | Ping Ting Hsien, Shansi, China |
| Bright, J. Homer, | Liao Chou, Shansi, China |
| Bright, Minnie, | Liao Chou, Shansi, China |
| Brubaker, Dr. O. G., | Liao Chou, Shansi, China |
| Brubaker, Cora M., | Liao Chou, Shansi, China |
| Crumpacker, F. H. (on furlough), | Kuna, Idaho |
| Crumpacker, Anna N. (on furlough), | Kuna, Idaho |
| Cripe, Winnie, (on furlough) | Walkerton, Ind. |
| Flory, Raymond C., | Liao Chou, Shansi, China |
| Flory, Lizzie N., | Liao Chou, Shansi, China |
| Horning, Emma, | Ping Ting Hsien, Shansi, China |
| Hutchison, Anna, | Liao Chou, Shansi, China |
| Metzger, Minerva (on furlough), | Rossville, Ind. |
| Oberholtzer, I. E., | North China Language School, Peking, Chili, China |
| Oberholtzer, Elizabeth W., | North China Language School, Peking, Chili, China |
| Rider, Bessie M., | North China Language School, Peking, Chili, China |
| Senger, Nettie M., | North China Language School, Peking, Chili, China |
| Shock, Laura M., | Liao Chou, Shansi, China |
| Vaniman, Ernest D., | Ping Ting Hsien, Shansi, China |
| Vaniman, Susie C., | Ping Ting Hsien, Shansi, China |
| Wampler, Dr. Fred J., | Ping Ting Hsien, Shansi, China |
| Wampler, Rebecca S., | Ping Ting Hsien, Shansi, China |

India.

| | |
|--|---|
| Arnold, S. Ira, | Post, Umalla, via Anklesvar, India |
| Arnold, Elizabeth, | Bulsar, Surat Dist., India |
| Blough, J. M., | Bulsar, Surat Dist., India |
| Blough, Anna Z., | Bulsar, Surat Dist., India |
| Cottrell, Dr. A. Raymond, | Bulsar, Surat Dist., India |
| Cottrell, Dr. Laura M., | Bulsar, Surat Dist., India |
| Ebey, Adam (on furlough), | North Manchester, Indiana |
| Ebey, Alice K. (on furlough), | North Manchester, Indiana |
| Emmert, Jesse B., | Jalalpor, Surat Dist., India |
| Emmert, Gertrude R., | Jalalpor, Surat Dist., India |
| Eby, Anna M., | Dahanu, Thana Dist., India |
| Garner, H. P., | Bulsar, Surat Dist., India |
| Garner, Kathryn B., | Bulsar, Surat Dist., India |
| Himmelsbaugh, Ida (on furlough), | 200 6th Ave., Altoona, Pa. |
| Hoffert, A. T., | Jalalpor, Surat Dist., India |
| Holsopple, Q. A., | Post, Umalla, via Anklesvar, India |
| Holsopple, Kathren R. (on furlough), | Elgin, Ill. |
| Kaylor, John I., | Vada, Thana Dist., India |
| Kaylor, Rosa, | Vada, Thana Dist., India |
| Lichty, Daniel J., | Dahanu, Thana Dist., India |
| Lichty, Nora A., | Dahanu, Thana Dist., India |
| Long, I. S., | Vyara, Surat Dist., India |
| Long, Effie V., | Vyara, Surat Dist., India |
| Miller, Eliza B., | Bulsar, Surat Dist., India |
| Miller, Sadie J., | Vyara, Surat Dist., India |
| Mohler, Jennie, | Bulsar, Surat Dist., India |
| Nickey, Dr. Barbara M., | Dahanu, Thana Dist., India |
| Pittenger, J. M., | Ahwa, Dangs Forest, via Bilimora, India |
| Pittenger, Florence B., | Ahwa, Dangs Forest, via Bilimora, India |
| Powell, Josephine, | Vada, Thana Dist., India |
| Royer, B. Mary, | Dahanu, Thana Dist., India |
| Ross, A. W., | Bulsar, Surat Dist., India |
| Ross, Mrs. A. W., | Bulsar, Surat Dist., India |
| Shumaker, Ida C. (on furlough), | Meyersdale, Pa. |
| Stover, W. B., | Anklesvar, India |
| Stover, Mary E., | Anklesvar, India |
| Swartz, Goldie, | Bulsar, Surat Dist., India |
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|------|-------|-------------|
| 1897 | | \$ 1,501.76 |
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| 1899 | | 4,889.61 |
| 1900 | | 5,536.77 |
| 1901 | | 7,111.92 |
| 1902 | | 8,097.74 |
| 1903 | | 10,204.24 |
| 1904 | | 11,560.26 |
| 1905 | ..... | 12,871.08 |
| 1906 | ..... | 13,248.00 |
| 1907 | ..... | 15,073.63 |
| 1908 | ..... | 15,813.66 |
| 1909 | ..... | 15,802.93 |
| 1910 | ..... | 17,513.69 |
| 1911 | ..... | 19,255.82 |
| 1912 | ..... | 21,320.15 |
| 1913 | ..... | 23,621.71 |
| 1914 | ..... | 26,717.86 |
| 1915 | ..... | 31,360.72 |
| 1916 | ..... | 32,554.18 |

Total\$298,137.22

General Mission Board
ELGIN, ILLINOIS

55108 MILLER, J.W.F. V
MAR BRIDGEWATER, VA.
1918



THE MISSIONARY VISITOR

FOUR QUESTIONS with MYSELF



- 1 *How long would it take* to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
- 2 *How long would it take* to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?
- 3 *How long would it take* to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
- 4 *Have I any moral right* to expect or demand of other Christians or even of preachers and missionaries any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is *my* work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.

—The Missionary Review

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

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Contents for August, 1917

EDITORIALS,197, 208, 211

ESSAYS,—

Development of the District Mission Boards, By V. C. Finnell,200

District Mission Boards and Rural Churches, By Wm. E. Roop202

What Our District Boards Are Doing, By S. S. Blough, D. G. Berkeley, Edward Shepfer, Edgar Rothrock, Elmer Zuck, H. S. Replogle, Wm. H. Wertenbaker, E. E. Brubaker,205

District Conference and Business Session, Wichita, Kans., June 9,
By Edgar Rothrock,209

May News from China, By Emma Horning,210

Sunday-school Statistics of Our India Mission for 1916,212

The Cost of the World War,213

Gleanings from the Lake Geneva Conference, By Floyd M. Irvin,214

Report of Mission Study Class, Wenatchee, Wash., By Fred Bastin, ..215

Plotting to Conquer the World, By Floyd M. Irvin,216

Weekly Prayer Hour, By Anna Beahm,217

THE LITTLE MISSIONARY,—

The Good White Man,218

FINANCIAL REPORT,—

Wichita Conference Offering,220

Receipts for June, 1917,225

The Missionary Visitor

Volume XIX

AUGUST, 1917

Number 8

EDITORIALS

Farewell to our outgoing missionary party to China! On August 14 the party plans to leave Seattle on the steamship, Ahwa Maru, for their chosen field of labor. Ten workers are in the party, with Brother and Sister Crumpacker and Frantz returning. These workers go forth with the prayers of the entire church with them. May the Father keep them safely on their journey. Again we say farewell, and may God bless you.

Bro. Quincy A. Holsopple, of India, reached Elgin on June 2, after a long voyage, via the Pacific. A happy meeting it was indeed when he reached his little family at Elgin, from whom he had been separated for almost one year.

This month we are printing articles from the District Mission Board program given at the Wichita Conference. A few reports inserted from several of our State Districts show something of the work which they are doing. We could wish that each of the Districts might have responded with a short statement, but only a few report.

The material given, especially the articles from Brethren Finnell and Roop, open up to our minds the great work which lies before the Church of the Brethren in the development of her home base. We sometimes wonder whether sufficient attention has been and is being given to the strengthening of our forces in the homeland.

When an army is being maintained at the front it can only be done through keeping the lines to its supplies open and unhampered. The size of the army in the trenches depends upon the base of supplies, and adequate provisions. No greater calamity can happen to fighting men than capture, disorganization or confusion in their base of supplies.

We might learn a lesson from such a situation. Our missionaries in India and China and Denmark and Sweden, and our prospective workers for any new fields, are absolutely dependent upon maintaining closest connection with their home base. It is surprising what an army can be kept at the front, the wounded cared for, and recruits furnished, when efficiency and organization are employed. In like manner the Church of the Brethren will be surprised and highly gratified, as the years come and go, with the large number of missionaries that can be kept in the front lines if we are organized for that very work.

When our first workers went to India, history says that not a great deal of aggressive work was being done at home. But the sailing of Bro. Stover and his little party served as a mighty stimulus. Work was inaugurated in many places. Pioneering in large measure had given place to settled homes. District Boards were organized. Mission points were opened in country districts. Workers were placed in our cities.

Some one now says that we are working about up to our capacity. No, we are not. We do not even know what our capacity is. We have merely touched the fringe of our ability. One example will suffice. Eastern Pennsylvania has recommended to her churches that those with a membership of three hundred or over should endeavor to support a missionary, and that District has a lot of churches with such a membership. No use to talk "full capacity" with such a movement as that in the air.

The truth is that we must rather bend our energies towards leavening the mass of the Brotherhood with missionary zeal, prompted by missionary intelligence. Some

churches are well organized and supplied with such information. They have missionary pastors and committees. But many are not so fortunately situated.



Mission study classes are assisting wonderfully among young people. Missionary surveys of local churches and Districts would be invaluable. Clear statements from mission points of actual conditions, from city workers, brought to the attention of every church would be a good thing. Much attention must be given to the development of potential forces which many churches in many Districts of the Brotherhood possess, and which are in the possession of many members of the church in even our congregations which are most alive.



We do not speak of these questions to give the impression that nothing along this line is being done. Such is farthest from the truth. The future is hopeful, because we have many church leaders in the Brotherhood who are sensing the need and are working with might and main to bring about the maximum of efficiency in their congregations. We are rapidly developing an aggressive church leadership in our local congregations. They are tackling these problems, and, praise the Lord, our people are responding!



But we call attention to these questions, knowing full well that there is abundant room for closer coöperation, and for more intensive cultivation of the homes and hearts and pocketbooks of our church in all State Districts.



This spirit of coöperation between State Districts likewise will be fostered more as the years go by. The election of a permanent committee at this Conference, by the District Boards, is significant, and augurs important and far-reaching efforts and results.



Count Tolstoi said: "The greatest modern sin is the abstract love of humanity, the impersonal love of those who are somewhere out of sight." And what a truth this is! Love the heathen? Sure, we all love them. Love the negro, the Indian, the Armenian? Certainly, but for some reason our love is

more abstract and undefined than it is concrete and active. Ask yourself if you feel the same love for your negro coal-wagon driver, or your Chinese laundryman or your neighbor, the redman, that you do for the African in the jungle, the Chinese of Hong Kong or Peking or Ping Ting Hsien or the Indian of Bulsar and Bombay.



Too many people love folks because they are out of sight. We would cry over the drunkenness of the Congo negro, when we would send for the police at home to put the negro in the "cooler." Yes, and we love those folks who are out of sight in the same way that we love God—love them all, but take care that it costs us nothing.



The date for the Eighth International Convention of the Student Volunteer Movement has been set for Dec. 27-30, 1917. The place has not yet been announced. The convention is held every four years, the last one being at Kansas City in the winter of 1913-1914.



The Great Commission Prayer League, a united movement of intercession, with headquarters at 808 North La Salle Street, Chicago, has for its purpose an ambition to unite all of God's believers throughout the world in a concerted effort of prayer for a world-wide revival, for God's people Israel, and for the speedy return of Christ. Many are uniting in this prayer band. There are no dues for becoming a member and the literature is free upon application at the above address.



The scriptural program for the active follower of Christ: "Look" (John 4: 35), "Pray" (Luke 10: 2), "Tarry" (Luke 24: 49), "Go" (Mark 16: 15), "Preach" (Acts 1: 8).



A Scotch minister, Dr. Bonar, writes of a dream in which an angel came to him, and, taking his zeal, weighed it and analyzed it with the following result: It was composed of: Selfishness, 14 parts; sectarianism, 15 parts; ambition, 22 parts; love to man, 23 parts; love to God, 26 parts. Dr. Bonar awakened, rebuked. Should an angel come to you tonight, dear brother, and analyze your zeal for God's cause, what ingredients would he find, and in what proportion?

Fifty years have passed since Hiram Bingham and his wife went from Hawaii to the Gilbert Islands, 5,000 miles southwest of San Francisco. The country was then inhabited by a tribe of most vicious, repulsive and treacherous cannibals. Quite recently 30,000 of these Gilbert Island Christians met to celebrate their deliverance from their fearful condition. It is said that the pastors of these people were practically all trained by their first missionary, Hiram Bingham, and 11,000 copies of his translation of the Bible have been sold. What greater miracle of missions is asked for than this?



From a missionary on lonely Tierra del Fuego, an island at the southern extremity of South America, a missionary sends the following: "Dec. 28 I went over to the island of Tierra del Fuego. I had not been there since September. The mission people had saved their Christmas program for me to hear. I took over some of the hair ribbons, pencil boxes, babies' bibs, and fifty bags of candy sent from America. The program was not half bad. It was rendered only a few miles from where Allen Gardiner and his five brave comrades of the cross met their tragic death. Now there is a Sunday-school and regular work, even if the pastor is able to visit them only once in three months."



An Enthusiastic Aid Society

It is a joy to record the good work of the Sisters' Aid Society at Huntingdon, Pa. They are about ready to send in their third hundred dollars to the Mary Quinter Memorial Hospital fund, so splendidly responded to by the Aid Societies, and now are to be commended for their purpose to raise funds for the J. W. Swigart Memorial fund for the education of missionaries. This fund is named after J. W. Swigart, who was approved for the field—India—but the Lord called him to the upper field of service before he was permitted to sail to India. Such memorials are inspirational and make one feel that his humble efforts live after he passes away. The sisters of this Aid So-

ciety are to be commended not only for what they are doing, but where they are doing their good. And it is a joy to know there are many others doing likewise. God bless them all!



"Bombs and dollars," announces the Washington Herald, "are the only things that count today. We have plenty of one. Let us lay in a goodly supply of the other and blast a way to world leadership as soon as an opportunity presents itself."



"It is the right of a nation to live to its fullest intensity," says the Seven Seas, an organ of the Navy League, "to expand, to found colonies, to get richer and richer by any proper means, such as armed conquest, commerce and diplomacy."



Such pronouncements as the above, accepted by us as the ideals of those who utter them and disseminate them, will do the cause of true patriotism no good, nor will they promote for one moment the kingdom of Him Who came to earth to rule as the Prince of Peace, and Who said, "Love your enemies, do good to them that despitefully use you."



A HISTORY OF THE CHURCH OF THE BRETHREN

This little volume, prepared by authority of the District of Southern California by a committee of five brethren, deals with the history of our Church in California and Arizona. Considerable space is devoted to the early history of our church on the coast. Each church of the Southern District is represented by a short history of its work, and space is devoted to other activities that have engaged the minds of the District. Not the least interesting feature of the book is the biographical section, in which may be found short biographies of the ministers of the District and others who have helped to advance the cause of Christ.

The book contains 184 pages, is illustrated, bound in cloth. It may be secured by enclosing one dollar to the Chairman of the Committee on Publication and author of the book, Eld. M. M. Eshelman, Tropic, Cal.

"The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man."

DEVELOPMENT OF THE DISTRICT MISSION BOARDS AND THEIR RELATION TO THE GENERAL BOARD

V. C. Finnell

PERMIT me to preface my reference to the development of our Boards by a few words as to their field and its problems.

It is indeed significant that we are today giving larger attention to the problems of our home fields than at any time in the past.

The Field

In the fields covered by the District Mission Boards we include the larger part of the United States. In this territory we have about 100,000 members of the Church of the Brethren. A large majority of our one thousand congregations are located in rural communities, where it has developed that churches are not always succeeding. In fact, the number of rural churches is decreasing at an alarming rate. In Ohio one out of every nine rural churches has been abandoned in recent years. Taking the country as a whole the rural churches of the United States that have not been abandoned are losing in membership and influence, or at best are scarcely holding their own. Upon the success of these rural churches must depend the future of our foreign missionary endeavors.

From the standpoint of home missions the United States is an inviting and needy field. With a population of about one hundred millions we have fully sixty millions who never attend any religious service. In the Western States there are whole counties without a single church—counties twice as large as the entire State of Rhode Island. In Northeastern Washington there is a District larger than the State of Connecticut, that contains neither a church nor Sunday-school. In spite of the growth in membership of Protestant churches in America in the past two decades, we have not kept pace with the growth in population.

The Problems

Just now we as a church are passing through a period of transition as regards our ministry, and if any considerable number of our smaller and less vigorous church-

es survive this period it will be due to the intelligent assistance rendered by our District Mission Boards.

Then, too, there is the problem of adequate funds, the lack of experience and capable men with whom to man the churches and mission points already opened, to say nothing of the very pressing demand for work and workers in many new and inviting fields—these and many other problems are facing our District Boards.

In view of the wide geographical expanse of our country; the rapid growth of our population; the different races, tongues and religious faiths represented in recent immigration; the diverse conditions under which people live; and the fact that in some communities a generation grows up without adequate opportunity for the development of their religious selves, the evangelization of our country is a large and difficult task.

Development

From the beginnings of our church in America we have been a missionary church. To be sure we did not do our missionary work through the same machinery we use today. But, by means of emigration and through the consecrated efforts of those pioneer preachers who sacrificed so much for the church, we have grown from a few struggling churches on the eastern shores to a nation-wide organization.

As you know, we did not have any organized or systematic movement in the interest of either home or foreign missions at first. But as the membership of the church came West with the tide of emigration they soon realized their need of religious services and sent out an appeal for preaching. Frequently this was responded to by the preacher of the home congregation, who left the plow, saddled his horse and rode days and days that he might break the Bread of Life to those who hungered. At this time we had not so much a missionary church as a ministry aflame with the spirit of missions.

And even after State Districts were formed and Mission Boards organized in the more wide-awake sections of the Brotherhood, the burden of our home missionary work was carried by the self-sacrificing ministers who were willing to leave home and loved ones, travel afoot or on horseback for days at a time, endure untold hardships and suffer financial loss for the sake of the work. Rarely or never did they receive any financial assistance from those to whom they ministered, nor from the church at large through its District Boards.

As to the date when our several District Mission Boards were first organized I have neither the time nor the disposition to say anything definite. However, we note that Bro. S. Z. Sharp, in an article appearing in the Brethren at Work for Jan. 9, 1879, indicates that some effective work was being done by the District Mission Boards of Pennsylvania, Ohio, Indiana, Illinois, Kansas, and even Nebraska.

About 1880 numerous efforts were made to have this work fostered by a Brotherhood-wide organization, but little was done save to encourage each District to organize a District Board and proceed as funds and men might permit.

Relation to General Board

Today each District has its untouched fields, its scattered membership, its urgent calls for evangelistic effort and pastoral care, its struggling congregations, and a limited number of workers to answer the calls. Into the hands of their District Mission Board they have entrusted the work. But they face a large and needy field with a limited financial budget and fewer men than could carry on the work. To be sure, these Boards get some financial assistance from the General Board, perhaps a fair share of the funds with which they are entrusted by the Brotherhood. But the sum is woefully inadequate to the task in hand when we consider the largeness of the field and the urgency of the call.

One of our needs is larger coöperation between the several District Boards. As it is now, each is working independent of all the others and is unable to profit by the experience of others dealing with similar problems. This might be accomplished by means of a Home Mission Board with of-

fices in Elgin, or by a secretary of home missions working under the direction of the General Board.

This would make it easier to collect data as to methods employed, results obtained, etc., and to preserve and print for the use of the new members of these Boards the observations, experience and methods of all the other Boards. By this coöperation the Boards might standardize report blanks, record forms, etc., and bring about a saving in money and time.

To illustrate my point: Out in one of the needy fields of western Nebraska there was an opportunity for a strong community church. Properly to occupy that field was beyond the reach of the Home Board of the local conference. But that denomination had a National Home Mission Board, and they sent their Rural Life expert to survey the community. He was favorably impressed, and today they have a man giving full time to the work, on a living salary, with the backing of the entire denomination. Within five years, at the latest, this will be a strong rural church, contributing to the Board that made it possible.

Could our District Boards have had some such experienced man at their disposal when considering the locating of new missions, and in determining their policy in opening up the work in rural communities, much larger results might have been obtained.

Furthermore, I believe that our funds for home mission work will never be at all commensurate with the need until we conduct a campaign of missionary education concerning America as we have in the interest of India and China.

No District should allow its moneys to be spent in an effort to establish a church at a given point, until that community has been made the subject of a careful sociological survey, in which would be determined the religious needs of the people, whether they are owners or tenants, the soil conditions, industrial outlook, etc.

In more than one instance money has been wasted in an effort to build up a self-supporting congregation in a location that is impossible. The site of the church was determined by the real estate agent, the immigration man or some influential member of the congregation. The result is an

abandoned churchhouse, whereas a strong organization should have resulted with a little care.

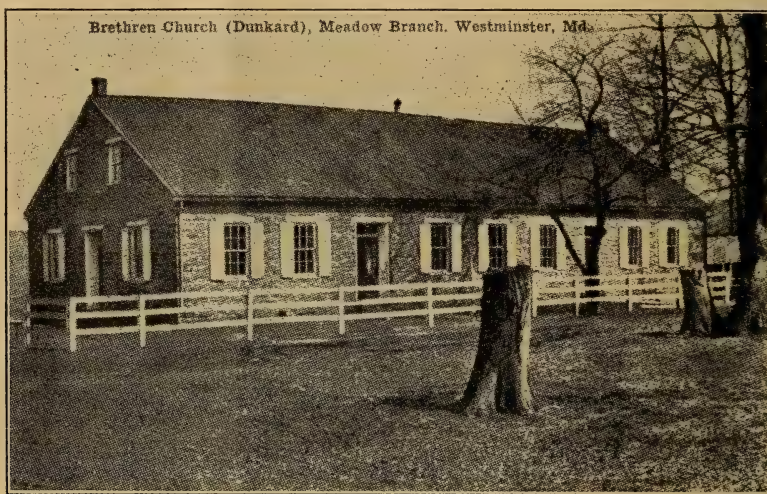
Then, too, there is need that more of our money for home missions be distributed through a central Board. As it is now, the stronger District can do the most work, but is not necessarily the most needy field.

In our Eastern States hundreds of communities are already overchurched, and the establishing of churches in these communities must be done in the face of sharp competition and great cost in both men and money. On the other hand, in the newer sections of our country, where land is cheap

and the population is increasing rapidly, there are many places with several hundred population without any religious services. In such States the District Board usually has a few churches that are self-supporting and a half dozen that need assistance. It cannot answer the many calls for preaching that come from these new communities.

If America is to be won for Christ, and if we, the Church of the Brethren, do our duty, there must be some united and intelligent effort on the part of our District Boards.

Enders, Nebr.



The Old Meadow Branch Church of the Brethren

For almost three quarters of a century this church stood firm, and served the needs of a large membership. About two years ago it was replaced by a brick structure. Bro. Uriah Bixler is elder in charge, and has associated with him in the ministry a number of other active helpers.

DISTRICT MISSION BOARDS AND RURAL CHURCHES

Wm. E. Roop

LESS than a century ago it was taken for granted that all who saw their star of hope in farms and fields would find a religious rendezvous in the "land of the free and the home of the brave." At least it was supposed that all living in God's ozone of rural life would gravitate into the best of social settlements—rural churches.

To say nothing of the aggravating evils of city life, the country forces of western

civilization have failed in transforming even the country immigrant into a true American citizen. Today this claim is up for serious consideration in many Boards, and no part of this great work can be better accomplished than through the leaders at present organized under District Mission Boards.

I am asked to express thought on a subject most clearly akin to the Bible itself, a subject showing biblical principles at

work in the lives of men. God's work and God's Word should go hand in hand. Any Mission Board ought to be an efficient clearing house for mission work—the work being the work of God in establishing the Christian Church in every land.

The Church of the Brethren is rapidly awakening to the necessity of executing the "Program of God." "The field is the world" and the "Go ye" results in the "New Acts of the Apostles," the continuation of the things which Jesus "began to do and to teach."

Our District Boards are giving, through our "Brotherhood secretaries," advance ideas and ideals which should circulate among all of our churches. The pressing needs of the day are strengthening the prayer life, an interchange of ideas and methods and the united enthusiasm of all the brethren and sisters, infusing new life into the churches.

With time and space almost eliminated, and with near-by cities on every hand for social and religious centers, to maintain the life of the rural church is no small problem. The country is wide, and the doors of its homes are open as never before. Very few are not awake to a realization of their need of education, social reorganization, political and economic reforms and readjustment to their fellow-men. Recent events have shaken self-complacency, enlarged the outlook, and brought home the hopelessness of present conditions. There is longing for intellectual freedom and a purer religion.

The District Boards, with their secretaries and local committees for the "home base," work for their own and other lands. The District Boards must take profound interest in setting aside definite workers and funds for carrying out the plan of God. Each Board becomes responsible for creating and holding endowment funds, adequate to secure and maintain the rural house of worship and support the workers. "Living waters . . . springing up into everlasting life" should not cease to flow in every rural community.

It is not surprising that a long and loud call comes to our organized forces to advance to the rescue and rehabilitate our rural churches. Nor is it unexpected that the leadership of the church, in working out a

plan after the commands of God, which demand so much sacrifice and substance, should be misunderstood by some and frequently opposed. Usually the cold current of Christianity will oppose the best endeavors for religious progress by saying it is rank impudence to assume that modern methods are better suited to maintain the religion of our forefathers, who lived and died in these same dying churches in our rural regions. And yet these same people consider it no impertinence—nay, even become strong supporters of changing methods in farm, shop and home. They advocate means and agencies to make people dissatisfied with everything allied with ancestral habits and customs, except their religion. Such people exploit progress in selfishness for personal gain, and condemn every ideal to promote moral and religious excellence for an up-to-date, busy-beehive country church, because it demands of them self-sacrificing service. It is almost impossible to comprehend a good rural brother saying that their methods of religion are old-time and satisfactory, while he knows his boasted, unchanging rural church is rapidly being depleted of worshipers and is really dying a natural death from old-age methods.

Mission Boards know that real missionaries and true pastors are not self-seekers. One unworthy disciple among the apostles did not condemn the system outlined by Jesus and practiced by Paul and Timothy in their Macedonian pastorates, demanding self-sacrifice, heroic service and martyrdom in their self-forgotten devotion and determination to build up churches in their agricultural regions. Oh, for the same class of men who will go among our waning country churches, lay down their lives in willing service, "becoming all things to all men that they might by all means win some"!

Just why the rural church lapsed in interest and knowledge perhaps none can tell; but our District Boards have set on foot many a mission class who now see that all moral, intellectual, social and religious advance is the offspring of improved methods and wise leadership. This is true in the religion of our Lord, and no one has a right to say, in the presence of history, together with the physical, psychological and spiritual law of the expansion and maintenance



Long Green Valley Church, Eastern Maryland

First a mission point under the Eastern Maryland Mission Board. Organized as a church August 13, 1911. Church was built under direction of the District Board. Through this church the Board now directs another mission point at Darlington, some fifteen miles away. Bro. J. M. Prigel was the first minister elected at this place, now being an elder. Bro. W. E. Roop is elder in charge, having been so from almost the beginning.

of religious ideas, that we are released from the obligation to use all of our forces in best efforts and most modern methods for the preservation of the rural church. The charity that begins at home and stays at home is not charity but sheer selfishness.

Each District of the Brotherhood should be successful in every rural community if willing to throw back the task upon the promises of our living Lord. Our District Boards need the help of all who are not hostile to Christianity and its great principles in expanding the kingdom of God.

Our Boards are constantly guarding against waste and costly experiments and carefully scrutinize every expenditure. Blind mistrust of a Board's sincerity and ability will speak harshly concerning, and even act more rashly against, missionary committees, secretaries and the management of District Boards, and be against the advice of our General Mission Board for proportionate, systematic giving.

Our Boards are trying to solve the problem of economy and are endeavoring to make every dollar do the work of two. An important question is properly to balance expenditures to different mission points and weak churches.

An impelling devotion to Jesus Christ as personal Savior and Lord is rapidly replac-

ing shirking from duty, with personal service and bank account open for the work of the Lord. The rural church need not be moss-covered and decadent if every one of His own people will be led of the Spirit to support and propagate the permanent planting of the kingdom of God throughout the whole wide world. One District Board has received inspiration from a maiden sister who placed one hundred dollars in their hands, to go on bringing blessings to thousands yet unborn. This mite—for it was all her living—has flowered into a permanent endowment fund well-nigh tenfold of this first seed-sowing.

Our District Boards want simply to be ready. It does not need prophetic vision to see that with the right attitude and purpose, the windows of heaven will be open and blessings poured out in every section of our great Brotherhood.

Westminster, Md.



A certain bishop was one time addressing an open-air meeting, when an atheist asked him if he could prove that Jonah was swallowed by a whale. The bishop replied: "When I go to heaven I will ask Jonah." "But supposing," persisted the atheist, "he is not there!" "Then you will have to ask him," was the convicting response.

WHAT OUR DISTRICT BOARDS ARE DOING

The Secretary of the District Board's Committee, Bro. Edgar Rothrock, appointed at Wichita, wrote to each of the Boards in the Brotherhood for information concerning their work. Only the following have so far reported and we gladly give their reports. Should others feel to contribute concerning their work, we shall be glad to print the same in some future issue.—Editor.

MIDDLE INDIANA

Those who are really interested in the Lord's work are seldom satisfied with the results. And why should we be when we see the large fields yet unoccupied? In fact, we might easily become discouraged when we come so far short of our ideals.

Middle Indiana covers about seventeen counties, and in a number of these there is no beginning made. To cover this field properly we need more money and men than we can secure. Pastors should have better support, church buildings are needed, and it sometimes seems to be going slow. Our District has a population of about 400,000. Many of them have no opportunity to hear the Word presented as we believe it. We would like to give it to all of them, but cannot now. We are hoping and planning for the future.

The Mission Board receives and expends about four thousand dollars a year from the District. This seems pretty good when we compare with some other Districts, but when we remember that we are trying to take care of twelve points it makes a very small sum. The money is raised by the assessment plan. Some of us think this is hardly the best plan to secure funds for the Lord's work, although it is working right well.

Six of our mission points are in towns and cities with a population of over 4,500. Three of them are at old country church-houses, where once the membership was stronger. At only eight of the points are there church buildings owned by our people. The new building promised the Logansport brethren had to be held over for lack of funds. For this we are very sorry, for it is needed and other missions are getting anxious for their turn to come.

We are giving support to four pastors and partial support to three others, though we can hardly say we are supporting any of them fully. At the remaining places preachers are sent in to fill appointments. This is good when you can't do better.

Considerable money is received at all the points for local expenses, and sometimes toward pastoral support and series of meetings. We believe any mission point should have for its final aim self-support. This should be urged and worked up in every way possible in harmony with right and truth.

It is our aim to give each place a series of meetings and a love feast each year. These are always highly appreciated and helpful.

Our missionary secretary is preaching missionary sermons in many of the congregations and is doing a good work. The churches are responding nicely.

The Board meets as often as the work requires. Sometimes we meet at one of the mission churches, and then have one meeting with the members for mutual benefit and better understanding. The members of the Board are paid expenses for attending Board meetings, but nothing for time.

A number have been received by baptism during the year at most of the mission points, and on the whole we feel like going on to better work.

I am anxious that the workers of the various State Districts become better acquainted with each other's work, and believe this issue of the Visitor will pave the way.

S. S. Blough, Secretary.



NORTHWESTERN OHIO

There are twenty-seven organized churches in our District, and one that is not as yet organized, enrolling some over 1,700 members.

The District is giving almost entire support to two city churches, partial support in two others, and assistance in five country churches, one of these, however, being for a mission started in town.

The offerings for last year from the churches amounted to \$2,045. Owing to the increase in the cost of living for our city

workers the Board has asked for an allowance of \$2,500 for this year's work. This is apportioned among the churches according to their membership and the valuation of property, as found upon the tax duplicate.

The churches are responding nobly and we are pleased to note a growth in offerings, the total amount being only about \$800 in 1910. Yet the opportunity for development is great. Twelve of the twenty-seven counties in our District have no churches.

The churches in the country are more and more feeling the need of pastoral care.

D. G. Berkebile, Secretary of Board.



NORTHEASTERN OHIO

Aside from the assistance given a few city churches, not entirely able to support themselves, the efforts of the Board were centered upon a city mission point with about fifty members, badly in need of a new house of worship.

A favorable site has been purchased, and the securing of necessary funds for the erection of the building is in the hands of the District Mission Secretary.

While there is much work left undone, for want of funds, the Board sees no particular need for discouragement, but instead is optimistic with respect to future results.

The great need of the District is an individual vision of the need, accompanied by consecrated giving to meet the same.

Edward Shepfer, Secretary.



CO-OPERATION IN NEBRASKA

If the Church of the Brethren is to do her part in evangelizing Nebraska it seems to the District Board that the next step in advance is to create a greater interest and a deeper sense of responsibility in the hearts of all our members. Every congregation in the District and about two-thirds of the members contribute to the work under our present system of raising funds—the every-member canvass. To help interest the other one-third and deepen the interest of the contributing members we felt that we must get them in closer touch with the work which is being done, and help them to see

the perhaps greater opportunities which are not being used because men and money are not at hand to improve them. So we are sending, once each quarter, a personal letter and a carefully-selected tract into every home in the District where there are one or more members. We are broadening and strengthening the foundation upon which our church will build a larger, and we trust a better work, not only for the District but for the kingdom, "unto the ends of the earth."

Edgar Rothrock, Secretary,
Nebraska Mission Board.



NORTHERN ILLINOIS AND WISCONSIN

We have in our District twenty-five organized churches, with a membership of about 2,500, with 140 ministers, including those in school at Bethany and Mt. Morris. Nine of these churches we help support. We have a plan mapped out so they may, in time, support themselves and it is as follows:

For the sake of the many undeveloped fields in our District that should be occupied by us, and for the best interests of the missions that we have already established, it shall be the policy of our Board to conform our appropriations as near as possible to the following schedule:

To deduct 10 per cent from the amount given for the support of the work the second year; an additional 10 per cent of the original amount each succeeding year until the mission point has become self-supporting.

There have been seventy-six born into the kingdom and three reclaimed the last year through the efforts put forth by our workers, for which we feel to praise the Lord. This has been encouraging to see so many born into the kingdom, and should be an inspiration to every member who has helped by supporting this good cause. For one soul is worth more than the whole world.

We raised \$4,500 the last year, ending July 1, which was apportioned among the churches according to their State tax. We find this a nice way to raise the amount needed to carry on our work.

Elmer Zuck, Secretary-Treasurer.

WESTERN PENNSYLVANIA

The present District Mission Board was organized in 1895, although some work had been done for a number of years previous. Weak churches were helped. New fields were opened.

The first churchhouse built and new field opened was in Pittsburgh. It was cared for until it has become a self-supporting congregation.

At the present time we are supporting two men, one as a pastor, the other as a missionary evangelist. He divides his time among several of the mission points, conducts revivals, and visits and helps weak churches. He is under the direction of the Board.

Our money is raised in large measure by apportionment for each congregation, based principally on the membership and the estimated wealth of the congregation.

An endowment fund has just been started. The spirit of missions is healthy and we are hoping to open new fields.

H. S. Replogle, Secretary.



CALIFORNIA AND ARIZONA

Wm. H. Wertenbaker, Secretary

We are at present supporting three mission points, one each in Los Angeles, Hermosa Beach, and Phoenix, Ariz.

Santa Fe Mission, in the city of Los Angeles, is located in a growing industrial section, thus presenting varied and difficult problems; but under the efficient leadership of Eld. W. M. Platt and wife the work has been steadily growing, there being a goodly number of accessions each year. The mission at Hermosa Beach is under the care of Bro. S. D. Long and wife. The Beach resorts always offer pleasure attractions, which make it difficult to do mission work, but Brother and Sister Long have labored faithfully and established themselves in the hearts of the people. A recent evangelistic meeting, conducted by Eld. W. E. Trostle, chairman of our District Board, resulted in twelve accessions to the church. Eld. L. E. Keltner and wife had charge of the mission at Phoenix, Ariz. They labored faithfully until a few months ago, when he passed to his reward. Eld. F. F. Durr, of Glendale, Ariz., is now taking care of the work until we can locate a permanent work-

er. The work has made progress through difficulties.

The missionary spirit has been growing in our District, as evidenced by the increase of contributions, but there is always room for improvement.

Climatic conditions and natural surroundings make this a very favorable place for the pleasure-loving multitudes, and this constitutes a real hindrance to our mission work. We also have here practically every "ism" under the sun, but in spite of these hindrances we have great opportunities because of the large number of foreigners of almost every nationality in our midst.

Our District is large, and much of it yet unoccupied. Many open doors are before us, which we have been unable to enter.

Our greatest need is complete consecration of ourselves and our means, and earnest prayers for the work and workers, that God may give us a larger victory.



SOUTHERN ILLINOIS

E. E. Brubaker

Mission work in Southern Illinois has enjoyed a season of refreshing for the past year. However, many problems have had to be solved and difficulties overcome, and they are not all yet in the oblivion of the past. But to know success and victory is to press forward in the fight, ever looking to Jesus as our Captain.

The mission work in our cities is rather meager, yet we are maintaining two important appointments; namely, in the cities of Decatur and Champaign.

The work in Decatur dates back to the Annual Conference held there in 1895. Meetings were held in storerooms and mission halls for the first few years, until a good location for a church was secured. After the house was built, more definite and aggressive plans were adopted for church development.

Eld. J. W. Lear and wife have had charge of the efforts here for the past seven or eight years. The work is well organized and in this organization are the weekly cottage prayer bands, that serve in many ways as a stimulus to the endeavors.

Any one at all acquainted with city mission work understands the difficulties that have been encountered here, but the work

now is on a better basis than ever. It pays for a pastor and city workers to know their field, as we believe they do here, as sinners are being born into the kingdom throughout the year.

The work in the city of Champaign is but three years old, but there has been a wonderful growth. It dates back to tent meetings held there in July, 1914, by Elders J. W. Lear and W. T. Heckman, when about seventeen souls were claimed for Christ. The Board at once took steps to provide for their people a church home and, if possible, to give the work some standing or a greater degree of prestige. So a thorough investigation was made for the proper location of a church. I will emphasize the fact that it is very important to find the right location before building a church-house for city missions.

The field was thoroughly inspected and given a prayerful consideration, and we think the right place was found. As the building is not sufficient to meet the present demands for the Sunday-school and church services, plans are being worked out whereby this condition will be overcome. Eld. R. N. Leatherman is soliciting the churches throughout Southern Illinois for help. May the members respond nobly for so worthy a cause, is the plea of the Board.

Eld. R. N. Leatherman and wife, with Hettie Barnhart as a helper, have had charge of the mission for the past two years. They have the work well planned and the plans are worked. The majority of the members here never knew of the Church of the Brethren, and therefore it requires much **patience** and **teaching** in the proper ways. In the main they are earnest workers, and they learn and grow by doing. We find it is necessary to keep everybody busy in the Lord's service, especially in the city.

Sister Minna Heckman has been engaged here in kindergarten efforts since about Jan. 1. We think this is a splendid means of getting a hold upon the children.

The work in the little town of Liberty might be classed as city and rural combined. However, the cause is prospering and many of the so-called better class of people are coming out for the Lord. Eld. G. O. Stutsman and wife have had charge here for **over three years**.

In the limited experience of our Board we find it doesn't pay to change workers so often unless necessity really demands it. Those who have been in their respective fields the longest are reaping the greater joys and blessings in bringing souls to Christ.

Bro. Stutsman finds the young people his stronghold and puts forth vigorous efforts accordingly for their spiritual welfare.

We are aiding at other places in a smaller way, and have a number of calls for help, but we haven't any way to assist. We are sorry to say we are limited in means. As Paul asks, how can they hear without a preacher? How can he go, unless he is sent? and how can he be sent without a cent?

I would to God that the Lord's people would be as responsive to the pleas for money for the saving of the world as the people are to the call of "Uncle Sam" in the present crisis for the Red Cross work and Liberty bonds. May He speed the day when they will see and **feel** the **need** for a greater consecration of their lives, and then the money will come.



HOW SYSTEMATIC GIVING WORKS

One year ago at the Winona Conference a certain brother promised 50c per week for the ensuing year for missions. Recently a notice was sent him of his pledge. Note what he has to say, because it pictures the predicament in which, constantly, is the Christian who does not obey the gospel injunction, "Lay by the first day of the week, so there be no gathering when I come," and how splendidly it works when this scripture is observed:

I've been looking for a reminder of my pledge a year ago, for some little time. I'm glad you sent it. But the thing I want to tell you the most is how I'm able to send it. You know \$26 all at once from a fellow that hasn't much might be and undoubtedly is a big job—too big, I'm sure, for me had I not begun to tithe more than a year ago. You see, it is not so hard to send in the Lord's money, but it is a hard task when it all belongs to SELF.

Herein is the unspeakable gift of giving about which Paul talks. Praise the Lord for the people who give to the Lord systematically and then distribute according to the needs.

DISTRICT CONFERENCE AND BUSINESS SESSION, WICHITA, KANS., JUNE 9

SATURDAY afternoon, June 9, the District Mission Boards held a conference in the main auditorium at the Wichita Meeting. Some of the addresses given are printed in this issue and are worthy of the thoughtful attention of every member of the church. The meeting was in charge of the committee appointed last year; namely, M. A. Jacobs, Pennsylvania, Ezra Flory, Illinois, and Edgar Rothrock, Nebraska. The last named, being the only one of the committee present, acted as moderator. In opening the conference Bro. Rothrock said in part:

"For a number of years the members of the various District Mission Boards who attended our International Conferences have met for a conference to discuss their common problems and the success the different Boards have met in solving them. Usually these conferences were held in a small room, without any definite program having been prepared, and the attendance was not always encouraging. Last year, when we met in the Westminster Chapel at Winona Lake, Ind., there was a strong feeling that the great cause of home missions, entrusted largely to the District Boards, did not get the attention it should at our Annual Meetings. So it was decided to ask for a place on the general program, and a committee was appointed to make the necessary arrangements. We have met today to consider a few of the very important phases of the work of strengthening the church on the home base.

"The fact that we have fifty District Mission Boards in our Brotherhood, with a personnel of 213 brethren, would seem to indicate that the church feels this is a 'man's job.' We have always been a missionary church. During the first twenty years of our history the number of eight was increased to one thousand. There was a period during the early settlement of the Brethren in the colonies when the progress of the church, so far as numbers were concerned, was not very rapid. However, Bro. J. G. Royer, now of sacred memory, in his Bicentennial address, pointed out that during the period from 1770 to 1790 the mem-

bership about doubled, and that again from the time of sadness in 1882 to 1908 the church had once more doubled in membership. We are a growing church. But the conditions of today are not the conditions of yesterday, and the problems of today demand new solutions. It is altogether fitting that we should meet in a conference as we have this afternoon, for these are not matters which concern only the men of the District Boards, but are of vital concern to every member of the church."

Business Session

At the close of the Conference on District Missions the members of the various District Boards present met on the platform for a business session. The meeting was called to order by the writer. Bro. P. J. Blough, of Pennsylvania, was selected to act as temporary secretary. The following report was read and adopted:

"We, your committee, chosen at the Conference on District Missions at the Annual Meeting of 1916, to submit a plan for permanent organization at the Conference of 1917, beg leave to offer the following:

"At the Wichita (1917) District Conference, there shall be chosen a permanent committee of three, by the members of the District Mission Boards present. Their terms of office shall be three years, except the first chosen, who shall serve, one for three years, one for two years and one for one year. At each succeeding Annual Conference one shall be chosen for three years.

"It shall be the duty of this committee to arrange for Annual Conference meetings, prepare programs, keep records of meetings, and direct such other courses as shall foster the work of the various District mission interests.

"Committee: M. A. Jacobs, Edgar Rothrock and Ezra Flory."

The following were chosen as the committee, who met later and organized as indicated: P. J. Blough, Pennsylvania, three years, chairman; Edgar Rothrock, Nebraska, two years, secretary; D. J. Blickenstaff, Illinois, one year, treasurer.

Edgar Rothrock, Secretary.

MAY NEWS FROM CHINA

Emma Horning

THE official at Ping Ting has started very vigorously to suppress opium selling and eating. He has prohibited the selling on the streets of all kinds of patent medicines containing opium or morphine, and has arrested the people known to be opium users or sellers. In order more effectively to clean up the traffic, he has opened opium refuges not only in Ping Ting but in the larger towns throughout the county. All opium users are expected to break off in these refuges within the next month or two. Compared with the officials in neighboring counties, he is doing remarkably well. However, the Chinese are quite good at running a bluff, and it may be that is all this will amount to. There are some things in connection with it that point this way.

There are fifteen men in the hospital opium refuge in Ping Ting this month. Most of these are morphine users. They are harder to cure than are users of opium, so they are under the strictest care and treatment, with the hope that they can be permanently cured. Dr. Wampler also has oversight of the city refuge at the request of the official. There are eight men in the refuge at Yu Hsien, the out-station from Liao Chou, and many more are expected soon.

Bro. Flory is now able to make himself well understood in Chinese, and is doing some out-station work. May 10 and 11 he made a trip to Yu She, the out-station thirty miles west of Liao. There he rented and repaired larger and better quarters for the work and finds the outlook very promising. Dr. Wampler also made several trips to out-stations this month, seeing patients and overlooking the work in general. Bro. Yin makes frequent visits to the out-stations, preaching and encouraging the Christians at these places.

The Woman's School closed with six women and ten children in attendance. A two weeks' station class of less advanced wo-

men was held each afternoon with an average of six. ***

At Liao Chou, on May 17 to the 21st, was held our first Chinese Annual Meeting, not in connection with our Annual Mission Meeting. Brother and Sister Vaniman and little daughter, with nineteen Chinese brethren, attended from Ping Ting church. Eight of these were schoolboys, who walked with some of the other Christians the three days' journey over the mountains. Each Christian taking this trip was given \$1 by the foreigners at Ping Ting. This was barely enough for the poorest food while on the road. Each helped to make the trip enjoyable.

Interest was good from the beginning and increased as the meetings progressed. Bro. H. C. Yin moderated the meeting in a very creditable manner. The first speaker on a subject was given twenty minutes and the following speakers five minutes each. All the time was well occupied. Some of the schoolboys voluntarily spoke on a number of subjects. Some of the Liao schoolboys sang special four-part songs each day of the meetings. Saturday morning two women, two girls and six schoolboys were baptized. The meeting closed Sunday evening with a communion service at which eighty-two communed. The average attendance at the meetings was about 200. The theme of the conference was "Victory Through Christ." The key scripture was John 7: 17: "He that willeth to do His will, shall know the teaching." May the Kind Father make all of us willing to do! ***

We are very happy to say that Dr. Brubaker is recovering from his operation very rapidly. He is now at the seashore for a little rest, but will soon come back to continue his work. ***

Just now the conditions in China are very unsettled. The provinces are not pleased with the doings of the president and parliament, so they are rebelling and sending soldiers to Peking to enforce their demands. We trust the condition is not serious, but cannot tell.

Where Millions of Human Beings are Starving!



Millions occupying the Bible Lands shown on the map are in immediate need of food, clothing, shelter. Their condition is pitiable. The story of their suffering is heartrending. American charity is the sole dependence of these people. Their present needs require more than is being contributed.

While relief distribution has become difficult in the dotted portion, even there channels of mercy are still open. War cannot stop relief. Hundreds of thousands are refugees from the dotted into striped areas, which are under control of the allies, who are facilitating the work.

Money transmitted and used without expense by efficient agents. Every dollar for relief, none for expense. A regular flow of funds is necessary to meet the situation.

Send money to General Mission Board, Elgin, Ill.

THE TRAGEDY OF ARMENIA

THE greatest suffering of this greatest of wars must, of course, as always happens, be borne by the innocent. This is true in all of the lands devastated by the cruel god of war, but nowhere does it seem that the suffering has been so accentuated by cruelty, heartlessness and fiendish thirst for blood as in Armenia and the Bible Lands.

In addition to the miseries of hunger, sickness, exposure, with the able-bodied men forced into the army or murdered in cold blood, the Armenian and Syrian defenceless population, aged men, women and children, are subjected to the unbridled passion and licentiousness of the cruellest people on earth—the Turks. Old men are foully murdered, women are carried off into Turkish harems, or driven from home with their children into the deserts to die. In-

formation coming from that country describes the situation as horrible and the needs most imperative.

The American Committee for Armenian and Syrian Relief is doing its utmost to send to the suffering millions the money that will keep them alive and place them in homes where they may be sheltered. But the task of this committee is gigantic—too big were it not for the power and promises of God. The American Red Cross, now busy in Europe, has turned all of its activities over to the above-named committee. It is now doing no work in that land, but rendering every encouragement.

The committee is organized, with head offices in New York City and with branch offices in other cities. All administrative expenses and expenses in America, even to those of cabling money, are borne by pri-

vate individuals, and every cent of every dollar donated goes to do a full dollar's worth of actual relief work. The relief is distributed through American consuls and American missionaries, who fortunately are allowed by the Turkish Government to attend to this splendid task.

The need is urgent and the task tremendous, as telegrams like the following indicate:

"Require \$100,000 this month."—Tabriz, Persia.

"Urge committee to assume responsibility for ten thousand fatherless children at rate of two dollars per month per child."—Erivan, Caucasus.

"Two hundred thousand have starved to death in Lebanon."

Our Annual Conference at Wichita, touched by the appeal of these defenceless people, recommended to the delegates that the appeal be carried to their congregations and that offerings for the relief of these sorely-stricken people be taken and sent to our General Mission Board.

We trust, therefore, that our delegates have not forgotten this recommendation of Conference, and that all may remember with an offering these hopeless, helpless people who have been driven from their homes at the point of the bayonet and are hungry, thirsty, naked and starving.

The General Mission Board will be glad to receive any gifts for these people, and promptly to forward the same to the proper place. The Belgian sufferers with their needs are being cared for now by the American Government through a loan to Belgium, so why should not our energies be centered upon this defenceless people? Literature regarding Armenian situation may be had free by addressing Committee of Armenian and Syrian Relief, 1 Madison

Ave., New York City. Send offerings to General Mission Board, Elgin, Ill., and receive receipt and credit through the Missionary Visitor.



THE CREED OF MAMMON

"Business is business!" what a term

For men to conjure by!

A solace to seared conscience

And a muzzle to the cry

Of widow and of orphan,

Of money-mad usurpers who

Would "catch them on the hip"—

Because—"Business is business!"

Shrewd men there are who smile for gain

Or play the hypocrite

With pious mien on Sabbath days,

Or with a cunning wit

Drive bargains hard with simple folk—

Their oily answer still:

"If I don't take advantage here

'Business is business!'"

O weary souls, by mammon crushed!

O hungry hearts that yearn

For cherished hopes forever lost

By fickle fortune's turn!

O tear-dimmed eyes! O tired hands,

That blindly grope their way

Along the thorny path of life

From weary day to day—

Because—"Business is business!"

God speed the day when brotherhood

Shall reign instead of might;

When men will do the thing they ought

Because they know it's right;

When love will conquer selfishness,

And in the marts of trade

The Golden Rule will measure all

Transactions that are made:

Because—"Business is business!"

—Harold Barnes, in Sunday School Times.

SUNDAY-SCHOOL STATISTICS OF OUR INDIA MISSION FOR 1916

The accompanying statistics were assembled and prepared by Bro. J. B. Emmert, in India, but reached our desk too late to be inserted in the Annual Report, June Visitor. We now print them because of the encouragement to our Brotherhood that such facts always offer. It will be noted from this table that the India Sunday-school pupils

(based on average attendance) give 18 cents each for missions. That means almost two days' wages for a laborer! It is not out of place in this connection to state that the offering of the India native church for the Native Mission Board was over rupees 1,400 (\$465) for 1916,

| Station. | No. of Sunday-schools. | Number Open All Year. | Total Offerings. | Given to Missions. | Average Gift per Pupil Based on Aver. Att. | Total Enrollment. | Average Attendance. | Pupils Baptized. | Per Cent of Christians Attending Sunday-school. | Teachers' Meetings. | Per Cent of Aver. Att. entered Examination. | Number of Teachers. | Number in Teacher-training Class. |
|------------------|------------------------|-----------------------|------------------|--------------------|--|-------------------|---------------------|------------------|---|---------------------|---|---------------------|-----------------------------------|
| Vyara, | 14 | 9 | \$ 53.23 | \$ 42.46 | .16 | 437 | 260 | 83 | 69 | 8 | 74 | 24 | 12 |
| Vali, | 11 | 4 | 40.55 | 28.86 | .20 | 184 | 138 | 5 | 93 | 4 | 4 | 17 | 11 |
| Anklesvar, | 15 | 9 | 130.56 | 92.20 | .22 | 421 | 326 | 14 | 66 | 9 | 25 | 24 | 22 |
| Rudha, | 1 | 1 | 2.39 | .90 | .02 | 46 | 37 | 8 | 100 | 1 | 3 | 2 | 1 |
| Bulsar, | 1 | 1 | 94.80 | 25.00 | .37 | 220 | 201 | 13 | 100 | 1 | 43 | 11 | 18 |
| Jalalpor, | 5 | 5 | 42.49 | 38.53 | .18 | 266 | 213 | 6 | 82 | 1 | 38 | 13 | 00 |
| Ahwa, | 6 | 3 | 23.63 | 22.45 | .21 | 140 | 106 | 11 | 93 | 1 | 25 | 7 | 00 |
| Dahanu, | 8 | 6 | 23.59 | 20.24 | .15 | 235 | 132 | 0 | 91 | 1 | 22 | 14 | 00 |
| Vada, | 6 | 4 | 6.61 | 1.45 | .02 | 100 | 74 | 6 | 90 | 1 | 0 | 10 | 00 |
| Totals, | 67 | 42 | \$417.85 | \$272.09 | .18 | 2049 | 1487 | 146 | 77 | 27 | 37 | 122 | 64 |

THE COST OF THE WORLD WAR

It is impossible for the mind to grasp the enormity of the financial figures that express the cost of the Great War that is engulfing such a large portion of the human race. The following figures are based on apparently reliable estimates, but of course

since the compilation of these, in the early part of 1917, the war has entered into a more strenuous phase and other countries have entered the conflict. However, these give a conception of the great debt to be paid by the tax-payers in the generations to come—a debt which is daily increased by at least one hundred million dollars:

| | Cost to Date. | Daily Cost. |
|-----------------------------|------------------|---------------|
| Great Britain | \$16,730,000,000 | \$28,900,000 |
| France, | 12,700,000,000 | 18,000,000 |
| Russia, | 12,270,000,000 | 17,000,000 |
| Italy, | 3,840,000,000 | 5,000,000 |
| Other Allies, | 2,400,000,000 | 4,000,000 |
| Total for Allies, | \$47,940,000,000 | \$72,900,000 |
| Germany, | \$16,000,000,000 | \$22,000,000 |
| Austria-Hungary, | 6,800,000,000 | 12,000,000 |
| Turkey and Bulgaria, | 1,000,000,000 | 1,500,000 |
| Total Central Powers, | \$23,800,000,000 | \$35,500,000 |
| Grand total, | \$71,740,000,000 | \$108,400,000 |

The table below gives approximate figures for pre-war debts of leading belligerent nations, loans already made and total present debts as far as known:

| | Pre-war Debt. | War Loans. | Present Debt. |
|------------------------------------|------------------|------------------|------------------|
| Great Britain, | \$3,485,000,000 | \$16,350,000,000 | \$20,836,000,000 |
| France | 6,607,000,000 | 11,398,000,000 | 18,005,000,000 |
| Russia, | 4,537,000,000 | 7,161,000,000 | 11,698,000,000 |
| Italy, | 2,836,000,000 | 1,915,000,000 | 4,551,000,000 |
| Total for Allies, | \$17,465,000,000 | \$37,625,000,000 | \$55,090,000,000 |
| Germany (Empire and States), | \$5,198,000,000 | \$11,780,000,000 | \$16,978,000,000 |
| Austria-Hungary, | 3,970,000,000 | 4,227,000,000 | 8,197,000,000 |
| Turkey, | 640,000,000 | 359,000,000 | 999,000,000 |
| Total, Central Powers | \$9,808,000,000 | \$16,366,000,000 | \$26,174,000,000 |
| Grand total, | \$27,273,000,000 | \$53,991,000,000 | \$81,264,000,000 |

GLEANINGS FROM THE LAKE GENEVA STUDENT CONFERENCE

Floyd M. Irvin

We used to pray for doors to be opened. Now they are off their hinges, the weatherboarding is off, and great structures are about to fall unless Christians step in and take possession.

I would rather live in this hour than in any other hour of human history. I would rather be poor in this hour than to be rich in any other age. I would rather be mean and contemptible in the eyes of men in this hour than to be great in any other period.

If this battle of force is won by us, then the Central Powers must be conquered in the battle of ideas. If the other should happen, then the greatest battle of ideas of the world will be on.

No time has ever been so strategic to launch great evangelistic campaigns as now. The man who rises to the occasion will have greater opportunities than Moody had.

In choosing a life's work, consider, first, that your ambition arises from your highest emotions; second, what the world needs most; third, what the occupation will make of your life; fourth, the rewards you will receive; and lastly, the personal fellowship that it will bring you.

If you throttle your highest emotions while you are under the best influences, and wait till you get where all the influence is wrong, you will be an ordinary sort of man—you will see no burning bush and give no prophetic message.

Obligate yourself. Load your wagon at the top of the hill so that you must go down ahead of it.

Without Christ, circumstances will control you; with Christ you will control circumstances.

The man who knows and knows that he knows is as contagious as smallpox; he can become a mass leader.

The waters of life in your crowd, in your town, in your world are not fit to drink. Throw in the branch, the Word of God, which will make them sweet.

The ministry is to other professions, such as teaching and the practice of medicine,

as the mountains are to Salt Lake—they make it possible.

The men who are to save America are not those who remain at home in various vocations, but those who shall go to the foreign mission fields.

Why touch a man here and there in the United States, when by a little self-sacrifice you can influence a nation, millions, and generations yet unborn on the foreign field?

The golden opportunity of the age for the young men of America who are big enough is the opportunity of missionary service.

What your work is largely determines your life. If you want Paul's majestic powers, do work like Paul did.

The value of heredity is great, but some of the biggest fools this world has ever known were well born. The greatest criminals in the annals of criminology were educated. Will-power is not a guaranty of integrity and future usefulness. If it were, a Kansas mule would be the best type of Christian. It takes Jesus Christ to hold a man and keep him balanced.

Many a man humanly is as powerless as he is popular, because he does not have the element of the supernatural.

What America needs most is the old-time home altars.

Whenever in the history of the church it gave Jesus a large place it has been successful.



FINANCIAL REPORT

(Continued from Page 228)

CHINA BOYS' SCHOOL

Indiana—\$6.12.

Middle District, Congregation.

| | | |
|-------------------|----|------|
| Loon Creek, | \$ | 6 12 |
|-------------------|----|------|

| | | |
|----------------------------|----|------|
| Total for the month, | \$ | 6 12 |
|----------------------------|----|------|

| | | |
|----------------------------------|--|-------|
| Annual Meeting collection, | | 37 76 |
|----------------------------------|--|-------|

| | | |
|----------------------------|--|------|
| Previously reported, | | 6 95 |
|----------------------------|--|------|

| | | |
|----------------------------|----|-------|
| For the year so far, | \$ | 50 83 |
|----------------------------|----|-------|

HIEL HAMILTON HOSPITAL

Iowa—\$5.00.

Middle District, Individuals.

| | | |
|----------------------------------|----|------|
| M. W. Eikenberry and Wife, | \$ | 5 00 |
|----------------------------------|----|------|

| | | |
|----------------------------|----|------|
| Total for the month, | \$ | 5 00 |
|----------------------------|----|------|

| | | |
|----------------------------------|--|-------|
| Annual Meeting collection, | | 25 00 |
|----------------------------------|--|-------|

| | | |
|----------------------------|--|--------|
| Previously reported, | | 543 16 |
|----------------------------|--|--------|

| | | |
|----------------------------|----|--------|
| For the year so far, | \$ | 573 16 |
|----------------------------|----|--------|

"TOO TIRED TO GO TO CHURCH"

"Bob" Burdette

You are "too tired to go to church"? That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; snooze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting, that's loafing.

Tell yourself honestly—you like to think you are honest—did you ever in your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world, when you make work out of it.

About a year ago I stopped in a Boston street to watch a group of laborers. It was noon hour. They had been at work all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now they were "resting." Some of them were pitching quoits and others were putting the shot, with a great round boulder. They were workmen "resting."

And sitting on the curbstone watching them—too lazy to even stand up and look at them; their lazy chins resting on their lazy hands, and their lazy elbows supported on their lazy knees—were the loafers who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day Sabbath. The sermon; the reading; the uplift which comes from the new channels into which your thought, your mind is led, will rest you more, physically, morally, intellectually, than will all the day spent in trying to "rest."—Sunday School Times.



REPORT OF MISSION STUDY CLASS, WENATCHEE, WASH.

Fred Bastin, Secretary

Through the efforts of Bro. E. H. Eby, our returned missionary from India, the Wenatchee City Brethren church became in favor of a mission study class. A convenient time was set for a meeting of those who desired to take up the study. The result was that a class was organized.

Prior to this a local missionary board had been elected. By vote, the secretary of this board was appointed president of the new class. A teacher, secretary-treasurer and chorister were elected and the class was ready for business.

The class decided to use for a textbook, "Christian Heroism in Heathen Lands." Each session was opened and closed with song and prayer. A blackboard was secured, and the scholars took turns drawing maps and writing up various information. For outside literature, the book, "Thirty-three Years of Missions," was used.

Soon after the class was organized we decided to meet one-half hour early each session for song practice. This proved very helpful indeed.

As the author has outlined the textbook used, it could have been finished in twelve lessons, but the interest was so good that we were not content to pass by the lessons without adding other missionary items, and a total of nineteen meetings were held. Some evenings a half hour extra was added in order to finish the lesson studied.

At the beginning the class numbered ten present, but others became interested, till the average attendance was raised to fourteen. After completing the book, eleven of the number were ready to take the examination.

While the class did not study merely to get the diplomas, we were glad to hear that all were rewarded with them. By this study we were drawn closer to God, and made more fully to realize that God is everywhere, and by His power all things for good are possible.



ROBBING GOD—A CHINESE PASTOR'S STORY

A man went to market, having on his shoulder a string of seven large copper coins. Seeing a beggar crying for alms, he gave him six of his coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes, but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh also you steal!—Missionary Voice.

PLOTTING TO CONQUER THE WORLD

Floyd M. Irvin

YES, they were actually plotting to conquer the world. Their plotting not only involved the United States, but all of the South American states; China, India, and Japan, and even Mexico and Africa being included. They were not Germans, for Germany also was included as an object of their plot. To say the least, it was an assembly of no little importance, considering a work of unusual moment. It was a select delegation of college students and professors assembled at Lake Geneva, Wis., from June 15 to 25 to promote the kingdom of Christ in all the world.

The conference grounds, set in a dreamy wood, with the great Yerkes Observatory towering above us to the rear, and with one of the most beautiful lakes of America spread out at our feet, was an ideal spot to come close to God. Just to mingle with the hundreds of devout, earnest Christian students of the Middle West was an inspiration and rare opportunity. To associate with the scores of representatives from more than twenty nations gave us more intimate knowledge of the various races and afforded a rare chance for cultural development. To see all these, the black and the white, the yellow and the brown, assembled with one purpose and one mind, vividly impressed upon us the reality of the brotherhood of man and the universality and unifying power of the love of Christ. As we listened to the tugging appeals from the lips of some of the strongest Christian leaders known, to "let go and let God, to become personally acquainted with Jesus," to "go the whole way with Him," to help in the most needy places, and to choose our occupation as He directs, the claims of Christ came to us with a new force.

It is not surprising that, at the close of the conference, such testimonies as the following were given:

"Lake Geneva is a little bit of heaven."

"Because I have been at Lake Geneva,

here is a rooster that will become a booster."

"I cannot preach a sermon now, but the time will come when I shall."

"I have given up law for something better."

"I have decided to give up my position as superintendent of schools and go as a foreign missionary."

"I used to be nominally a Christian, but I loved higher criticism. Since I have been at Lake Geneva I see that there is something in Christianity; and I am going back to China as a minister. I shall work to make our churches self-supporting, and to send missionaries back to America to convert the heathen here."

"I have found Jesus as my personal Savior."

"This is a second Lake of Galilee, for Jesus walks here."

Just as the man who goes to college has something which he cannot fully describe to others, but which is of inestimable value to him in life, so I, having been at Lake Geneva, have something which I cannot report, but which I hope the volunteers will feel before the year is over.

Fellow volunteers, we, who are members of a church which claims to follow the whole Gospel, have a responsibility upon us. We have something to contribute to these conferences which are almost dictating what shall be taught by the Christian leaders of the next generation. Being exempt from combatant military service **shall we not push to the front in Christian service?** We can; we should, **we must**, or be marked as selfish and cowardly. Not only should we contribute to these conferences, but we have much to gain. Each of us as volunteers needs the world view, the training for leadership, and the microscopic view of Christianity gained there. Next year let us send large numbers of our students into these Christian training camps, the summer conferences.

"Love never asks, how much must I do? but how much can I do?"

"Missionary history is a mystery until it is read as His story."

WEEKLY PRAYER HOUR

Anna Beahm

August 12-18—VADA, INDIA.

Read the Vada report in the June Visitor, note points for praise and tell God about them. Rejoice in Bro. Kaylor's restoration to health.

There are over 140,000 people in this district. Pray for the evangelistic work among them.

Many of the people are asking for village schools. Pray that Christian teachers may be supplied. Pray for the needed boarding school.

Pray for Sister Kaylor as she gets into the homes of the people; also in her meetings with the women for sewing and Bible study.

August 19-25—VALI AND VYARA, INDIA.

Pray for Brother and Sister Arnold in their labors at Vali.

Would you want your children or brothers and sisters to go to school in a remodeled stable while your bullocks and carts were kept outside? Pray for the needed educational facilities. Pray that there may be a real demand for education.

Pray that the gospel message may touch many hearts and bring many into the fold this coming year.

Praise the Father for the work of Brother and Sister Long and Sister Miller at Vyara; also for the many souls added to the kingdom.

Much of the future success of the work depends upon the boarding school. Pray for its work and for real and constant improvement in the village schools.

Thank the Father for the good Sunday-school reports.

Pray for the native Christians in their daily Christian lives, especially in their temptation to drink.

August 26-Sept. 1—PROSPECTIVE FIELDS.

Thank God for the ever open doors in China, India, Cuba, South America, Africa, Denmark, and Sweden.

Thank God for the bands of workers going

to India and China this fall to enter some of these open doors.

Pray that in the years of waiting, open doors may not be closed.

Pray for a continual awakening in the churches, that the necessary funds may be available to carry on this aggressive work.

September 2-8—ORGANIZATION OF VOLUNTEER BANDS.

Our hearts are full of joy for the good reports from the Volunteer Bands for the past year. In these first few years of our United Volunteer Movement many problems come before its officers for solution. Pray for them.

Pray for the organization of each band. Pray that each volunteer may give his hearty support to the work from the very first of the year.

Pray for Bro. Merlin Miller as he visits the bands this fall; that the bands may be ready for his visit; that he may be filled with the Spirit for his work.



THE CASE AGAINST THE LODGE

This excellent little book of 72 pages is directed against secret societies in general and the Woodmen of the World in particular. The author, Mr. Benjamin M. Holt, writes as one having authority, as he was for many years a lodge member. Since resigning from lodges, because of conscientious scruples, he has been active in warning others against them.

This book, concerned especially with the Woodmen of the World, employs quotations from prominent Woodmen, their publication, supply houses and others in showing the character of the lodge institution. Likewise it points out the difference between their teachings and Christian principles. It will prove a valuable weapon in the hands of pastors who are constantly up against the lodge question. The booklet, in paper binding, can be secured for 22 cents, postpaid, by addressing Concordia Publishing House, St. Louis, Mo.

THE LITTLE MISSIONARY

THE WAY THEY DO IT IN CHINA

He rides with his heel in his stirrups instead of his toes.

His compass points south.

His women folk are often seen in trousers accompanied by men in gowns.

Often he throws away the fruit of the melon and eats the seeds.

He laughs at receiving bad news. (This is to deceive the evil spirits.)

His left hand is the place of honor.

The Chinaman shakes his own hand instead of yours.

He keeps out of step when walking with you.

He puts his hat on in salutation.

He whitens his boots instead of blacking them.



"An angel paused in his onward flight
With a seed of love, of truth, and light
And cried: 'Oh, where shall this seed be
sown,

That it yield most fruit when fully grown?'
The Savior heard, and He said as He
smiled:

'Plant it for Me in the heart of a child.'



THE BURDEN

"My burden is too heavy, Lord,"

I tremblingly said,

"I can no farther carry it!"

And tears I shed.

Then came a sudden cry for help

From one sore pressed;

I ran to seek him, gladly gave

Him of my best.

Then thought I of my heavy burden—

But, lo! 'twas gone!

The gloom and doubt had vanished quite

And Love's light shone.

When we another's burden lift

Or try to bear,

Love's gentle hand removeth swift

Our load of care.

—Selected.

THE GOOD WHITE MAN

THROUGH the early morning freshness of tropical Africa, an ox-cart went lumbering heavily along. Two white men sat upon it, and a number of blacks walked beside it, prodding the oxen or carrying bundles on their heads.

One of the white men, a young Scotchman, with plain, strongly-marked features, sat reading in a small book as the cart jogged on. The other chatted with men by the side of the cart, and presently turned to his companion, saying, "We would better stop. Pomare says some one is coming after us from the village, and beckoning us to wait."

When the face of the reader was lifted, an onlooker would have forgotten its plainness in the sweetness of the smile which illumined it.

"After us?" said he. "I hope they do not want us to go back, for we have made ten or twelve miles, and it would be a great loss of time to return. I am anxious now to be in Kuruman."

"It is a present from the chief," explained the native called Pomare. "He is very much pleased because the white doctor has helped his sore eyes. They feel much better this morning, and he sends a fine buck for a gift."

"Truly," said the doctor, "that will be a welcome present. The rhinoceros flesh we have been living on is toughness itself, though the gravy is not bad with our porridge of cornmeal. Come, I will go myself to meet the messengers, and tell them to bear our thanks to the chief."

Descending from the cart, the missionary made known the thanks of the party through an interpreter, and arranged for the loading of the buck-meat on the cart and the heads of the men who were without burdens. This done he was about to remount the cart, when Pomare exclaimed, "Look what is under the cart!"

The doctor bent to look. Sure enough, there was a little black girl, perhaps eleven years old, sitting under the cart, as much at home as if she were sitting in the doorway of her father's hut.



David Livingstone

"Who is she, Pomare, and how did she come here?" asked the missionary.

Pomare began to question the little girl.

"She has no parents," he presently told the doctor. "She lived with her sister, who has lately died. Some neighbors took her in; but she found out that they had done it so that they could sell her to some rich man for a wife. See how she is dressed up with strings of beads so that she will fetch a higher price!"

"Sold!" said the doctor; "and how comes she here?"

"She saw us in the village," said Pomare, "and she says, 'The white doctor looked good and kind, and I knew he would help me. So I ran away and followed his wagon, and I want you to let me walk behind it till you get to Kuruman.' She says she has friends there."

"Walk all that way!" exclaimed the white doctor. "How can she do it? We must take her on the cart."

"No, no!" said Pomare. "If she were seen riding with you it would be said that you had stolen her. Let her follow, if she will," he added, pityingly.

"Let us go slowly, then, and rest often," said the tender-hearted missionary. "She must be hungry." And with his own hands he gave her some of the food prepared for his lunch.

Hardly had he returned to his book when a sound of bitter sobbing made him throw it down again and leap quickly from the cart.

"What is the child crying about?" he asked anxiously.

"See," said Pomare, pointing back, "a man with a gun is coming; no doubt he has been sent to take her back."

"What can I do?" asked the doctor, in distress. "I cannot refuse to give her up and make that whole village, that has treated us so kindly, think me a kidnaper. But how can I send the poor child back to slavery?"

"Let me manage it," said Pomare. "My father is a chief, and they know I have some authority and will listen to me."

The man with the gun was very angry. He came up to the cart, pointed at the little girl and jabbered away in what sounded like bad language, though the white men could not understand it. Pomare stood calmly until he was done, and then commenced to speak.

Suddenly the child began to strip off the beads with which she was loaded, holding them up by handfuls and offering them to the man.

He chattered a little more, but not so angrily. Finally he took the beads and turned away, while the little girl crept trembling under the cart again.

"She has given all her beads if they will only let her go free," said Pomare. "He has taken them, but he cannot say whether that will satisfy his masters or not. They will likely send for her again."

"They shall not get her!" declared the doctor, with decision. "Not if they send fifty men after her! Come, hasten! I will find means to hide her, and afterwards we will plan some way to get her to Kuruman. She deserves to be free!"

And so she was, after many narrow escapes—the little girl who trusted the kind face of the good white man. She made no mistake when she said he would help her; for the white doctor was David Livingstone, who did more than any man who has ever lived to set the sons and daughters of Africa free.—M. R. S. in *Lutheran Woman's Work*.

FINANCIAL REPORT

WICHITA CONFERENCE OFFERING

The following is the report of the Annual Meeting Collection received by the General Mission Board:

Pennsylvania—\$5,354.22.

Western District, Congregations.
Garrett, \$13.77; Glade Run, \$15.02; Beachdale, \$20; Plum Creek, \$29.02; George's Creek, \$36.37; Shade Creek, \$50; Quemahoning, \$77.65; Montgomery, \$47.30; Greensburg, \$37; Summit Mills, \$24.10; Jacobs Creek, \$32.05; Johnstown, \$153.05; Manor, \$51.12; Pleasant Hill, \$10; Rummel, \$61; Elk Lick, \$57.75; Waterford, \$4.82; Brothersvalley, \$233.13; Meyersdale, \$41.57; Middle Creek, \$15, \$ 1,009 72
Sunday-school.

Beachdale, 52
Individuals.

Pauline and Jerry Seese, \$7; Lucinda Holsopple, \$1; M. Clyde Horst, 50 cents, 8 50
Middle District, Congregations.

Roaring Spring, \$19; Artemus House, \$7.61; Clover Creek, \$123.75; Tyrone, \$13.50; Lewistown, \$62.51; Dunning's Creek, \$19.55; Smithfield, \$9.55; Spring Run, \$26; Altoona, \$119; Scalp Level, \$85.53; Woodbury, \$122.24; Dry Valley, \$53.92; Ardenheim, \$5; Huntingdon and Juniata College, \$25.67; Leamersville, \$5; Everett, \$53.27; Snake Spring, \$38; New Enterprise, \$50; Buck Valley, \$3.88; Maple Glen, \$34.55; Williamsburg, 8.89; Fairview, \$11.96; Yellow Creek, \$18.10; Queen, \$10, 956 48
Sunday-school.

Altoona Truth Seekers, 10 00
Individual.

Nora Minser, 1 51
Southern District, Congregations.

Back Creek, \$60.50; Upper Cumberland, \$48.30; Marsh Creek, \$54.55; York, \$119; Codorus, \$47.57; Farmers Grove, \$3.50; Upper Conewago, \$118.29; Upper Codorus, \$94.26; Hanover, \$10; Lost Creek, \$32.32; Antietam, \$321; Perry, \$15.35; Pleasant Hill, \$23.75; Lower Conewago, \$12.09; Lower Cumberland, \$262.25, .. 1,222 73
Sunday-schools.

Marsh Creek, \$8.71; Wide Awake class, Antietam, \$3, 11 71
Christian Workers.

Marsh Creek, 2 08
Individuals.

Bessie M. Ziegler, \$2; Nora Sieber Sansman, \$5; Ida C. Lehmer, \$1; A Sister, \$2, 10 00
Eastern District, Congregations.

Bethany Mission, \$50; Green Hill, \$9.48; Midland, \$12.25; Spring Grove, \$5; Big Swatara, \$72.45; Annville, \$45; Chiques, \$44.05; Conestoga, \$43.12; Conewago, \$76.50; Conestoga, West, \$46.35; Elizabethtown, \$126; Elizabethtown College, \$23.36; Ephrata, \$85; East Fairview, \$34.50; Green Tree, West, \$25.18; Harrisburg, \$28.08; Lancaster, \$93.99; Lititz, \$42; Maiden Creek, \$30; Mechanic Grove, \$29.34; Midway, \$50; Mingo, \$34.69; Mountville, \$121.32; Reading, \$18.08; Spring Creek, \$95.16; Spring Grove, \$17.75; Springville, \$95.32; Swatara, Little Church, \$50; Tulpehocken, \$25; White Oak, \$74; Lake Ridge, \$12, 1,519 97
Christian Workers' Society.

Mingo, 4 75
Sunday-schools.

Lancaster, \$14; Quakertown, \$5; Ephrata, \$15, 34 00
Individuals.

A Sister and Two Daughters, \$6; John H. Girder, \$1; Miss S. P. Keim, \$1; Wm. I. Book and Wife, \$5, 13 00
Southeastern District, Congregations.

Philadelphia, First church, \$241.39; Germantown, \$57.45; Royersford, \$5; Norristown, \$31.51; Upper Dublin, \$13.90; Green Tree, \$75; Coventry, \$100, ..\$ 524 25
Aid Society.

Green Tree, 25 00
Texas—\$5,153.55.

Congregations.
Manvel, \$13.55; Fort Worth, \$15, ... 28 55
Individuals.

A Brother and Wife, Manvel, 5,125 00
Indiana—\$4,048.37.

Northern District, Congregations.
Baugo, \$11.50; English Prairie, \$47; Shipshewana, \$81; Middlebury, \$50; Cedar Creek, \$107.29; Osceola, \$8; Yellow Creek, \$40.60; Salem, \$7.65; Elkhart City, \$32.85; Second South Bend, \$21.27; Auburn, \$15.71; Wawaka, \$21.60; LaPorte, \$22.50; Turkey Creek, \$18.80; Pleasant Hill, \$25; Yellow River, \$28.35; New Salem, \$50; Maple Grove, \$26; Bethany, \$168.34; Nappanee, \$47.55; Pine Creek, \$201.50; Union Center, \$100.02; Plymouth, \$16; North Liberty, \$17; Bremen, \$28.30; Elkhart, \$30; Union, \$11.50; Center, \$15; Blissville, \$8.31; Milford, \$67.55; Oak Grove, \$32.80; First South Bend, \$77.26; Wakarusa, \$31.64; Pleasant Valley, \$43; West Goshen, \$118, 1,628 89
Sunday-school.

Union City, 2 01
Individuals.

H. D. Bowman, \$1; Nora Shively, \$4.19; A Brother and Sister, \$10; Mary R. Schrock, \$2.65; Lucinda Ecker, \$5.20; A Brother and Sister, \$20, 43 04
Middle District, Congregations.

Green Hill, \$5; Logansport, \$18.38; Clear Creek, \$11.45; Andrews, \$9.52; Portland, \$15.50; Goshen City, \$93.86; Huntington, \$30; Huntington City, \$32; Mexico, \$213; West Marion, \$5; Monticello, \$10.80; Bachelor Run, \$61.36; Plunge Creek, \$39.67; Roann, \$23.09; West El River, \$51.46; Prairie Creek, \$28.56; Salamonie, \$54.01; Eel River, \$40.25; Loonville, \$57; West Manchester, \$55.71; Pipe Creek, \$58.34; Markle, \$31.20; Pleasant Dale, \$89.47; Flora, \$101.63; North Manchester, \$144.50; Washington, \$9.50; Lower Deer Creek, \$14.73; Pleasant View, \$6.05; Hickory Grove, \$36.28; Beaver Creek, \$8; Somerset, \$12.75, 1,368.07
Individuals.

E. E. Zimmerman, \$40; J. W. Walker, \$14.15; Miss Blanche Abshire, \$2; Francis Crill, \$1, 57 15
Sunday-school.

Boys' Junior Band, North Manchester, 3 58
Southern District, Congregations.

Indianapolis, \$26; Pyrmont, \$83.15; Rossville, \$68.64; Mississinewa, \$100; Beach Grove, \$28; Buck Creek, \$38.63; Arcadia, \$35.62; Mt. Pleasant, \$25; Anderson, \$31.02; Peru, \$23.06; Muncie, \$21; New Bethel, \$10.30; Killbuck, \$27.20; White, \$42; Four Mile, \$68; Fairview, \$38.20; Nettle Creek, \$121.23; Noblesville, \$9.75, 796 80
Sunday-schools.

Four Mile, \$5.56; Locust Grove, \$22; Brick, Hagerstown, \$20; White Branch, \$3.77, 51 33
Aid Societies.

White Branch, \$5; Locust Grove, \$10; Nettle Creek, Brick, \$5, 20 00
Individuals.

Linna Swoveland, \$25; Austin Himes, \$50; Mrs. Mollie Peffley, \$2.50, 77 50
Ohio—\$3,267.74.

Southern District, Congregations.

| | |
|--|----------|
| Rush Creek, \$12; Donnels Creek, \$18.47; Union City, \$18; Palestine, \$18.50; Harris Creek, \$36.80; Brookville, \$54.22; West Dayton, \$46; West Milton, \$47.41; Astoria, \$2; Beech Grove, \$13.30; Ft. McKinley, \$32.17; Oakland, \$49; Salem, \$101.56; Prices Creek, \$112.46; New Carlisle, \$84; Poplar Grove, \$60; West Charleston, \$78.50; Lower Stillwater, \$27; Covington, \$75; Lower Miami, \$25; Ludlow, \$25.31; Middle District, \$48.82; Sugar Hill, \$24; Bear Creek, \$117; Newton, \$43.20; Sidney, \$70,\$ | 1,239 72 |
| Sunday-schools. | |
| Rush Creek, \$10; Dayton Beaver Creek, \$20; Springfield City Mission, \$18.50,\$ | 48 50 |
| Aid Society. | |
| Rush Creek,\$ | 10 00 |
| Individuals. | |
| Samuel Tippy, \$23.81; A. D. Coate, \$39.53; Adah Baker, \$1; A Brother, 50 cents,\$ | 64 84 |
| Northwestern District, Congregations. | |
| Bellefontaine, \$25.80; Black Swamp, \$5.60; Silver Creek, \$44.38; Silver Creek, \$5; Wyandot, \$17.51; Lick Creek, \$60.50; Aaron, \$6; Eversole, \$18; Deshler, \$13; Greenspring, \$35.89; Sugar Creek, \$300; Logan, \$120.50; Lima, \$35.16; Fairview, \$5.10; Bethel-Mahoning Church, \$18.60; Lick Creek, \$2; Eagle Creek, \$20.50; Rome, \$9; Fostoria, \$27.30; Blanchard, \$4.42,\$ | 774 26 |
| Sunday-school. | |
| Sand Ridge,\$ | 1 16 |
| Individuals. | |
| J. O. Lentz, \$5; Noah Long, \$3; E. H. Rosenberger, \$6,\$ | 14 00 |
| Northeastern District, Congregations. | |
| Canton, \$28.63; Ashland City, \$47.20; Springfield, \$81.58; New Philadelphia, \$25; Maple Grove, \$20.16; Zion Hill, \$18; Wooster, \$65.52; Beech Grove, \$40.28; Akron, \$178.50; East Nimishillen, \$50; Canton, \$26.81; Black River, \$105; Ashland, \$166; Sugar Creek, \$28.58; Tuscarawas, \$5; Owl Creek, \$33.67; Chippewa, \$21.28; Swancreek, \$30; Middle River, \$46.41; Mt. Zion, \$10; East Nimishillen, \$10; Danville, \$29.58,\$ | 1,067 20 |
| Sunday-schools. | |
| Fostoria, \$19.06; Mt. Zion, \$2,\$ | 21 06 |
| Individuals. | |
| Cathren Wolgsmatt, \$24; Geo. M. Miller, \$3,\$ | 27 00 |
| Kansas—\$2,112.72. | |
| Southwestern District, Congregations. | |
| Conway Springs, \$23; Monitor, \$52.25; East Wichita, \$60.40; Hutchinson, \$11.78; McClave, \$16.85; Protection, \$24; Bloom Church, \$65; Garden City, \$41.21; McPherson, \$251.11; Larned, \$56; Wiley, \$37; West Wichita, \$8; Pleasant View, \$17; Larned City, \$15; Kansas Center, \$19.60; Salem, \$31.73; Walnut Valley, \$10; Eden Valley, \$30.52,\$ | 770 45 |
| Christian Workers. | |
| McPherson,\$ | 50 00 |
| Sunday-school. | |
| Mt. Pleasant,\$ | 20 00 |
| Individuals. | |
| S. Dudte, \$5; Jno. Dudte, \$5; Lizzie Lehman, \$1; Susan Cochran, \$1; E. P. Mason, \$100; Myrtle Pollock, \$10; Frank Ylengst, \$2,\$ | 124 00 |
| Northeastern District, Congregations. | |
| Olathe, \$41.86; Ozawkie, \$2; Central Avenue, \$45.42; Washington, \$21.45; Wade Branch, \$15.05; Morrill, \$127.87; Overbrook, \$53; Appanoose, \$30; Washington, \$21; Ottawa, \$65.80; Lawrence, \$16.21; Ramona Church and Sunday-school, \$84.55; Abilene, \$50.70; Sabetha, \$40.52,\$ | 645 43 |
| Individuals. | |
| Jno. Shoemaker, \$1; A Friend, \$100,\$ | 101 00 |
| Southeastern District, Congregations. | |
| Peabody, \$7.50; Grenola, \$19.32; Osage, | |
| \$26.19; Paint Creek, \$50.80; Verdigris, \$17.60; Mont Ida, \$15; New Hope, \$10.50, \$ | 176 91 |
| Sunday-school. | |
| Peabody,\$ | 5 10 |
| Individual. | |
| Laura Hodgden,\$ | 2 00 |
| Northwestern District, Congregations. | |
| Belleville, \$32.18; North Solomon, \$10.65; Maple Grove, \$40; White Rock, \$51; Victor, \$84,\$ | 217 83 |
| Maryland—\$2,055.60. | |
| Eastern District. | |
| Washington City, \$56.20; Denton, \$29; Pleasant View, \$3; Woodberry, \$75; Bush Creek, \$42.91; Sams Creek, \$67.58; Long Green Valley, \$21.75; Pipe Creek, \$202; Frederick City, \$13.82; Fulton Avenue, \$24.50; Beaverdam, \$39.15; Locust Grove, \$21.07; Piney Creek, \$6.32; Monocacy, \$53.20; Meadow Branch, \$160.63; Fairfax, \$164.02,\$ | 980 15 |
| Individuals. | |
| D. E. Miller and wife, \$10; Blanche Bonsack, \$5; Mrs. D. A. Ebaugh, \$1; A Sister, \$10; Wm. H. Dotterer, \$2; Ethel A. Roop, \$4; Lavenia C. Roop, \$5,\$ | 37 00 |
| Middle District, Congregations. | |
| Brownsville, \$75.55; Manor, \$121.46; Hagerstown, \$125; Pleasant View, \$700, ... | 1,022 01 |
| Christian Workers' Society. | |
| Brownsville,\$ | 4 00 |
| Western District, Congregation. | |
| Bear Creek,\$ | 12 44 |
| Iowa—\$2,604.50. | |
| Southern District, Congregations. | |
| Howard, \$26.65; South Keokuk, \$5; Osceola, \$25; English River, \$70; Monroe Co., \$9; Salem, \$25; North English, \$27.55; Fairview, \$60; Council, \$5.42; Muscatine, \$3.62; South Keokuk, \$81.72,\$ | 338 96 |
| Individuals. | |
| Angie Snyder, \$1; G. C. Sears, \$1; Sydney Duffield, \$1; Maggie Keim, \$1; B. T. Sears, \$1,\$ | 5 00 |
| Northern District, Congregations. | |
| Morrill, \$21.12; Sheldon, \$44.20; Greene, \$51.96; Lewiston, \$30.19; Kingsley, \$21; South Waterloo, \$478.25; Ivestor, \$316; Franklin Co., \$67.18; Curlew, \$45,\$ | 1,074 90 |
| Sunday-school Classes. | |
| Muscatine, Class Shining for Jesus, \$1.47; Class Loyal Workers, \$1.24; Class True Workers, \$1.29; Class Mission Workers, \$1.19; Class Young Missionaries, \$1; Class Character Builders, \$2.27; Class Progressives, \$2.05,\$ | 10 51 |
| Individual. | |
| I. H. Vamorsdal,\$ | 100 00 |
| Middle District, Congregations. | |
| Des Moines, \$66.28; Brooklyn, \$40.71; Cedar church, \$31.75; Fernald, \$26.25; Coon River, \$63.25; Prairie City, \$135; Iowa River, \$15.70; Des Moines Valley, \$53; Dallas Center, \$216; Panther Creek, \$156.64; Indian Creek, \$10.50; Dallas Center, \$15; Beaver, \$60.60; Robins, \$12.85; Spring Creek, \$3.50; Cedar Rapids, \$32.10; Garrison, \$131,\$ | 1,070 13 |
| Individual. | |
| Agnes Schlotman,\$ | 5 00 |
| Virginia—\$1,499.56. | |
| Second District, Congregations. | |
| Bridgewater, \$100; Mt. Vernon, \$13.62; Monticello, \$11.10; Elkrun, \$7.35; Valley Bethel, \$8.50; Lebanon, \$36.20; Nokesville, \$5.30; Summitt, \$39.60; Pleasant View, \$93.50; Sangerville, \$30.20; Baren Ridge, \$60,\$ | 405 37 |
| Aid Society. | |
| Elk Run,\$ | 2 00 |
| Individuals. | |
| John D. Wampler, \$1; Mary Jane Hedrick, \$2; Mrs. Alice Spitzer, \$1; C. W. Zimmerman, \$16.50; Frank A. Jordan, \$1; Elsie Flory, \$2.60; S. T. Glick, \$1,\$ | 25 10 |
| Northern District, Congregations. | |
| South Fork, \$16; Cooks Creek, \$52.61; North Mill Creek, \$15.20; Timberville, \$36; Linville Creek, \$6; Greenmount, | |

\$59.85; Flat Rock, \$69.64; Harrisonburg, \$12.50; Mill Creek, \$160.87; Unity, \$24.20; Linville Creek, \$22.20; Flat Rock, \$16; Rowland Creek, \$1.75,\$
Aid Society.

Timberville,
Individuals.

Jane Zimmerman and Sister, \$15; Annie R. Begoon, \$2; Mrs. Julia W. Coffman, \$3.95,
First District, Congregations.

Daleville, \$35.30; Peters Creek, \$52.88; Cloverdale, \$100; Chestnut Grove, \$40.50; Troutville, \$36,
Sunday-school.

Antioch,
Individual.

Jno. W. Jamison,
Southern District, Congregations.

Bethel, \$3.25; Fraternity, \$20; Maple, \$16; Germantown, \$21; Redoak, \$47.30; Christianburg, \$10.21,
Eastern District, Congregations.

Valley, \$61; Locust Grove—Lower Union, \$3.06; Manassas, \$23.30; Trevilians, \$10.80; Nokesville, \$41.92,
Individuals.

A few members at Mine Run,
Illinois—\$1,831.24.

Northern District, Congregations.

Mt. Morris, \$239.95; Elgin, \$66.26; Silver Creek, \$25.30; Waddams Grove, \$9.55; Salem, \$15; Yellow Creek, \$26; Columbia, \$14; Rock Creek, \$33; Hickory Grove, \$19.35; Naperville, \$31; Polo, \$48.10; Milledgeville, \$35.60; Cherry Grove, \$25; Shannon, \$51; Lanark, \$84.56; Chicago, \$153.55; Franklin Grove, \$168.55; Pine Creek, \$60; West Branch, \$31.07; Rockford, \$33; Dixon, \$34.77; Sterling, \$44.17; Batavia, \$28.68,
Individuals.

Elizabeth Rawlins, 45 cents; Noah Blough, \$2; D. Barrick, \$1; Lee A. Fry and Wife, \$25; Mrs. A. E. Wolfe, 50 cents,
Southern District, Congregations.

Kaskaskia, \$13.06; Woodland, \$25.22; Oakley, \$65; Macoupin, \$30.25; Virden, \$38.56; Girard, \$65.26; Sugar Creek, \$22; Cerro Gordo, \$62.25; Coal Creek, \$18.25; Okaw, \$66.25; Champaign, \$17.50; Lamotte, \$18; Decatur, \$14.50; Anderson, \$16; Panther Creek, \$28.10; Mansfield, \$10; Coal Creek, \$5; Big Creek, \$7.63,
Individuals.

A Brother, \$1; Harvey —, \$1, ...
California—\$1,591.83.

Southern District, Congregations.

South Los Angeles, \$16; Covina, \$145.23; Inglewood, \$51.61; Long Beach, \$17.72; Lordsburg College Mission Band, \$5; Egan, \$22.75; Glendora, \$116.03; Pasadena, \$87.66; East Los Angeles, \$43.54; Santa Av. Mission, \$8; Santee, \$3.10; Rains City, \$10.72; Pomona, \$25.30; Lordsburg, \$450,
Individuals.

A Sister, \$100; Margaret V. Early, \$1; Wm. and Eliz. E. Aschenbrenner, \$2, ...
Northern District, Congregations.

Frigo, \$10.30; Empire, \$160.10; Live Oak, \$15.16; McFarland, \$142.08; Fresno, \$31.35; Oak Grove, \$20.76; Reedley, \$55.32; Chico, \$11.50; Golden Gate Mission, \$14.60; District Mission Board, \$25, ...
Missouri—\$690.15.

Northern District, Congregations.

South St. Joseph, \$15; Wakenda, \$126.77; Rock Run, \$20; Bethel, \$12; Pleasant View, \$17.06; Oak Grove, \$3; Rockingham, \$105.80; Smith Fork, \$124.01, ...
Individuals.

S. A. Puterbaugh, \$2; Emma Schildknecht, \$3; Mary Cox, \$3,
Southern District, Congregations.

Carthage, \$13.82; School Cree, \$5.80; Peace Valley, \$5.67; Cabool, \$17.51; Dry Fork, \$2.82,
Sunday-school.

Sunday-school.

Greenwood,\$ 3 00
Individuals.

492 82 Mrs. N. B. Shollenberger, \$1; Nannie A. Harmon, \$5; Mary J. Mays, \$5; D. W. Teeter, \$1; G. A. Bluebaugh, \$1, 13 00
Middle District, Congregations.

21 00 South Warrensburg, \$30.81; Prairie View, \$21.25; Warrensburg, \$15; Clear Fork, \$12.66; Mineral Creek, \$55.51; Mound, \$22; Spring Branch, \$21.66; Turkey Creek, \$18, 196 89
Nebraska—\$535.69.

264 68 Congregations.

5 30 South Beatrice, \$39; Falls City, \$25; Lincoln, \$35; Silver Lake, \$7.05; Bethel, \$130.20; Haxtun, \$38.75; Alvo, \$20; Juniata, \$9.55; Kearney, \$37.38; Beatrice, \$22.25; Enders, \$62, 426 18
Christian Workers' Society.

117 76 Enders, 8 01
Individuals.

J. C. Dell and Wife, \$100; A Brother, 50 cents; Mary A. Hargleroad, \$1, 101 50
Michigan—\$398.16.

140 08 Congregations.

Hart, \$11.31; Onokama, \$10; Harlan, \$9.48; Sunfield, \$20.75; Crystal, \$16.10; Thornapple, \$34; Sugar Ridge, \$22.32; Elmdale, \$9.50; Marilla house, Harlan House, \$11.35; Zion, \$40.38; Shepherd, \$15; Woodland, \$61; Woodland Village, \$33; Grand Rapids, \$44.62; New Haven, \$40; Riverside, \$6.85, 385 66
Individuals.

A Sister, \$10; M. B. and Sadie Register, \$2.50, 12 50
Idaho—\$438.59.

1,277 46 Congregations.

Nampa, \$25.80; Bowmont, \$11.60; Weiser, \$21.26; Boise Valley, \$104.83; Clearwater, \$31; Payette Valley, \$63; Lost River, \$3.66; Moscow, \$11; Twin Falls, \$150, . . . 422 15
Sunday-school.

28 95 Winchester, 5 00
Individuals.

J. G. Miller, \$5.20; B. F. Miller, \$2.60; Edith Miller, \$1.04; J. S. Root, \$2.60, ... 11 44
Colorado—\$273.65.

273 65 Congregations.

Fruita, \$26.32; Sterling, \$38.25; Antioch, \$3; Denver First, \$24; Rocky Ford, \$159.43; Cole City, \$22.65,
North Dakota—\$285.33.

522 83 Congregations.

Turtle Mountain, \$9; Berthold, \$58.98; Brumbaugh, \$23; Egeland, \$17.15; Pleasant Valley, \$12.35; Carrington, \$15.50; Surrey, \$43.50; Cando, \$67; Golden Willow, \$13.35; Minot, \$16.50; Bowden, \$9, ... 285 33
Oklahoma—\$248.93.

241 93 Congregations.

Prairie Lake, \$10; Paradise Prairie, \$22; Antelope Valley, \$4.72; Union Center, \$2.65; Washita, \$103.57; Hollow, \$22; Big Creek, \$47.75; Thomas, \$29.24, ... 7 00
Individual.

Mrs. E. J. Garber,
Canada—\$235.65.

103 00 Congregations.

Irricana, \$54.45; Fairview, \$7; Pleasant Valley, \$45.20; Battle Creek, \$55,
Individuals.

A. E. Cable, \$8; Louisa Shaw, \$10; W. F. Hollenberg, \$11; E. C. Whitmer and Wife, \$25; W. H. Stutsman and Wife, \$5; Sisters Culp and Weaver, \$15, 74 00
West Virginia—\$227.94.

486 17 First District, Congregations.

Sugarland, \$3.25; New Creek, \$10.03; Old Furnace, \$6; Beaver Run, \$54.53; Sandy Creek, \$92.63, 166 44
Individuals.

W. M. Moreland and Wife, \$3; Geo. T. Leatherman, \$25; Malinda Hewitt, \$2; A Sister, \$5; Jno. S. Fike and Wife, \$5; Lydia Miller, \$2; Ollie Jones, \$5; Mrs. Bertha Thurmond, \$4; Jno. Brittinger and Wife, \$4, 55 00

| | |
|--|---------------------|
| Second District, Congregation. | |
| Pleasant Valley, | \$ 6 50 |
| Minnesota—\$189.40. | |
| Congregations. | |
| Minneapolis, \$48.21; Deer Park, \$11.09; | |
| Worthington, \$13.57; Hancock, \$5.32; | |
| Root River, \$84.61; Monticello, \$26.60... | 189 40 |
| Washington—\$115.12. | |
| Congregations. | |
| Wenatchee, \$11.77; Centralia, \$14; | |
| Loomis, \$10; Tomasket, Loomis, \$20; | |
| Seattle, \$17.85; East Wenatchee, \$19.50; | |
| Olympia, \$12, | 105 12 |
| Individual. | |
| J. H. Gordon, | 10 00 |
| North Carolina—\$93.90. | |
| Congregations. | |
| Brummett's Creek, \$16.20; Pleasant | |
| Grove, \$22.70; Southern Pines, \$55, | 93 90 |
| Oregon—\$81.50. | |
| Congregations. | |
| Mabel, \$6.50; Ashland, \$7.50; Talent, | |
| \$6.50; Newberg, \$30; Portland, \$31, | 81 50 |
| Tennessee—\$118.27. | |
| Congregations. | |
| Knob Creek, \$17.50; Beaver Creek, \$5; | |
| Limestone, \$9.05; New Hope, \$40.70; | |
| Meadow Branch, \$27.55, | 99 80 |
| Individuals. | |
| Will C. Young, \$15.47; Mrs. M. M. | |
| Fine, \$3, | 18 47 |
| Wisconsin—\$60.70. | |
| Congregations. | |
| Rice Lake, \$17.50; Ash Ridge, \$43.20, | |
| New Mexico—\$44.00. | |
| Congregation. | |
| Pecos Valley, | 5 00 |
| Individuals. | |
| Mr. and Mrs. W. A. Willoughby, \$5; | |
| Elias M. Reed, \$34, | 39 00 |
| Montana—\$35.06. | |
| Congregation. | |
| Grandview, | 25 06 |
| Individual. | |
| O. A. McGrew, | 10 00 |
| South Carolina—\$26.65. | |
| Congregations. | |
| Mill Creek, \$11.10; Melvin Hill, \$15.55, | |
| Florida—\$23.00. | |
| Congregation. | |
| Seneca, | 5 00 |
| Sunday-school. | |
| Sebring, | 18 00 |
| Sweden—\$24.16. | |
| Congregations. | |
| Malmö, \$6.17; Vanneberga, \$9.06; Olse- | |
| rod, \$5.47; Simrishamn, \$2.07; Kjavlinge, | |
| \$1.39, | 24 16 |
| Arizona—\$22.70. | |
| Congregations. | |
| Phoenix, \$6.55; Glendale, \$16.15, | 22 70 |
| South Dakota—\$22.00. | |
| Congregation. | |
| Willow Creek, | 20 00 |
| Individuals. | |
| Mr. and Mrs. L. W. Thurston, | 2 00 |
| Denmark—\$12.08. | |
| Congregation. | |
| Church of Denmark, | 12 08 |
| Arkansas—\$8.00. | |
| Congregation. | |
| Springdale, | 7 00 |
| Individual. | |
| Eve G. Price, | 1 00 |
| Georgia—\$1.00. | |
| Individual. | |
| David Horner, | 1 00 |
| Alabama—\$4.50. | |
| Congregation. | |
| Cleveland, | 4 50 |
| Miscellaneous—\$146.85. | |
| Congregation. | |
| Beaver Creek, | 35 50 |
| Individual. | |
| Israel Etter, | 5 00 |
| No name or address, | 106 35 |
| Total, | \$ 33,882 31 |

| | |
|---------------------------------|---------------------|
| Loose in Basket, | \$ 2,931 94 |
| World-Wide, total, | \$ 36,814 25 |

SPECIAL SUPPORTS

Dr. Brubaker

| | |
|----------------------------------|----------|
| Ohio—\$457.47. | |
| Southern District, Congregation. | |
| Painter Creek, | \$ 76 47 |

Elizabeth Waybright Oberholtzer

| | |
|--------------------|--------|
| Individual. | |
| Wm. Swinger, | 381 00 |

J. M. Blough

| | |
|-------------------------------------|--------|
| Pennsylvania—\$300.00. | |
| Middle District, Congregation. | |
| Huntingdon Church and College, | 300 00 |

Ernest Vaniman

| | |
|----------------------------------|--------|
| California—\$150.00. | |
| Southern District, Congregation. | |
| Lordsburg, | 150 00 |

I. E. Oberholtzer

| | |
|----------------------------------|-------|
| Virginia—\$75.40. | |
| Southern District, Congregation. | |
| Bethlehem, | 75 40 |

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|---------------------|------------------|
| Total, | \$ 982 87 |
|---------------------|------------------|

PING TING HSIEN HOSPITAL

| | |
|----------------------------------|------------------|
| Virginia—\$544.58. | |
| Northern District, Congregation. | |
| Greenmount, | \$ 500 00 |
| Sunday-school. | |
| Greenmount, | 44 58 |
| Total, | \$ 544 58 |

CHINA HOSPITAL

| | |
|---------------------------------------|---------------|
| Indiana—\$6.00. | |
| Southern District, Congregation. | |
| Summitville, | \$ 6 00 |
| Pennsylvania—\$15.00. | |
| Western District. | |
| Individual. | |
| J. W. Rummel, | 5 00 |
| Southeastern District, Sunday-school. | |
| Women's Adult Bible Class, Geiger | |
| Memorial, | 10 00 |
| Virginia—\$2.03. | |
| Northern District, Christian Workers. | |
| Greenmount, | 2 03 |
| Total, | 23 03 |
| First District, Congregation. | |
| Roanoke City, | 411 78 |
| Total, | 434 81 |

QUINTER MEMORIAL

| | |
|--------------------------------------|-----------|
| Pennsylvania—\$220.00. | |
| Western District, Congregation. | |
| West Johnstown, | \$ 205 00 |
| Individual. | |
| J. W. Rummel, | 5 00 |
| Southeastern District, Women's Adult | |
| Bible Class, Geiger Memorial, | 10 00 |
| Ohio—\$50.00. | |
| Northeastern District, Aid Society. | |
| Sugar Creek, | 50 00 |
| Virginia—\$32.00. | |
| Second District, Aid Society. | |
| Mt. Zion, | 32 00 |
| Indiana—\$41.55. | |
| Middle District, Sunday-schools. | |
| Pipe Creek, Mexico, Peru and Santa | |
| Fe, | 31 55 |
| Southern District, Aid Society. | |
| Muncie, | 10 00 |
| Oregon—\$10.00. | |
| Aid Society. | |
| Mabel, | 10 00 |
| Missouri—\$5.00. | |
| Middle District, Individual. | |
| Mrs. J. W. Stauffer, | 5 00 |
| Iowa—\$30.00. | |
| Congregation. | |
| Cedar Rapids, | 25 00 |
| Aid Society. | |
| Prairie City, | 5 00 |

Illinois—\$1.00.

| | |
|---------------------------------|-----------|
| Southern District, Aid Society. | |
| Champaign, | \$ 1 00 |
| Total, | \$ 389 55 |

INDIA NATIVE WORKER**Ohio—\$172.83.**

| | |
|--------------------------------------|-----------|
| Northwestern District, Congregation. | |
| Baker, | \$ 52 83 |
| Individuals. | |
| D. M. Bowers, \$60; Jesse J. Angle- | |
| meyer, \$60, | 120 00 |
| Virginia—\$60.00. | |
| Second District, Christian Workers. | |
| Forest Chapel, | 60 00 |
| Pennsylvania—\$60.00. | |
| Southern District, Sunday-school. | |
| Shippensburg, | 60 00 |
| Total, | \$ 292 83 |

INDIA BOARDING SCHOOL**Indiana—\$25.00.**

| | |
|------------------------------------|----------|
| Southern District, Individual. | |
| Mrs. Rachel Rarick, | \$ 25 00 |
| Pennsylvania—\$20.00. | |
| Eastern District, Aid Society. | |
| Lancaster, | 20 00 |
| Colorado—\$5.61. | |
| Congregation. | |
| Haxtun, | 5 61 |
| Virginia—\$2.00. | |
| Second District, Congregation. | |
| Elk Run, | 2 00 |
| West Virginia—\$.70. | |
| First District, Christian Workers. | |
| Zigler, | 70 |
| Total, | \$ 53 31 |

CHINA MISSION**Oklahoma—\$19.44.**

| | |
|---------------------------------------|----------|
| Congregation. | |
| Thomas, | \$ 19 44 |
| Ohio—\$2.00. | |
| Southern District, Congregation. | |
| Trotwood, | 2 00 |
| Illinois—\$6.50. | |
| Northern District, Congregation. | |
| Shannon, \$1.50; Elgin, \$5, | 6 50 |
| Missouri—\$1.00. | |
| Middle District, Individual. | |
| Mary Cox, | 1 00 |
| Pennsylvania—\$16.00. | |
| Southeastern District, Sunday-school. | |
| Women's Adult Bible Class, Geiger | |
| Memorial, | 15 00 |
| Southern District, Individual. | |
| Dessie M. Ziegler, | 1 00 |
| Iowa—\$38.00. | |
| Northern District, Congregation. | |
| Ivester, | 35 00 |
| Middle District, Sunday-school. | |
| Marshalltown, Old Ladies' Class, | 3 00 |
| Total, | \$ 82 94 |

CHINA GIRLS' SCHOOL**Pennsylvania—\$7.65.**

| | |
|---|----------|
| Eastern District, Christian Workers. | |
| Spring Creek, \$2.50; Annville, \$5.15, | |
| Virginia—\$2.31, | 7 65 |
| Virginia—\$2.31. | |
| Northern District, Christian Workers. | |
| Greenmount, | 2 31 |
| Iowa—\$12.61. | |
| Middle District, Sunday-school. | |
| Panther Creek, | 7 61 |
| Individuals. | |
| Mr. and Mrs. L. A. Walker, | 5 00 |
| Total, | \$ 22 57 |

DAHANU HOSPITAL**Iowa—\$9.45.**

| | |
|--------------------------------|---------|
| Middle District, Congregation. | |
| Cedar Rapids, | \$ 7 45 |

Individuals.

| | |
|--------------------------------------|---------|
| Mrs. Mary M. Gibson, \$1; Mrs. S. B. | |
| Miller, \$1, | \$ 2 00 |
| Total, | \$ 9 45 |

INDIA MISSION**Illinois—\$2.50.**

| | |
|------------------------------------|----------|
| Northern District, Congregation. | |
| Shannon, | \$ 1 50 |
| Southern District, Individual. | |
| Christenia Bainter, | 1 00 |
| Ohio—\$20.00. | |
| Northeastern District, Individual. | |
| Vesta V. Sanor, | 20 00 |
| Canada—\$10.00. | |
| Individuals. | |
| Sisters Culp and Weaver, | 10 00 |
| Montana—\$5.00. | |
| Individuals. | |
| A. M. Jacobs and Family, | 5 00 |
| Pennsylvania—\$9.14. | |
| Southern District, Individual. | |
| Dessie M. Ziegler, | 1 00 |
| Western District, Congregation. | |
| Ten Mile, | 8 14 |
| Missouri—\$1.00. | |
| Middle District, Individual. | |
| Mary Cox, | 1 00 |
| Iowa—\$15.00. | |
| Northern District, Sunday-school. | |
| Young Men's and Young Women's | |
| S. S. Class, Waterloo, | 15 00 |
| Idaho—\$5.00. | |
| Congregation. | |
| Nampa, | 5 00 |
| Total, | \$ 67 64 |

CHINA ORPHANAGE**Ohio—\$29.00.**

| | |
|--------------------------------------|----------|
| Southern District, Congregation. | |
| Salem, | 7 00 |
| Northwestern District, Congregation. | |
| Lima, | 22 00 |
| Illinois—\$2.00. | |
| Northern District, Congregation. | |
| Shannon, | 2 00 |
| Pennsylvania—\$11.00. | |
| Middle District, Christian Workers. | |
| Tyrone, | 11 00 |
| Total, | \$ 42 00 |

HIEL HAMILTON HOSPITAL**Indiana—\$25.00.**

| | |
|---------------------|----------|
| Middle District. | |
| Congregation, | \$ 25 00 |
| Total, | \$ 25 00 |

INDIA INDUSTRIAL WORK**Pennsylvania—\$8.00.**

| | |
|-------------------------------------|----------|
| Southern District, Sunday-school. | |
| Antietam Good Samaritan Class, ..\$ | 8 00 |
| Michigan—\$2.67. | |
| Christian Workers. | |
| Hart, | 2 67 |
| Total, | \$ 10 67 |

SWEDEN MEETINGHOUSE**Pennsylvania—\$10.00.**

| | |
|---------------------------------|----------|
| Eastern District, Congregation. | |
| Geiger Memorial, | \$ 10 00 |
| Total, | \$ 10 00 |

BROOKLYN ITALIAN MISSION**Illinois—\$1.50.**

| | |
|----------------------------------|---------|
| Northern District, Congregation. | |
| Shannon, | \$ 1 50 |
| Pennsylvania—\$1.00. | |
| Southern District, Individual. | |
| Dessie M. Ziegler, | 1 00 |
| Total, | \$ 2 50 |

CHURCH EXTENSION

| | |
|----------------------------------|----------|
| Pennsylvania—\$18.00. | |
| Southern District, Congregation. | |
| Mercersburg Mission, | \$ 18 00 |
| Total, | \$ 18 00 |

CHINA BOYS' SCHOOL

| | |
|--|----------|
| Pennsylvania—\$7.70. | |
| Eastern District, Christian Workers. | |
| Spring Creek, \$2.50; Annville, \$5.20, .. | \$ 7 70 |
| Maryland—\$3.41. | |
| Middle District, Christian Workers. | |
| Manor, | 3 41 |
| Iowa—\$12.60. | |
| Middle District, Sunday-school. | |
| Panther Creek, | 7 00 |
| Individuals. | |
| Mr. and Mrs. L. A. Walker, | 5 00 |
| Idaho—\$14.05. | |
| Congregation. | |
| Nampa, | 14 05 |
| Total, | \$ 37 76 |

BELGIAN RELIEF FUND

| | |
|------------------------------------|-----------|
| Pennsylvania—\$174.33. | |
| Middle District, Congregation. | |
| Huntingdon Church and College, ... | \$ 174 33 |
| Total, | \$ 174 33 |

CHINA NATIVE WORKER

| | |
|----------------------------------|-----------|
| Iowa—\$100.00. | |
| Northern District, Congregation. | |
| South Waterloo, | \$ 100 00 |
| Total, | \$ 100 00 |

INDIA HOSPITAL

| | |
|---|----------|
| West Virginia—\$5.00. | |
| First District, Sunday-school. | |
| Stores, | \$ 5 00 |
| Indiana—\$5.00. | |
| Southern District, Congregation. | |
| Summitville, | 5 00 |
| Pennsylvania—\$50.00. | |
| Eastern District, Congregation. | |
| Philadelphia, First Brethren Church, .. | 50 00 |
| Total, | \$ 60 00 |

INDIA ORPHANAGE

| | |
|---|-----------|
| Ohio—\$25.00. | |
| Northwestern District, Sunday-school. | |
| Fostoria, | \$ 25 00 |
| Maryland—\$16.00. | |
| Eastern District, Congregation. | |
| Fulton Ave., Baltimore, | 16 00 |
| Pennsylvania—\$70.95. | |
| Western District, Christian Workers. | |
| Uniontown, | 3 20 |
| Individual. | |
| Elizabeth Carroll, | 32 00 |
| Eastern District, Congregation. | |
| Philadelphia, First Church, | 32 00 |
| Christian Workers. | |
| Ridgely, | 3 75 |
| Indiana—\$17.75. | |
| Middle District, Sunday-schools. | |
| Salamonie, \$8; Loon Creek, \$6.75, ... | 14 75 |
| Northern District, Congregation. | |
| Shannon, | 3 00 |
| Total, | \$ 129 70 |

SOUTH AMERICAN MISSION

| | |
|--|------|
| Illinois—\$1.50. | |
| Northern District, Congregation. | |
| Shannon, | 1 50 |
| Total, | 1 50 |
| Total Annual Meeting Collection, .. | |
| \$ 40,306 26 | |

RECEIPTS FOR JUNE, 1917

The General Mission Board received the following donations during the month of June:

| | |
|---|-----------|
| Pennsylvania—\$226.99. | |
| Eastern District, Congregations. | |
| Parker Ford, \$63.29; Amwell, \$12.38; Brooklyn, \$35.12; Big Swatara, \$1, ... | \$ 111 79 |
| Sunday-school. | |
| Coventry, | 26 32 |
| Individuals. | |
| Anna Osterwise, \$1; Banks A. Myers, \$1; A Sister, 20 cents; A Brother, \$1, ... | 3 20 |
| Western District, Congregation. | |
| Brothers Valley, | 5 16 |
| Individuals. | |
| Thos. Harden and wife, \$1; Mrs. Della Shriver, \$1.50; G. K. Walker (marriage notice), 50 cents; Mahlon S. Reiman, \$4; Dillie V. Reiman, \$4; Ralph W. Reiman, \$3; Ruth V. Reiman, \$3; Steve Sass, \$1; D. R. Berkey (marriage notice), 50 cents; A Sister, \$7; A. J. Beeghly (marriage notice), 50 cents, ... | 26 00 |
| Middle District, Congregation. | |
| Lewistown, | 16 43 |
| Individuals. | |
| A. B. Replogle (marriage notice), 50 cents; Francis Baker, \$12; A. C. White, \$2, | 14 50 |
| Southern District, Sunday-schools. | |
| Ridge, \$10.34; Lower Cumberland, \$13.25, | 23 59 |
| Indiana—\$125.82. | |
| Congregation. | |
| Kokoma, | 3 00 |
| Sunday-school. | |
| New Bethel, Mothers' Day Offering, .. | 4 00 |
| Individuals. | |
| Myrtle Turner, \$2.50; Harvey Kitterman (marriage notice), 50 cents; Geo. L. Studebaker (marriage notice), 50 cents; Mary Keller, \$1; Daniel and Susan Bock, \$1; L. M. Dunbar, \$5; J. A. Mitchel (marriage notice), 50 cents, Franklin Johnson, \$5, | 16 00 |
| Northern District, Christian Workers. | |
| Yellow River, | 5 50 |
| Individuals. | |
| Ione Shively, \$25; Martha Rohrer, \$1.04; Fern Grosh, \$2.60, | 28 64 |
| Middle District, Congregations. | |
| Spring Creek, \$34.52; Ogans Creek, \$7.25, | 41 77 |
| Sunday-school. | |
| Burnett's Creek, | 14 81 |
| Individuals. | |
| G. L. Wine (marriage notices), \$1; Lucile Long, \$2.60; I. Bruce Book (marriage notice), 50 cents; J. E. Sites, \$1; V. F. Schwalm (marriage notice), 50 cents; S. S. Blough (marriage notice), 50 cents; A Brother, \$6, | 12 10 |
| Ohio—\$581.79. | |
| Northwestern District, Individuals. | |
| Elizabeth Hall, deceased, \$500; Harvey Yoder, \$1; Arthur Dodge, \$1; C. W. Guthrie (marriage notice), 50 cents; Mrs. L. C. Dodge, \$1; A Brother, \$1; Marriage notice, 50 cents, | 505 00 |
| Southern District, Congregations. | |
| Pleasant Valley, \$12.35; Charleston, \$10; Palestine, \$3.53; Middletown, \$7.65, Sunday-school, | 33 53 |
| Bethel, | 14 76 |
| Individuals. | |
| Ira H. Frantz (marriage notice), 50 cents; J. W. Fidler (marriage notice), 50 cents; Simon Eliker, \$2, | 3 00 |
| Northeastern District, Congregations. | |
| Hartville, \$15; Philadelphia, \$3, ... | 18 00 |
| Individuals. | |
| Sisters Clara, Mollie and Sarah Blough, \$5.20; Miss Rena Heestand, 65 cents; Miss Vesta Sanor, 65 cents; Birdella Printz Thompson, \$1, | 7 50 |

Illinois—\$44.72.**Northern District, Individuals.**

A Sister, \$5; Lizzie Shirk, \$1; Leonard H. Root (marriage notice), 50 cents; Isaac Rothrock, \$3.38; Reuben and Sarah Farringer, 20 cents,\$

Southern District, Congregation.

Romine, 5 00

Sunday-schools.

Astoria and Woodland, 3 89

Individuals.

Harry E. Leedy, \$10; Wm. Lehman, \$13; Edith Gerhart, \$2.75, 25 75

Kansas—\$90.67.**Northeastern Dist., Congregations.**

Chapman Creek, \$22.17; Abilene, \$42, .. 64 17

Individuals.

Effie Steffey, \$1; Lydia Kimmel, \$5; Sarah Horting, \$10, 16 00

Southwestern District, Individuals.

S. E. Hylton, \$5; S. M. Brown, \$2.50, .. 7 50

Northwestern District, Individuals.

Rebecca Rankin, 1 00

Southeastern District, Individual.

W. B. Worford, 2 00

Iowa—\$28.02.**Southern District, Congregations.**

Mt. Etna, \$8; English River, \$3, 11 00

Northern District, Sunday-schools.

Franklin County, \$9.50; Greene, \$4.02, .. 13 52

Individual.

Jno. H. Urey (marriage notice), .. 50

Middle District, Individuals.

Mrs. Jacob Rowland, \$2.50; Dr. S. B. Miller (marriage notice), 50 cents, 3 00

West Virginia—\$24.00.**First District, Congregation.**

Knobley, 8 00

Sunday-school.

White Pine, 2 10

Individuals.

Lottie Fike, \$1; Mrs. Jennie Cunningham, \$2; Mary E. Shickel, \$1, 4 00

Second District, Congregation.

Bethany, 9 90

Virginia—\$8.20.**Second District, Individuals.**

Jacob D. Miller, \$1.20; Jno S. Flory (marriage notices), \$1; A. Conner (marriage notice), 50 cents, 2 70

First District, Individuals.

A. S. Wenger, \$1; A. P. Cook, \$1; W. A. Rux, \$1; F. M. White, 50 cents; A. G. Snyder, 50 cents, 4 00

Northern District, Individual.

P. S. Thomas, 1 50

North Dakota—\$67.46.

Congregations, 61 71

Kenmare, \$9.25; Ellison, \$52.46, 2 50

Christian Workers Society.

Salem, 3 25

Individuals.

Jno. McClean, \$1; Mrs. C. L. Graham, \$2.25, 10 00

Missouri—\$50.00.**Middle District, Congregation.**

Mound Valley, 37 50

Individuals.

J. H. Cantrell, \$3.50; Miss E. Long, \$34, 2 00

Northern District, Individual.

Ruth C. Pulse, 50

Southern District, Individual.

Phneas L. Fike (marriage notice), .. 50

Nebraska—\$10.79.**Congregation.**

Litchfield, 5 14

Christian Workers Society.

South Beatrice, 5 15

Individual.

Edgar Rothrock (marriage notice), .. 50

California—\$21.00.**Southern Dist., Christian Workers Society.**

Hemet, 12 50

Individual.

D. L. Forney (marriage notice), ... 50

Northern District, Congregation.

Kerman, 8 00

Washington—\$6.50.**Individuals.**

J. B. Simmons, \$3.50; E. Stanley Gregory (marriage notice), 50 cents; .. 6 50

Montana—\$6.00.

A. B. Long, \$2.50,\$

Christian Workers Society.

Grandview, 4 00

Individual.

Mrs. Phebe Bellis, 2 00

Michigan—\$20.56.**Congregations.**

Long Lake, \$17.06; Saginaw, \$3, 20 06

Individual.

C. H. Deardorff (marriage notice), .. 50

Tennessee—\$1.50.**Individuals.**

Wm. D. Gray, Lela M. Sellers (marriage notice), 50, 1 50

Colorado—\$6.45.**Sunday-school.**

Bethany, 5 45

Individual.

W. N. Ort, 1 00

Maryland—\$2.90.**Middle District, Congregation.**

Broadfording, 1 00

Individual.

Perry Bowser, 1 90

Oregon—\$18.52.**Congregation.**

Myrtle Point, 18 02

Individual.

H. H. Ritter (marriage notice), 50

Wisconsin—\$3.00.**Individual.**

Leonard T. Vine, 3 00

Oklahoma—\$2.95.**Individuals.**

Clara Dodd, \$1.10; Elsie Dodd, \$1.25; .. 2 95

Idaho—\$3.80.

Vivian Dodd, 60 cents, 2 95

Christian Workers.

Nampa, 3 80

Texas—\$1.00.**Individual.**

Nannie Bond, 1 00

Delaware—\$1.25.**Individual.**

Wm. A. Hochstedler, 1 25

Minnesota—\$1.00.**Individual.**

E. C. Grossnickle, 1 00

Total for the month,\$ 1,354 89

Annual Meeting collection, 26,688 61

Previously reported, 3,663 07

For the year so far,\$ 31,706 57

QUINTER MEMORIAL**Ohio—\$124.28.****Northeastern District, Aid Societies.**

Springfield, \$25; Zion Hill Missionary Society, \$65.90, 90 90

Southern District, Aid Societies.

Donnlescreek, \$15; East Dayton, \$10, .. 25 00

Northwestern District, Aid Society.

Lima, 8 38

Indiana—\$55.87.**Northern District, Aid Societies.**

Middlebury, \$25; Pleasant Valley, \$10; .. 50 10

Yellow River, \$15.10.

Christian Workers Society, 5 77

Middlebury, ..**Pennsylvania—\$110.00.****Eastern District, Aid Societies.**

Coventry, \$25; Upper Dublin, \$5; .. 55 00

Uniontown, \$25.

Middle District, Aid Society, 50 00

Rummel, ..

Southern District, Christian Workers Society, .. 5 00

Hinsdale, ..**Maryland—\$25.00.****Middle District, Aid Societies.**

Hagerstown, \$10; West Brownsville, .. 25 00

\$10; Maugansville, \$5, ..**Illinois—\$75.00.****Southern District, Aid Societies.**

Cerro Gordo, \$55; LaMotte, \$5; Oakley,

| | |
|----------------------------------|-------------|
| \$15, | \$ 75 00 |
| California—\$27.00. | |
| Southern District, Individual. | |
| Mrs. Retta Funk, | 27 00 |
| Missouri—\$25.00. | |
| Northern District, Individual. | |
| Emma F. Crist, | 25 00 |
| Virginia—\$19.00. | |
| Second District, Aid Society. | |
| Oakton, | 15 00 |
| Congregation. | |
| Bethel, | 4 00 |
| Iowa—\$5.00. | |
| Middle District, Individual. | |
| Cora Haughtelin, | 5 00 |
| Michigan—\$5.00. | |
| Aid Society. | |
| Sugar Ridge, | 5 00 |
| Total for the month, | 471 15 |
| Annual Meeting collection, | 389 55 |
| Previously reported, | 1,936 09 |
| For the year so far, | \$ 2,796 79 |

INDIA BOARDING SCHOOL

| | |
|---------------------------------------|-----------|
| Kansas—\$40.00. | |
| Northeastern District, Aid Society. | |
| Morrill, | 25 00 |
| Southwestern District, Sunday-school. | |
| Eden Valley, | 15 00 |
| California—\$60.87. | |
| Southern District, Congregation. | |
| Glendora, | 60 87 |
| Pennsylvania—\$25.00. | |
| Western District, Sunday-school. | |
| Reiman Wide Awake Class, | 25 00 |
| Oregon—\$14.05. | |
| Congregation. | |
| Portland, | 14 05 |
| Ohio—\$12.50. | |
| Northwestern District, Sunday-school. | |
| Pleasant View, | 12 50 |
| Idaho—\$4.42. | |
| Christian Workers. | |
| Fruitland, | 4 42 |
| Washington—\$2.00. | |
| Congregation. | |
| Wenatchee, | 2 00 |
| Total for the month, | \$ 158 84 |
| Annual Meeting collection, | 53 31 |
| Previously reported, | 196 84 |
| For the year so far, | \$ 408 99 |

ARMENIAN RELIEF

| | |
|--|-------|
| Iowa—\$35.00. | |
| Middle District, Individuals. | |
| S. Schlotman and Wife, | 5 00 |
| Southern District, Individual. | |
| W. H. Brower and Wife, \$20; Elizabeth Gable, \$10, | 30 00 |
| Canada—\$25.00. | |
| Individual. | |
| E. C. Whitmer, | 25 00 |
| Nebraska—\$20.00. | |
| Individual. | |
| Daniel Frantz, | 20 00 |
| Ohio—\$15.00. | |
| Northwestern District, Individual. | |
| Lydia Fried, | 10 00 |
| Southern District, Individuals. | |
| A Brother and Sister, | 5 00 |
| Maryland—\$10.00. | |
| Eastern District, Individuals. | |
| W. B. and Mrs. Yount, | 10 00 |
| Illinois—\$4.00. | |
| Northern District, Individuals. | |
| Wm. Beery and Wife, \$2; Katherine Byer, \$5; R. E. P., \$2, | 9 00 |
| Southern District, Individual. | |
| Mrs. R. A. Forney, | 5 00 |
| Indiana—\$6.00. | |
| Northern District, Individuals. | |
| Mr. and Mrs. Henry Gale, | 5 00 |
| Middle District, Individual. | |
| Lucinda Humbert, | 1 00 |
| Kansas—\$5.00. | |
| Northwestern District, Individual. | |

| | |
|--------------------------------|-----------|
| Sarah Horting, | \$ 5 00 |
| Oklahoma—\$5.00. | |
| Individual. | |
| Elizabeth Bowman, | 5 00 |
| Colorado—\$3.00. | |
| Sunday-school. | |
| Bonita Valley Union, | 3 00 |
| Pennsylvania—\$2.00. | |
| Eastern District, Individuals. | |
| A Brother and Sister, | 2 00 |
| Missouri—\$2.50. | |
| Middle District, Individual. | |
| Lizzie Fahnestock, | 2 50 |
| Virginia—\$1.00. | |
| Second District, Individual. | |
| John D. Wampler, | 1 00 |
| Total for the month, | \$ 143 50 |
| Previously reported, | 129 49 |
| For the year so far, | 272 99 |

INDIA ORPHANAGE

| | |
|--|-----------|
| Illinois—\$30.00. | |
| Southern District, Aid Society. | |
| Cerro Gordo, \$20; Centennial, Lintner, \$5, | 25 00 |
| Sunday-school. | |
| Centennial, Lintner, | 5 00 |
| Ohio—\$27.64. | |
| Northwestern District, Sunday-school. | |
| North Poplar, | 20 00 |
| Christian Workers. | |
| Lick Creek, | 2 50 |
| Northeastern District, Sunday-school. | |
| Bethel, | 3 01 |
| Southern District, Christian Workers. | |
| Carlisle, | 2 13 |
| Virginia—\$20.00. | |
| Second District, Aid Society. | |
| Pleasant Valley, | 20 00 |
| Indiana—\$20.00. | |
| Southern District, Congregation. | |
| Pyrmont, | 20 00 |
| Pennsylvania—\$20.00. | |
| Middle District, Individuals. | |
| P. P. Ray and Family, | 20 00 |
| Iowa—\$5.00. | |
| Southern District, Individual. | |
| Miss Blanche Shelly, | 5 00 |
| Kansas—\$5.87. | |
| Southwestern District, Sunday-school. | |
| Conway Springs, | 5 87 |
| Washington—\$3.00. | |
| Congregation. | |
| Sunnyslope, | 3 00 |
| Total for the month, | \$ 131 51 |
| Annual Meeting collection, | 129 70 |
| Previously reported, | 694 05 |
| For the year so far, | \$ 955 26 |

CHINA ORPHANAGE

| | |
|---|-----------|
| Indiana—\$56.00. | |
| Northern District, Sunday-school. | |
| Middlebury, | 20 00 |
| Aid Society. | |
| New Salem, | 25 00 |
| Middle District, Congregation. | |
| Huntington, | 11 00 |
| Michigan—\$23.00. | |
| Sunday-school. | |
| Long Lake, | 11 00 |
| Aid Society. | |
| Woodland, | 11 00 |
| Individuals. | |
| E. B. Weirich and wife, | 1 00 |
| Pennsylvania—\$11.50. | |
| Southeastern District, Mission Class. | |
| Grater, | 11 50 |
| Ohio—\$2.01. | |
| Northeastern District, Christian Workers. | |
| Toledo, | 2 01 |
| Total for the month, | \$ 92 51 |
| Annual Meeting collection, | 42 00 |
| Previously reported, | 98 25 |
| For the year so far, | \$ 232 76 |

INDIA MISSION

| | |
|--------------------------------------|-----------|
| Pennsylvania—\$33.97. | |
| Middle District, Individual. | |
| J. G. Norris, | \$ 16 62 |
| Sunday-school. | |
| Crooked Creek, | 3 35 |
| Southern District, Aid Societies. | |
| York, \$10; Sugar Valley, \$4, | 14 00 |
| Ohio—\$32.00. | |
| Northwestern District, Individuals. | |
| J. R. Wise and Cripe, | 32 00 |
| Virginia—\$20.00. | |
| Second District, Aid Society. | |
| Bridgewater, | 15 00 |
| Northeastern District, Individual. | |
| Lydia Kimmel, | 5 00 |
| Total for the month, | \$ 85 97 |
| Annual Meeting collection, | 67 64 |
| Previously reported, | 747 93 |
| For the year so far, | \$ 901 54 |

BELGIAN RELIEF

| | |
|-----------------------------------|-------------|
| Pennsylvania—\$35.85. | |
| Southern District, Sunday-school. | |
| Waynesboro, | \$ 30 00 |
| Western District, Sunday-school. | |
| Quemahoning, | 5 85 |
| Canada—\$25.00. | |
| Individual. | |
| E. C. Whitmer, | 25 00 |
| Indiana—\$5.35. | |
| Northern District, Congregation. | |
| Pine Creek, | 5 35 |
| Michigan—\$1.00. | |
| Sunday-school. | |
| Shepherd, | 1 00 |
| Ohio—\$1.00. | |
| Southern District. | |
| A Sister, | 1 00 |
| Total for the month, | \$ 68 20 |
| Annual Meeting collection, | 174 33 |
| Previously reported, | 787 07 |
| For the year so far, | \$ 1,029 60 |

JERUSALEM

| | |
|------------------------------|----------|
| North Dakota—\$60.00. | |
| Individual. | |
| M. P. Lichty, | \$ 60 00 |
| Total for the month, | \$ 60 00 |

CHINA GIRLS' SCHOOL

| | |
|---------------------------------------|-----------|
| Pennsylvania—\$37.75. | |
| Middle District, Christian Workers. | |
| Lost Creek, | \$ 16 00 |
| Southern District, Aid Society. | |
| York, | 10 00 |
| Eastern District, Congregation. | |
| Green Hill, | 6 75 |
| Individual. | |
| B. M. Booz, | 5 00 |
| Ohio—\$10.50. | |
| Northeastern District, Sunday-school. | |
| Wooster Willing Workers, | 10 50 |
| Indiana—\$2.37. | |
| Northern District, Congregation. | |
| Bethel, | 2 37 |
| Washington—\$2.00. | |
| Individual. | |
| Miss Orpha E. Eby, | 2 00 |
| Missouri—\$1.50. | |
| Northern District, Individual. | |
| Katie A. Lahman, | 1 50 |
| Oregon—\$1.34. | |
| Congregation. | |
| Bandon, | 1 34 |
| Total for the month, | \$ 55 46 |
| Annual Meeting collection, | 22 57 |
| Previously reported, | 59 13 |
| For the year so far, | \$ 137 16 |

POLISH RELIEF

| | |
|----------------------------|----------|
| Canada—\$25.00. | |
| Individual. | |
| E. C. Whitmer, | \$ 25 00 |
| Total for the month, | \$ 25 00 |
| Previously reported, | 23 55 |
| For the year so far, | \$ 48 55 |

CHINA MISSION

| | |
|------------------------------------|-------------|
| Pennsylvania—\$10.00. | |
| Southern District, Aid Society. | |
| York, | \$ 10 00 |
| New Mexico—\$11.61. | |
| Sunday-school. | |
| Clovis, First Brethren, | 11 61 |
| Indiana—\$5.00. | |
| Southern District, Individual. | |
| Chas. Ellabarger, | 5 00 |
| Kansas—\$5.00. | |
| Northeastern District, Individual. | |
| Lydia Kimmel, | 5 00 |
| Michigan—\$1.32. | |
| Sunday-school. | |
| Shepherd, | 1 32 |
| Total for the month, | \$ 32 93 |
| Annual Meeting collection, | 82 94 |
| Previously reported, | 991 82 |
| For the year so far, | \$ 1,106 76 |

INDIA HOSPITAL

| | |
|----------------------------------|-----------|
| California—\$25.00. | |
| Southern District, Individual. | |
| Effie Schrock, | \$ 25 00 |
| Total for the month, | \$ 25 00 |
| Annual Meeting collection, | 60 00 |
| Previously reported, | 194 16 |
| For the year so far, | \$ 279 16 |

CHINA HOSPITAL

| | |
|--------------------------------------|-----------|
| Indiana—\$18.86. | |
| Northern District, Congregation. | |
| Bethel, | \$ 3 86 |
| Individuals. | |
| A Brother and Sister, | 15 00 |
| Maryland—\$3.90. | |
| Eastern District, Christian Workers. | |
| Westminister, | 3 90 |
| Total for the month, | \$ 22 76 |
| Annual Meeting collection, | 411 78 |
| Previously reported, | 132 76 |
| For the year so far, | \$ 567 30 |

INDIA INDUSTRIAL SCHOOL

| | |
|-------------------------------------|----------|
| Michigan—\$3.60. | |
| Christian Workers, | |
| Thornapple, | 3 60 |
| Indiana—\$2.25. | |
| Middle District, Christian Workers. | |
| Flora, | 2 25 |
| Pennsylvania—\$1.40. | |
| Middle District. | |
| Fairview, | \$ 1 40 |
| Total for the month, | \$ 7 25 |
| Annual Meeting collection, | 10 67 |
| Previously reported, | 8 00 |
| For the year so far, | \$ 25 92 |

CHURCH EXTENSION

| | |
|----------------------------------|----------|
| Indiana—\$6.30. | |
| Northern District, Individual. | |
| Elsie Humbarger, | \$ 6 30 |
| Total for the month, | \$ 6 30 |
| Annual Meeting collection, | 18 00 |
| Previously reported, | 17 95 |
| For the year so far, | \$ 42 25 |

(Continued on Page 214)

GENERAL MISSION BOARD

ITS MEMBERSHIP.

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Buckingham, Ida, Friisgatan No. 2, Malmö, Sweden
Graybill, J. F., Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M., Friisgatan No. 2, Malmö, Sweden

China.

Blough, Anna V., Ping Ting Hsien, Shansi, China
Bright, J. Homer, Liao Chou, Shansi, China
Bright, Minnie, Liao Chou, Shansi, China
Brubaker, Dr. O. G., Liao Chou, Shansi, China
Brubaker, Cora M., Liao Chou, Shansi, China
Crumpacker, F. H. (on furlough), Kuna, Idaho
Crumpacker, Anna N. (on furlough), Kuna, Idaho
Cripe, Winnie (on furlough), Walkerton, Ind.
Flory, Raymond C., Liao Chou, Shansi, China
Flory, Lizzie N., Ping Ting Hsien, Shansi, China
Horning, Emma, Ping Ting Hsien, Shansi, China
Hutchison, Anna, Liao Chou, Shansi, China
Metzger, Minerva (on furlough), Rossville, Ind.
Oberholzer, I. E., Ping Ting Hsien, Shansi, China
Oberholzer, Elizabeth W., Ping Ting Hsien, Shansi, China
Rider, Bessie M., Ping Ting Hsien, Shansi, China
Senger, Nettie M., Liao Chou, Shansi, China
Shock, Laura M., Liao Chou, Shansi, China
Vanman, Ernest D., Ping Ting Hsien, Shansi, China
Vanman, Susie C., Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J., Ping Ting Hsien, Shansi, China
Wampler, Rebecca S., Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira, Post, Umalla, via Anklesvar, India
Arnold, Elizabeth, Bulsar, Surat Dist., India
Blough, J. M., Bulsar, Surat Dist., India
Blough, Anna Z., Bulsar, Surat Dist., India
Cottrell, Dr. A. Raymond, Bulsar, Surat Dist., India
Cottrell, Dr. Laura M., North Manchester, Indiana
Ebey, Adam (on furlough), North Manchester, Indiana
Ebey, Alice K. (on furlough), Jalalpor, Surat Dist., India
Emmert, Jesse B., Jalalpor, Surat Dist., India
Emmert, Gertrude R., Dahanu, Thana Dist., India
Eby, Anna M., Bulsar, Surat Dist., India
Garner, H. P., Bulsar, Surat Dist., India
Garner, Kathryn B., Bulsar, Surat Dist., India
Himmelsbaugh, Ida (on furlough), 200 6th Ave., Altoona, Pa.
Hoffert, A. T., Jalalpor, Surat Dist., India
Holsopple, Q. A. (on furlough), Elgin, Ill.
Holsopple, Kathryn R. (on furlough), Elgin, Ill.
Kaylor, John I., Vada, Thana Dist., India
Kaylor, Rosa, Vada, Thana Dist., India
Lichty, Daniel J., Dahanu, Thana Dist., India
Lichty, Nora A., Dahanu, Thana Dist., India
Long, I. S., Vyara, Surat Dist., India
Long, Effie V., Vyara, Surat Dist., India
Miller, Eliza B., Bulsar, Surat Dist., India
Miller, Sadie J., Vyara, Surat Dist., India
Mohler, Jennie, Bulsar, Surat Dist., India
Nickey, Dr. Barbara M., Dahanu, Thana Dist., India
Pittenger, J. M., Ahwa, Dangas Forest, via Bilimora, India
Pittenger, Florence B., Ahwa, Dangas Forest, via Bilimora, India
Powell, Josephine, Vada, Thana Dist., India
Royer, B. Mary, Dahanu, Thana Dist., India
Ross, A. W., Bulsar, Surat Dist., India
Ross, Mrs. A. W., Bulsar, Surat Dist., India
Shumaker, Ida C. (on furlough), Meyersdale, Pa.
Stover, W. B., Anklesvar, India
Stover, Mary E., Anklesvar, India
Swartz, Goldie, Bulsar, Surat Dist., India
Widdowson, S. Olive, Anklesvar, India
Ziegler, Kathryn, Anklesvar, India

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| | |
|------|-------------|
| 1897 | \$ 1,501.76 |
| 1898 | 4,081.49 |
| 1899 | 4,889.61 |
| 1900 | 5,536.77 |
| 1901 | 7,111.92 |
| 1902 | 8,097.74 |
| 1903 | 10,204.24 |
| 1904 | 11,560.26 |
| 1905 | 12,871.08 |
| 1906 | 13,248.00 |
| 1907 | 15,073.63 |
| 1908 | 15,813.66 |
| 1909 | 15,802.93 |
| 1910 | 17,513.69 |
| 1911 | 19,255.82 |
| 1912 | 21,320.15 |
| 1913 | 23,621.71 |
| 1914 | 26,717.86 |
| 1915 | 31,360.72 |
| 1916 | 32,564.18 |

Total\$208,137.22

General Mission Board
ELGIN, ILLINOIS

55100 MILLER, J.W.E.
MAR
BRIDGELWATER,
VA.
1918

THE MISSIONARY VISITOR

Messages from China



Our Force of Native Helpers at Ping Ting Hsien

In this number are the cooks, the gatemen, the booksellers, and helpers in general as spoken of in Sister Emma Horning's article in this issue. Most of these are already Christians.



Vol. XIX
No. 9

SEPTEMBER, 1917

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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Contents for September, 1917

EDITORIALS, 229, 260

ESSAYS,—

| | |
|---|-----|
| Who Does the Mission Work in China? By Emma Horning, | 232 |
| The Candles Are Burning, By Minnie F. Bright, | 233 |
| Christian Work Among Girl Students of Peking, By Nettie M. Senger, | 235 |
| An Opium Refuge at Our Out-station, By R. C. Flory, | 236 |
| Mrs. Li, By Anna M. Hutchison, | 237 |
| Some Helpers, By J. Homer Bright, | 238 |
| Familiar Sights and Sounds at Ping Ting Boys' School and Orphanage, By Ernest D. Vaniman, | 239 |
| How the Good News Came to Nan Kou, By Anna V. Blough, | 240 |
| Sowing and Reaping, By Fred J. Wampler, M. D., | 241 |
| A Shining Light in the Women's Hospital, By Bessie M. Rider, | 242 |
| The Curse of Opium, By Rebecca C. Wampler, | 243 |
| Rescue and Reform Work in Peking, By I. E. Oberholtzer, | 244 |
| Some Chinese Students, By Elizabeth W. Oberholtzer, | 245 |
| Some Christian Chinese Leaders, By F. H. Crumpacker, | 246 |
| June News from China, By Emma Horning, | 248 |
| A Mission Trip to West Virginia, By J. S. Roller, | 249 |
| A Call For Intercession, By E. H. Eby, | 251 |
| Weekly Prayer Hour, By Anna Beahm, | 253 |

THE STUDENT VOLUNTEER,—

| | |
|--|-----|
| "Lo, I Am with You Always," By Floyd M. Irvin, | 252 |
| "Freely Ye Have Received, Freely Give" (Poem), | 252 |

THE LITTLE MISSIONARY,—

| | |
|---------------------------------------|-----|
| Those Who Have Accomplished It, | 254 |
| Choo Lee and His Grandmother, | 254 |

FINANCIAL REPORT, 256

The Missionary Visitor

Volume XIX

SEPTEMBER, 1917

Number 9

EDITORIALS

Readers of the Visitor this month are expected to make their most polite bows, Chinese fashion, to Sister Emma Horning, of Ping Ting Hsien, who has found time, along with her many duties, to gather the splendid material which goes to make up this issue. The Chinese workers have responded cheerfully, and she has assembled the articles, and now in this way sends it out for every home in the Brotherhood, with the prayer that the message may be effective.



First call for mission study, for the year beginning Sept. 1, 1917! Book to be studied, "Christian Heroism in Heathen Lands." Book recommended for study in those classes that have used "Christian Heroism," "The Why and How of Foreign Missions." Seal courses have been revised. Our past record: 1915, 326 diplomas granted, 272 seals sent out; 1916, 472 diplomas granted, 375 seals sent out. Our goal for 1917-1918, 250 mission study classes, 1,000 diplomas granted, 1,500 seal books read.



Can we reach the goal mentioned above for this year? It will mean one class for every fourth church in the Brotherhood. One thousand graduates will mean four students passing the examination from each of these classes, or slightly more than one pupil from each church in our Fraternity. To assure our reaching this, brother, your church must do a little more than its share. But we know you can do it. We believe that every church in the Brotherhood could have a class and would have one if there were one certain factor in each church—an earnest worker to push the project.



Churches are too prone to expect their ministers to do all the pushing when something like mission study is to be organized.

Such a disposition is wrong when developed either by minister or laity. Many classes will be formed through the minister's influence, to be sure, and at his suggestion. But organized Sunday-school classes can be instrumental in the mission study group. Christian Workers' Societies can well afford to lend influence towards such organization. And the missionary committees of our churches surely will be expected to be on the ground working for such classes for the winter.



Some splendid new leaflets, descriptive of our study course, have just been issued by the General Mission Board. They are yours for the asking. Do not put off sending for this literature that will tell you how to organize the class. Ask for it today. Do It Now.



July and August have been vacation months on the mission fields—that is, for those who were fortunate enough to secure one. These trips are not planned for pleasure, but profit. They are not taken at random, but only after careful attention has been given to proper adjustment of mission affairs. They are not optional, but imperative. No missionary likes to be a sick man, and no church like ours expects to have sickness when it can be prevented. The rigors of a foreign climate and foreign environment, the constant drain upon nervous energy through coming in daily contact with native peoples, render these respites from labor absolutely necessary.



Because of the difficulty experienced on the part of our China party of missionaries in securing their passports and permits to leave America, their sailing date was deferred until Sept. 4. It is hoped that nothing further will prevent their departure.

As the China workers sail many are wondering and asking when our workers to India will leave. The Mission Board is asking this question along with the rest, for no one can tell. No one enters India these days without a permit. Application has been made for such permit, and until this is granted no sailing date can be decided upon, nor can reservations be made. We are hopeful, however, that such permission may come soon.

The year 1919 will mark the 200th anniversary of the landing of our church fathers in America. A most commendable movement is on foot to celebrate this date with appropriate exercises at our Annual Conference of 1919, and we hope that such a plan may quickly be brought into prominence before our people. We should, in commemoration of this great event, inaugurate some missionary movement of first importance.

At the recent meeting of the General Mission Board considerable time was spent in considering the task of prosecuting mission work in the Southland. This was done in response to the various papers placed in the Board's hands by the Wichita Conference. For the present the problem will be carefully studied by the Board. Its secretary will visit some of the Southern Districts and their District Meetings. In this way the Board hopes to come into direct touch with the work now being done, the forces available and working in the Districts, the methods employed, and the problem as our churches face it.

Why should we not have some flourishing missions in the South? What new methods must be employed in order to make our religion and our understanding of the Word of God attractive to the Southern people? What adjustments must we make in order to adapt our work to their needs? Much attention to the laws of adaptation will possibly assist in assuring us success in this field, the same as it will in our cities, pioneer districts, and in Scandinavia and India and China.

A few days ago we received a letter from a devoted sister in Pennsylvania, enclosing

four sets of examination papers on the Book, "Christian Heroism in Heathen Lands." This mother says in her letter that her children desired to take the study course and there was no class organized in her congregation. She therefore ordered the books for study, enrolled with her three children in a class, and when it was completed she had her minister order the examination questions. As a result of this examination each of the four received a grade of 100 per cent and has received the certificate.

Have you ever thought of changing your system of church finances? The Brethren Publishing House has recently issued a series of duplex envelopes, known as the Christopher Sower Envelope System, for use in our churches, and we are sure these will prove effective when used by any church. Samples of these envelopes and prices may be secured upon application. Address, Brethren Publishing House, Elgin, Ill.

The support of most of the missionaries who are going out to the field this fall has been spoken for, by various Districts and local organizations in the church. This is most encouraging. There are a few yet unassigned, and we shall be glad to correspond with anyone regarding their support.

Everyland is a splendid monthly missionary magazine for children, printed at 156 Fifth Ave., New York City, at one dollar per year. The following announcement recently received from the publishers is given here for the benefit of those parents who are desirous of a good children's missionary magazine:

Everyland Contents for September

"When Hasan Fell," the story of a Syrian boy; "The Allies," or how a little Italian bootblack on one of the New Jersey ferryboats saw the parade for the Italian Commission, with his friend, Eugene; "Before the Great Council," second part of "An English Girl in India"; "Two Little Refugees," a story from the McAll Mission and its work for French refugees.

Everyland has a humorously illustrated poem giving the history of "Ten Little Pennies," and what became of them. Beside this, Everyland has a particularly interesting double page of pictures entitled

"School Days in Many Lands"—school days are so near once more!

Everyland, 156 Fifth Avenue, New York City.



Were you exempted, brother? Or was your son, or your nephew or your brother exempted on the grounds of your heavenly citizenship? And was the exemption sought for because you desire to live out a full, rounded lifetime for your Master? We raise this question, because so many able-bodied young men continually seek exemption from service in the army of the Lord. Strange, isn't it, why so many of His citizens, who seek exemption, desert after enlistment, or retreat when the battle grows warm? And this in the face of the splendid promises of the Father, the terms of enlistment, the marching orders, and the assurance of victory.



We are appalled at the destruction of life and property in Armenia. Our hearts go out in anxiety and pity when we read of a Chinese bandit setting fire to a town. We wonder at the outlawry of Mexico, and Afghanistan and Timbuctoo, but when it comes to the wholesale massacre of negroes in the very center of our country, East St. Louis, we are able in some inexplainable manner to read of it in the papers, wonder what caused it, and then turn over to the war news of Europe, the "funnies," or look for the price of wheat and stock, and never raise a protest! And we in the most enlightened nation of the world! The Jewish pogroms of Kiev probably were no more bloodthirsty or malicious.



Facts About Our Workers

Continued ill health necessitates an early return of Bro. A. F. Wine and family from Denmark to America. They will return as soon as they can secure safe passage.

Bro. J. M. Blough has been enjoying a brief respite from his work at Bulsar, in caring for the demands of the mission at Ahwa, India, while Bro. J. M. Pittenger and family secure much-needed rest at the high hills.

Sister Sadie Miller is spending a few weeks at the seashore, close to Bulsar. Here, with no others of our workers, and

with her Bible woman, she has been enjoying fish, sea breezes and a well-earned rest.

Sister Kathryn Ziegler is again with her beloved work at Anklesvar, after having spent an enjoyable furlough in America.

The Mission Board much enjoyed a brief call at Elgin from Sister Minerva Metzger, at the time of their August meeting.

It is a pleasure to know that Dr. O. G. Brubaker has so well recovered from his recent operation for appendicitis. He is again at Liao Chou, happy and growing stronger.



"History of the Church of the Brethren in Indiana"

By Otho Winger

Under the above title Bro. Otho Winger has recently issued one of the best histories that have come to our notice. For years the author has been gathering material for this work through examination of church literature, seeking access to local church records and through many interviews with aged brethren and sisters. Not until satisfied that he had searched through every avenue that he could find has he written the book and offered it to the reading public.

The material is arranged in very convenient manner in the following chapters: Early Churches, Congregations, Indiana by Districts, Annual Meetings, Missions, Education, Biographies, Miscellaneous. Who of us has ever heard of Salem College of the Church of the Brethren? How many of us know that ten Annual Meetings were held in Indiana before the Conferences at Winona Lake? Much of such material is found in this book. To the aged pioneers of the Indiana churches the history will be a wellspring of memories; to those now active in the work it will afford inspiration; to the young it will prove an encyclopedia of valuable information about the church in which they are investing their lives. And all should have the book.

The book is splendidly bound in blue cloth, printed on good paper, a good, readable type for even the old. It contains many illustrations; 480 pages. Price, post-paid, \$2. Send all orders to Otho Winger, North Manchester, Ind.

WHO DOES THE MISSION WORK IN CHINA?

Emma Horning



Bro. Rung, Our Colporteur at Ping Ting. Taken at the Compound Gate as He Is Going to Work

ONE of the new workers on the field said, "Do you missionaries do all the mission work, or do the Chinese help you?" Perhaps others are wondering what part the Chinese are taking in converting their own people. In this September number of the Visitor we want to tell you a little of what our helpers are doing.

We do not do all the work. The Chinese must do

the greater part. We are too few to think of reaching these millions in ages, and besides, they know their own language and people so much better than we do. But above all, a church that amounts to anything must from the beginning work toward self propagation and self-support.

Therefore our work is to train leaders, plan the work, guide and inspire the Chinese helpers. In opening the work it has been very difficult to get assistants, for we had no one even to train, so we had to depend on our sister missions for our most advanced help. As soon as we found a capable man or woman we put him or her to work, and now we have over a hundred helpers in our mission. Most of them have been Christians but a few years and none are experts, but each is doing a little in this great enterprise.

School-Teachers

There are twenty-two teachers in the twelve schools of our mission. They mould the lives of the several hundred children under their care, and from these we hope to draw our future workers. The best of these will be sent to higher schools, to be

trained as our future teachers, evangelists, nurses and doctors.

Language Teachers

The missionary must continue the daily study of the language for a number of years. The language teacher is quite indispensable in this study, as he not only helps us to learn the language, but to know the people and their customs and the many necessary things in a foreign land.

Evangelists

Eighteen evangelists are teaching the Gospel daily to all under their care at the various stations, out-stations and hospitals. These men train the inquirers, encourage the Christians, and make friends of all.

Colporteurs

Four of these men sow the seed in the hundreds of villages of the district. They are constantly selling Gospels and Bibles to all who will buy. They are present at every fair or large gathering, selling their books and preaching to all who will listen. Thus the truth will be carried to many a mountain village and sad, secluded home.

Nurses, Stewards, Cooks

Three nurses assist the doctors in caring for the sick at the hospitals and dispensaries.

Three stewards do the buying and help care for the pupils at the boarding-schools.

Fourteen cooks do the cooking at the twelve schools and hospitals.

Gatekeepers

Eighteen gatemen guard the gates at the various compounds, schools, chapels, and hospitals. These men are very necessary to our peace and happiness. They keep out the undesirable people and entertain those who come for a good purpose. They direct all guests to the person they want to see. The gatehouse is quite a social center.

Servants of Missionaries

Each home has its Chinese cook and other helpers who do the housework. This



Teachers in the Boys' and Girls' Schools at Ping Ting Hsien

gives the missionary time to study and teach the people, so he need not waste his time on the things that we can hire done so cheaply. These servants form the connecting link between us and the people. They know the details of our homes and impart this knowledge freely. In the opening of the work this brings many visitors and consequently opens many homes to us.

Some of these helpers are not in direct

mission work, but each one has his share to do indirectly. Each one who comes in our employ begins to witness for the Master, for he attends the services at once. Of course all the important workers are Christians, and most of the servants even have become Christians.

These helpers are all paid by the month. They receive all the way from \$1.50 to \$10 for their services each month.

THE CANDLES ARE BURNING

Minnie F. Bright

IN a home located in a temple court in the city are found a father, mother and two sons. The younger son has been one of our schoolboys since the beginning of the school here and has developed into a fine, promising young man, one of the pick of eighty boys. He was baptized about two years ago. He began his Christian life in a very practical way and continues in earnest faith and steadfastness. When he began to turn his heart to Jesus he succeeded in removing the idols from his home and putting up Christian pictures and mottoes in their stead. He earnestly told his

loved ones about the joy he had found. At New Year's time, when the people clean their houses and set up their paper gods, this young man places Scripture verses over the walls of their home. Then, when the people come to this temple from surrounding villages and enter their rooms, they inquire the meaning of the verses and he tells the Old Story to hungry and empty hearts, and that in a way in which we cannot. He has a beautiful voice and leads the congregation in song very often. And thus the Master has secured a precious jewel from a heathen temple court. We are looking to

the time when this young man will be a mighty evangelist among his people. He is known among us by the name of Wang Kuei Jung.

Liu Fu Jung

Liu Fu Jung has been in our school from its beginning, and has always been the star pupil, though younger than some others. He came from a strictly heathen home, whose father lent assistance against the foreigners during the Boxer time. He learned of Jesus and the true God and quickly opened his heart to the Spirit's leading and influence. Many were his prayers for his stern heathen parents, that they might find the joy that he had found. But it was not easy to raise his dead parents—dead in idolatry and sin. At certain times this son—and he was the only son in the home—was forced to give his obeisance to the family god, and when he protested, in crying and pleading and tears, his father would stand over him with a club and force him to do as he wished him to do, denouncing the despised doctrine the young lad was trying to teach. The son was patient and prayerful, and in time the father gave his consent for his only son to be baptized. A year later the Spirit had so moved the father that he too has received baptism and is in the employ of the mission. The little daughter, also, recently has been baptized. We look upon the lad, who is fast developing into manhood, as being very promising for a teacher in the school.

Sister Li

Sister Li has a poor home, but such a big heart, full of faith and trust and not

ashamed of her Master, Whom she trusts in the details of the home. Little "Gold Stick," a son and much loved, lay very sick. They thought he would die. She prayed earnestly over him and added, "O Lord, if You spare Gold Stick, he shall be Yours." The child soon made a change for the better, and finally was completely restored and her faith was greatly strengthened. Another time their donkey was very sick and the same Source was sought. She led in prayer to God for Him to heal the animal, and the animal became well and she felt God was with her. When the scanty crop of millet, corn and pumpkins was gathered last autumn, and had been brought into the little court, she called the family together and said, "Now we must thank God for this crop, since He has been so good to us." Being the only Christian in the home at that time she had them all kneel by their winter's supply while she led in a prayer of thanksgiving to our heavenly Father for His bountiful love. She said, "The people here worship the idols for what they receive and we should give thanks to the true God. Some of our neighbors and relatives were present in the court when we gave thanks to God, and when they saw our lips moving they thought we were bewitched, but I told them what we were doing and why." And so these neighbors heard the Old Story through this dear sister. Now her husband is a Christian and the daughter and a brother-in-law also. Thus the Light is sending forth its beams through these and many other candles of the Lord to His glory.



Liao Chou Schoolboys and Helpers Escorting Sister Winnie Cripe Out of the City as She Leaves for Her Furlough. Can You See Why She Often Thinks of Her Work at Liao?



Dr. O. G. Brubaker Leaving Liao Chou for Peking to Undergo His Operation for Appendicitis. In This Conveyance He Traveled for More Than Eighty Miles to the Railroad

CHRISTIAN WORK AMONG GIRL STUDENTS OF PEKING

Nettie M. Senger

JUST a glimpse of their work as seen in Peking. The girl students are sent to Peking from different missions of North China for training. Here they get training, not only mentally but spiritually. They have seen the girl student at work in a country Sunday-school from week to week, and she has proved her abilities at least to one person. The workers are girls from Bible school, college, and academy.

The superintendent was a girl of rare ability, a senior in academy. Her leadership and personality, warmed by the love of Christ, made it possible for her to handle the hundred or more girls in a way that would do credit to any college student of America. In the classes the girls taught with an air that made one feel they had something precious which these children of non-Christian homes didn't have, and they must spend themselves giving it to these future mothers of China. China can get no higher than her women, and this is the place to begin. The dirty, ragged little girl, with skin-sores and unkept nose, with a smaller sister, even less cleanly, carried on her back, for whom she must care, might have been offensive to the onlooker, but these teachers saw in them souls for whom Christ died; souls that Jesus loved; and as they had set their hearts to help save the girls of their own country this was a part of their charge. With big, loving hearts they are doing it.

Such work keeps the heart warm toward the class of people among whom they will work when they return to the interior. It also gives the soul opportunity to grow. One's heart is touched to see the joy there is in working to bring others to know the joy they have in Christ. Some one had helped them, else they could never have had the privilege of education; and missions are now supporting them. The girls realize this and are passing on the good that has come to them. Surely, the feet of such are beautiful.



THE TIDE IS SURE TO WIN

Out on the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win.

O mighty seal thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win!

—The Outlook.

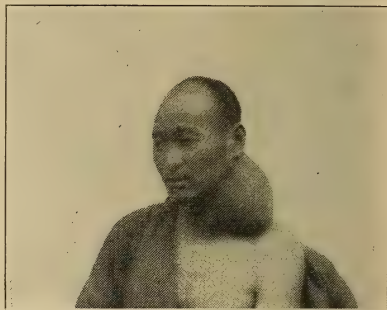
AN OPIUM REFUGE AT OUR OUT-STATION

R. C. Flory

ON May 23 I went up to our out-station at Ho Shun, a day's journey (thirty miles), by donkey. The next evening, Thursday, eight men came in to break off opium.

The official at that place had asked us if we would not open a refuge there to help free the people from the opium habit. We hesitated somewhat, as this work usually is under the supervision of the doctor. As our physician is not now here, being away on vacation, recovering from his late operation, we hesitated somewhat to open a refuge in his absence. But as the official seemed very anxious to be cleaning out the opium business, in his little city, on May 24 we received eight men into our small quarters at that place to begin leaving off the use of opium. It was all we could accommodate in the one room at their disposal. There was a kang (a Chinese brick bed) across each end of the room, and four men could sleep on each bed.

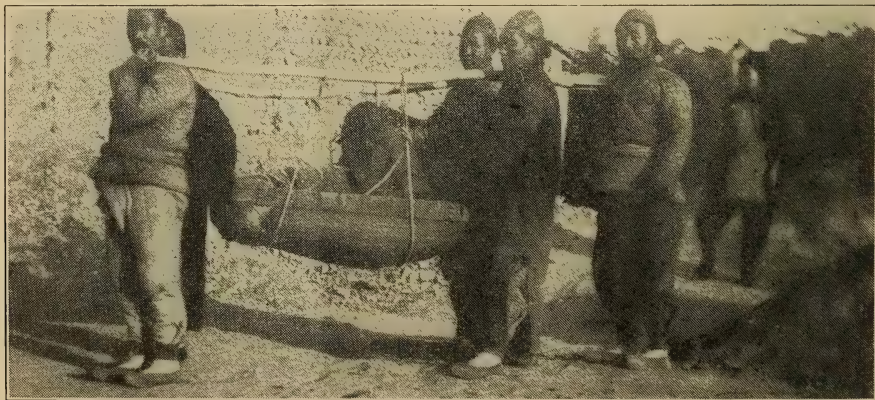
The official, who came at the same time, saw that they were all well searched, as well as the bedding they brought, to see if they were smuggling in any opium pills. All opium must be cut off from them, except that which is in the medicine we give them. The official then made a speech. He told the men they must observe our rules and that there must be no fooling, for we meant business, and that they must cut out the use of opium. The official saw that



Tumors Grow Large in China. This One Came to Liao Chou Hospital

every man turned over to us his two dollars' guarantee money, and also the medicine money. Guarantee money is what they pay down when they enter, as a guarantee that they will stay through the month's treatment. If a man leaves before the time is up he forfeits this money. Each man also was required to give a written pledge, signed by a friend, as his security that he would take the treatment faithfully.

We were indeed very glad for the interest which the official took in the work, and he promises to keep us supplied with opium patients as fast as we can handle them for several months. Since he is standing back of the work we have little fears that the men will attempt to escape or to smuggle in



One of the Hospital Ambulances at Liao Chou. The Patient's Face Is Covered, for These Chinese Folks Are Much Afraid of Fresh Air

any opium. Five of the eight who entered were official employees. The official also placed two other employees in for a week's time to try them out to see if they used opium. If they use opium secretly they can thus be detected; for when deprived of it a few days they suffer very severely.

Those who receive treatment take pills three times a day. Two kinds are used. One contains some opium—about one-fortieth grain to a pill—and the others are called blanks, but have a little strychnine in them.

About the third day after the men entered they began to get rather restless, especially towards evening, which is the time they most usually use opium. They paced the court like caged beasts. They have a gnawing, craving feeling that sometimes becomes almost unbearable. Their limbs

ache and they pass restless, sleepless nights. These are some of the symptoms I noticed they suffered. About the eighth day they begin to feel better and the opium pills are gradually diminished. We remained with them a little over five days, until the work was well started, and then returned to Liao, leaving the work in charge of two Chinese Christians.

The men are gathered together twice per day to hear the Scriptures read and taught, and also to hear the Christians pray to their unseen, everywhere present, all-knowing and all-powerful God. These eight men seemed much interested in the doctrine. This daily teaching for a month is a great opportunity to bring to them the light of the Savior. This work needs your support and prayers.

MRS. LI

Anna M. Hutchison



Mrs. Li

THE subject of this sketch is our main Bible woman at the Liao Chou Station. She is a woman of 52 years, and came to us from a neighboring province some three years ago, first as teacher for one year in our Girls' School, and later as helper in

the women's work. Not having been educated in a mission school, nor otherwise coming in contact with Christianity, she came to us knowing nothing of the religion of the true God and Jesus Christ our Savior. But from the first she was receptive to the truth, which soon began to make its impress upon her life as she heard it from day to day, and thus in the fall of 1915 she was among our first women converts who were baptized in November of that year. For two years she has been faithfully helping the women of Liao to read, and telling them the gospel story which is so new and yet has become so real to her. This spring, during the absence of the main teacher in the Girls' School, she

has again been giving half of her time to that work while the other half is spent in teaching the women in the homes. Though not perfect, her openness to the gospel teaching makes her even a more promising worker for the future.

On one occasion, some months after her baptism, she and the gatewoman, who was soon to be baptized, were at cross terms with each other. The writer was called upon to adjust grievances. Knowing both to be at fault they were called apart into a room where each was told kindly yet plainly of some known failings. Then, through "God's mirror," there was pictured to them the Christian life of love as Christ desires it, and theirs in contrast by acting toward each other as they did. At first, so wrought up were they in accusing each other, the writer could scarcely get a hearing, but as they began to see themselves in Christ's mirror they cooled off and melted down until finally both were on their knees, asking each other's and God's forgiveness, ending in a Christian kiss of love.

Mrs. Li says: "It isn't the world's way, neither is it the spirit of a Chinese teacher, but it is Jesus' way and I want to follow Him."

SOME HELPERS

J. Homer Bright

A LAY PREACHER

CHANG TSUNG LI has charge of one of our out-stations. While he was out itinerating, a year and a half ago, he found quite a number of men at YuShe that wanted to break off opium. Several stores of the place were willing to become guarantors to those men, so that we were sure there was more than pleasing promises in the petition.

Of those breaking off opium three have become Christians, and the refuge has given the people a favorable impression. Besides, Bro. Chang has made frequent tours among the villages, preaching. At one place he found a man who was an inquirer before the Boxer time. He was later baptized at Tai Ku when he heard the missionaries had returned. Later this man went to meetings of the C. I. M. to the south, but he is getting old and not able to make long journeys. He was glad to learn of the opening of a chapel at a place near his home. During this time this old man has been telling his neighbors of the true God, and a half dozen families have taken down their idols.

Brother Chang is a humble and earnest Christian. He yielded to temptation once, but afterward made a very penitent confession, thus helping others to see that real "saving of face" is getting right with God. His wife and son are Christians now. While the father is away from home the mother has family worship regularly. She is using her spare moments in learning to read, and every night before retiring reads a chapter out of her Testament. How our hearts rejoice in this witness of practical Christian living!

THE STEWARD

FOR a year Mr. Liu has served as steward at our Boys' School, and he has grown into his work very satisfactorily. As the school has increased in numbers he has relieved the teachers of many details and has helped to have everything done in an orderly manner. Possibly he is fortunate in one particular, as the people cannot know when he is looking at them.

His is a life of varied experiences. Having worked in a yamen for years, it was not easy for our brother to throw off some of his old habits, among them being the dreadful opium habit.

He was baptized about a year ago and has had considerable persecution from his family. For a time he had his little girl in school, but then she was taken out, for the family were determined to have her feet bound. Nothing seemingly would swerve the old grandfather from this idea.

Our brother was privileged in April to attend the Ding meetings at Ping Ting, where he received much encouragement. The message he brought back was that gleaned from Philpp. 1: 23-25, that while to be present with the Lord was far better, very much more important was to be here witnessing for our Master, and that this should begin in our homes. Pastor Ding is a great man of prayer, and he is daily with our brother Liu, remembering his family in prayer. Though the opposition is strong the power of God is greater. Join this brother in intercession for his home people.



Miss Kao, Native Teacher in Liao Chou Girls' School, Recently Baptized

FAMILIAR SIGHTS AND SOUNDS AT PING TING BOYS' SCHOOL AND ORPHANAGE

Ernest D. Vaniman

S EVEN A. M., and what is that buzzing singsong upstairs? This is the boys' study hour and all are preparing for examinations. Term examinations close today, June 15.

Click, click, click, click! That is in the kitchen, and Chang Chieh Shih is pulling the box-bellows that blows the fire to cook the millet for the sixty some boys' breakfast.

"Kuo Shu, bring the food; the teachers are waiting." This is one of the largest orphan boys and he prepares food for the teachers.

Why are so many boys putting on their jackets just as we approach? Well, the days are so warm now that it is hard for some of them to keep even the thin blue jackets on their backs. Nature's coat is cooler. These days it is hard to keep their necks clean when they sweat and the wind blows. If Fan Hsiao Chang (Principal Vaniman) sees Wang Hsiao Hai or Li Hsiao Tseng they may have to do without a meal, for he insists that only clean boys shall eat mission food.

Ts'ao Ch'un and Meng Hsien I are our happy dishwashers. Their round, shaven

heads, with faces beaming with broad smiles and laughing eyes, compel one to smile at them a happy morning greeting.

A-round, a-round, a-round goes the windlass, as Tu Hung Ch'eng, Tou Ch'ing, Kao Shih Fang and Chang Shui Niu draw the water from the well, which is seventy feet deep, to be used in washing dishes. It is bitter and not fit to drink, nor to use in preparing food, so here come Kuo Shu, Chang Chieh Shih, Yuan Shao Ch'eng, T'ien Lai Pao, Liu Shiang, K'ai, Liu Hsiao Shan, and Chu Shao P'eng, each with a springy pole across his shoulder and a five-gallon can of water from a city well hanging from each end. Empty kerosene cans are used for water buckets.

"Cut-cut-ca-da-cut. Cut-ca-da-cut!" See Chu Hsiao Peng smile. He knows that one of his hens has laid an egg, and that means seven cash more on his investment.

Eh! e-eh! The two little pigs are about to get their breakfast of dishwater from the kitchen. They live in a pen in the farthest, northeast corner of the school yard. The pen was built by Yuan Shao Ch'eng out of mud and brickbats.

Beng, click; beng, click. That is the



The Ping Ting Boys' School and Orphanage. Bro. Vaniman, the Principal, is seen in the back row standing. Is not such a school worth some sacrifice?

sound of the looms in the industrial building, where Tou Ch'ing, Ts'ao Ch'un, Wei Huo Shang, Li Keng Hsi, Li Ju Tung and Kao Shih Fang expect to be busy during the summer. They are anxious to reel the thread and see the strips of cloth grow larger.

The school gardens are looking fine since

the rain. Potatoes, corn, tomatoes, etc., are growing rapidly.

Li Hsiao Ts'eng, Tu Hung I and Wang Hsiao Hai will do the sweeping of the dining-room, halls, stairs, etc., during the summer. Wang Shih is helping at the hospital.

All expect to be busy, growing and happy during the summer.

HOW THE GOOD NEWS CAME TO NAN KOU

Anna V. Blough

AS we rounded the top of the hill and descended the steep path to the village of Nan Kou, we realized that in all probability no foreigner had previously come this road with the gospel tidings. It was by urgent request of a daughter that we were on our way to visit Mrs. Mao, who the day previously in a neighboring village was visiting in the same home with us. She was stranger to us and we knew not the motive that prompted the request.

Finally we came to a gate where we turned in and drew rein. The hostess met us with the greeting of "Peace," known only in Christian circles, at which we were much surprised in this little place so hidden among the hills, four miles from the chapel at Le Ping. We were taken into the house and given a comfortable place on the "kang." In a few minutes the room was filled with neighbor women and we made ready to answer the many curious questions concerning food, clothing, customs, etc., all so strange to them, when one of the number announced, "Now we want to hear the Gospel." What did it mean? Why this preparation of household and neighbors? Upon inquiry it was learned that the daughter had returned the night before, and these friends were eagerly waiting to hear more of the message. From Mrs. Mao they had learned a little of Christ the Savior. She had visited her nephew and he had inspired her with a desire to know this Savior, and that her friends should know too. And so today they gathered and we had a blessed time together.

The nephew, Li Te I, of Li Chia Kou, at this time was studying the Bible in preparation for his baptism a month later. He

was finding many hindrances in the way of friends who opposed the new religion, yet he was faithful in his convictions and finally, after a few months of persecution, his opponents were convinced that it was making a better man of him and left off their tauntings. In the meantime he did not fail to bear witness of the truth as he knew it, as we have seen in the teaching he gave to his aunt on her visit to his home. He had been led to believe through two fellow villagers.

These fellow-citizens, Yang Pei Chih and Chao Cheng Ling, now serving as colporteur and evangelist, were fast friends. Several years previously they had attended a fair at Liao Chou, when they strolled by the gospel tent and bought Gospels of Brethren Hilton and Bright. Before returning home they attended a service in the chapel at Liao. The following year they studied the Gospels some, but did not seem to understand until they were led to attend more services at Le Ping, where a native worker was located. After being taught they were received into the church and have been doing faithful work ever since, not only in leading this one man to Christ, but many others.

There is one step farther back which was needful in order that the good news should reach Nan Kou. You, dear reader, were moved to give of your means to send Brethren Bright and Hilton to this land. Your loving ministry has sent the message thus far. Will you not pray for Mrs. Mao and her friends, that they may become true followers of the Master, and that they may send the Word on to others and to succeeding generations until our Lord will receive us all at His coming!



Medical Staff in Ping Ting
Men's Hospital



Entrance to Present Ping Ting
Hospital



Medical Staff in Ping Ting
Women's Hospital

SOWING AND REAPING

Fred J. Wampler, M. D.

IT will soon be two years since the seed was sown. Some fell by the wayside and some fell upon good ground.

The sowing took place in the hospital at Ping Ting Chou. A rich pawnshop broker in our neighboring city, Le Ping, for some reason became despondent and decided to end his life. To this end he took a large knife and slashed his throat, cutting through the skin and more than half through the trachea. Fortunately for him and for the Gospel's sake, he did not sever the large blood vessels on either side of the neck. After five or six days he was brought to the hospital at Ping Ting Chou. By this time his wound was infected, but by a little care in dressing it soon cleaned up and began to grow together.

It was necessary for him to have some one to wait on him, so his oldest brother came. While here the Gospel was preached to these two wealthy men. Before the patient and his brother left here, some of us were aware that the older brother had become interested in the doctrine. The young man, the patient, showed no interest whatever.

The older brother was not a strong man,

and even while waiting upon his younger brother in the hospital was sick a part of the time. Upon returning home he took with him portions of Scripture and books telling him about the Christian religion. He taught his sons—there were three of them—about this doctrine. He took sick, and within a few months from the time he left the hospital he died, but his sons had already become interested in this doctrine that he thought so much of and that he had told them so often about, and went to the chapel in Le Ping to investigate. Now all three sons are members of the church.

These young men have stood firm through very severe persecution received at the hands of their uncles, one of whom was the patient in the hospital. The uncle is friendly to us outwardly, but he has been constant in opposing his nephews in their Christian life.

This story illustrates very vividly the two kinds of soil that Jesus spoke of in the parable of the sower. "Some seeds fell by the wayside and the birds came and devoured them. . . . Others fell upon the good ground, and yielded fruit, some a hundred fold, some sixty, some thirty."

A SHINING LIGHT IN THE WOMEN'S HOSPITAL

Bessie M. Rider

Of all the forces at work for the promotion of the Master's interests, probably the most vital factor in many cases may be traced to the humble, Spirit-filled prayer life of some devoted, simple child of His. Truly the Lord has been blessing the work in the hospital in a marvelous way, especially when one stops to consider the unfavorable conditions under which the work has to be done. But may not the success, in spite of unsanitary surroundings and inadequate hospital equipment, be traced to the overruling hand of an all-wise and loving Providence? As one who has been assisting in no small measure, through intercessory prayer, in carrying on the work at the hospital, we mention the name of Mrs. Tou, our Chinese gatewoman. It is indeed encouraging to note her simple faith and untiring prayer-life, together with her concern for the spiritual welfare of the patients.

Several years ago Mrs. Tou first came in touch with the mission and became familiar with the Gospel. She was at that time seriously afflicted with heart trouble and sought help through the medical department of the mission. She at once showed intense eagerness to learn the Christian doctrine, and applied herself diligently until she was able to read the Gospel and impart it to others. She manifested much earnestness in witnessing before others, even before becoming a baptized Christian. She could be found going around to the homes of her neighbors, reading the Bible to them and telling of this wonderful religion. After being admitted to the church it was decided to engage her services as gatekeeper at the hospital and to help in the evangelistic work among the patients.

When Mrs. Tou was first found her condition was truly a sad one. She was so ill that it was thought she could not recover, unhappy, and cried a great deal; but now, in contrast, she is happy in her Savior, attributes her recovery and strength to Him, and finds her highest joy in witnessing of Him to others who are still in darkness and distress. In the hospital her spare moments are practically all used in studying and reading her Bible and endeavoring to



Hsing Yü, One of the Students Ping Ting
Is Supporting in Medical School

lead the patients to a better knowledge of her Savior. When she lay ill some months past nothing gave her greater comfort and consolation than her cherished Bible, which she read not only for her own satisfaction, but for the patients about her.

Her personal knowledge of her Savior, as shown by her prayer-life of childlike trust and faith, has its influence in no small measure among the patients, especially at times when the doctor performs surgical operations. She may be seen retiring to some secluded corner where, during the operation, she is pouring out her heart to the Father in behalf of the patient. In one instance, when a woman was having an operation under a local anæsthetic, the patient was rather fearful, whereupon Mrs. Tou encouraged her to pray to the Heavenly Father, Who would care for her and help her. Occasionally the woman would go into a spasm of pain and cry out to Mrs. Tou, "Tao kao, tao kao, tao kao" (pray, pray, pray), so she would immediately retire and pray for the woman in her suffering. Whenever her suffering was intensified she would again cry out these words, with the simple faith that the God Who had done so much for Mrs. Tou would also have the power and compassion to relieve her in her suffering.

THE CURSE OF OPIUM

Rebecca C. Wampler

MANY in the homeland do not know what a curse the opium habit is nor the hold it gets on the user. The following will give some idea of the tenacity of this habit and how hard it is to break away from it:

When we returned from Paotingfu, December, 1914, and were ready to stay at Ping Ting Chou, Mr. Li was engaged as our language teacher. He made us a very good teacher, but we noticed as the days went by that at times he was uninterested and it was an effort for him to teach. Finally he began to show unmistakable signs of an opium eater, and after several talks with him about this he entered our opium refuge the fall of 1915, where he spent several weeks breaking off the habit.

He continued to teach us, and by and by we again noticed that he was taking opium and urged him again to enter the refuge. He had become interested in the Gospel, and while in the refuge this time asked for admittance into the church. A number were to be baptized about the time he was released from the refuge and he was among the number. This was in November, 1916. How glad we were to see him take this step, and we continued praying that he might be kept from again

falling into this awful evil! He was looking so well when he came out of the refuge this time. The sallowness had disappeared and he had put on flesh.

After several months his older brother died, leaving a wife and three children for the younger man to support. This, together with other financial troubles, was too much for him, and he commenced taking opium again. We suspected he was doing this, but were not sure of it until one day, in a meeting with a number of the Christians, the opportunity was given to those who were using opium in any form to confess, and he confessed that he was eating it. We were glad for the confession and he was urged to break off again. In making arrangements for him to enter the refuge, we found out that he had not only pawned his bedding, but some clothing which belonged to his wife and children, besides being in debt to several shops, in order to satisfy his appetite for the drug.

At this writing he is again in our refuge, the third time in less than two years. He has suffered more severely than ever before, but with God's help seems to have at last gotten a grip on himself, and we are hoping that he is really rid of the habit. Pray for him.



The Women's Thursday Meeting

About half of these are the women and children from the workers' homes of Ping Ting

RESCUE AND REFORM WORK IN PEKING

I. E. Oberholtzer

HAVE you ever been without money, work, home and friends? Money is not essential, though very convenient. To be deprived of health and opportunity and the conditions that make for a livelihood is a hard lot, indeed; but to be left without friends to sympathize and help when need is urgent is most distressing. With them misfortune loses its sting.

The poverty of the Chinese people has become proverbial. It is constantly before the eye. What strikes one most forcibly is that the lame and the blind, insane and diseased, delinquents and criminal, are left to roam at random. It has not entered the Chinese mind that things might be different, and few are the "Good Samaritans" that will extend a hand to help the other fellow. With a few exceptions the city has made no provision for the rescue and reformation of the unfortunate.

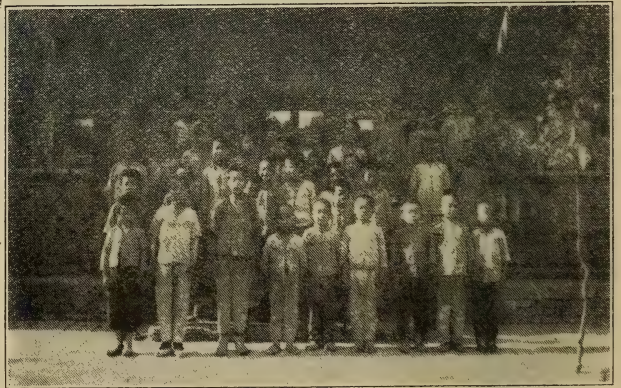
The reform prisons of the west have been successfully copied and transported into China. Peking has one of them. It is more than an experiment; it is a working reality. Plan to visit it among the interesting places of China. It has all the industrial features of the modern American reformatory, with less of the disciplinary and convict atmosphere. Life here is very much more to be desired than that found in many Chinese homes. Its men go forth as useful instruments of society, with trades and means of a livelihood.

This is the only public Chinese institution of which I know. All other work done for the unfortunate is financed and conducted by missionary bodies and individuals. The hospital work of missions is well known, but these have room to care for curable cases only. I know of no place for the permanently insane. There are several schools for the deformed, deaf and blind, where useful trades are taught, such as sewing, weaving, carpeting, basket-making, together with manual training. Each of the older mis-

sionary societies has special work for orphans, and trades also are taught.

The Catholic missions have probably been foremost in all this work, and much credit is to be given them for their extensive and successful effort. It would be interesting to speak of it. With the coming of the Salvation Army, street rescue work is undertaken, such as we find in the States. Occasionally one finds philanthropy in a heathen temple. One day as I was seeking out some temples I found a school for orphans with six hundred enrolled, and the work done here was quite creditable, but all was under the shadow of an idol temple. The reform prison, too, has a chapel for worship and speaking, but instead of Christ's picture on the wall, paintings of Confucius, Mencius and Buddha hang there and their doctrines are proclaimed.

This is the rescue work done in the capital city of China. What there is of it is well done, but it reaches only a very few. Thousands there are who are left to beg and suffer. The insane are thought to be possessed of an evil spirit. Juvenile delinquents have no Judge Lindsey to befriend and guide them, and so become the criminals of tomorrow. The missionary seeks to be feet to the halt, eyes to the blind, and a friend to the unfortunate. May the Lord bless the small efforts of His church in China.



Group of Orphan Children Found in a Buddhist Temple, Peking. Over 600 Boys Are in This Orphanage. Simple Trades Are Taught, and the Teachings of Confucius and Buddha

SOME CHINESE STUDENTS

Elizabeth W. Oberholtzer

DURING the past nine months, while in language school in Peking, I had the opportunity of meeting many splendid Chinese Christians. The ones that interested me most were several young schoolboys to whom I taught English.

In midwinter I had six boys in my English class. Three of these were always faithful and came to study until the close of school. These three were doing secretary work for Mr. Martin, of the American Board Mission; they were also doing some teaching. Two of them have had some work in college, but are employed this year to make money for two more years in school. The third boy is ready to enter the academy this fall.

Of the two college boys, Mr. Chien Feng Shang is the head secretary for Mr. Martin. He is from a Christian family and is a fine Christian boy. He is secretary of the Chinese Sunday-school of the Congregational church and has charge of a night school for poor Chinese boys. He is a very earnest young man, eager to learn, and willing to work hard. He hopes to go to America some time to finish his education.

Mr. Fan En Jung, a very bright young man, comes from a fine Christian family. His father and grandfather were ministers. He shows his Christian breeding in both his face and manner. He has bright hopes for the future and is very eager to finish his college work. He does secretary work and teaches the Bible in the boys' school of his mission. Mr. Fan is a good singer and trains the academy boys for all their entertainments. Mr. Fan, like Mr. Chien, speaks very good English.

The third boy, Fan Feng Sheng, teaches in the middle school. He is not as bright as the other two boys, but is eager and willing to learn. He does some work for Mr. Martin and teaches a Sunday-school class each Sunday.



Some Chinese Students

Left to right: Fan Feng Sheng, Chien Feng Shang, Fan En Jung. The fourth, Sister Oberholtzer, is not Chinese, but a student of Chinese just the same.

If these three Christian boys continue in their work as earnest as they are now they will be able to do much good for their fellow-men and their influence will be far-reaching. It is truly a joy to see what can be done with China's youth through the means of a Christian education. May God bless the young men and women of China and give them an opportunity to learn of His love and to serve Him and to help their fellow-men.



From the grain made into whiskey and beer last year:

Four million people could have been supplied with rye bread for one hundred days.

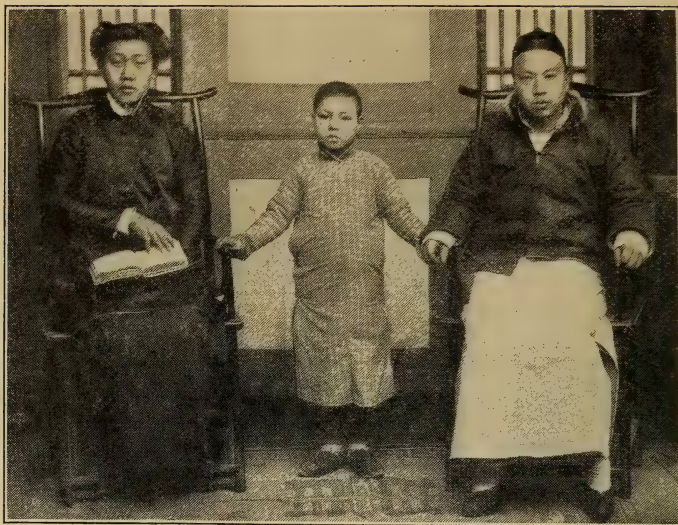
Fifty-six million people could have been supplied with corn meal for one hundred days.

Sixteen million people could have been supplied with rice for one hundred days.

One hundred million people could have been supplied with eighteen pounds of rice each.

One hundred million people could have been supplied with one gallon of molasses each.

Two hundred and eight million, two hundred thousand loaves of bread could have been made from the rye.—New York Tribune.



Bro. Rung and Family

Bro. Rung is evangelist at Kao Lao, one of Ping Ting's Out-stations.

SOME CHRISTIAN CHINESE LEADERS

F. H. Crumpacker

THESE men are living or have lived in very recent years. The writer had been in China but a short time till he heard of a Chinese who had married a foreign (Norwegian) lady. For several weeks I was anxious to meet this man. His name was Cheng, and he was not a man of high learning, nor was he from a family of the upper class of scholars.

He was an opium sot, and became a patient where the famous Pastor Hsi was conducting opium refuge work. He not only broke off successfully, but he also got a good hold on Christ. He was sincere in his work and proved to be a favorite of the missionaries. He loved and married one of the mission girls, and her influence over him helped him to become a very strong Christian. He was a strong man in prayer. He walked long distances, selling Gospels and distributing tracts. He was a very logical preacher and a splendid personal worker. He was very unselfish, and especially toward the end of his life when I knew him best he gladly lived very simply, so that the money that he might have used for food and clothing could be used for other things.

After the death of his wife he was almost constantly going from place to place selling Gospels, distributing tracts, and giving testimony either to few or many.

A work like Mr. Cheng's will live and continue to live. One can scarcely tell when the waves of influence set in motion by such a distribution of the Gospel will ever cease. He is now dead.

A second great leader that I know is another Mr. Cheng. I think there was no relation existing between the two, for this Mr. Cheng was from the educated classes. He finished his education in England. With his other accomplishments he spoke English well. He was for a long time a pastor of a large church in Peking. He was known especially for his organizing ability. He built up a strong church in that city. It was not an independent church, but was under the direction of the Home Board, just as are all other churches. He was a leader of young men, and an organizer. He did much for the Y. M. C. A. work among the men in Peking. Later he resigned his pastoral work, to become the Chinese secretary for the Continuation Committee in China. He is here in touch with all of the

Christian forces in China and more or less in all the world. He is a very close friend of John R. Mott. On being offered a position by the government, that would give him three times the salary he now gets, he replied that he was needed more where he was and was worth more to the church than to politics, and is thus today doing great work for the church as an organizer.

A third worker known to the writer personally is Mr. C. T. Wang. This young man was brought up through a mission school in China and later came to America and finished his education. He won high honors in the university where he was in school. He was convinced early in life that Christianity had peace for him and for all who would have it. He was useful in his mission work when he returned to China, but was such an enthusiast in taking hold of big things that his friends of the new party in China soon spotted him for a leader in the new government when the country became a republic. He was known personally to the president, Mr. Yuan, and the man who became president, Mr. Li. He was elected the first speaker of the house in the new parliament. When the stormy times came and President Yuan asserted the strong hand, Mr. Wang and others had to move out and get employment elsewhere. Mr. Wang went at once to the Y. M. C. A. secretary work, where he had been before getting into politics. He was a success in this work, as was shown when, a few years ago, Mr. Brockman, general secretary at Shanghai, was transferred from China to America, Mr. Wang was chosen as his successor by the International Committee. He remained in this work till President Yuan was out of the way, and then President Li pressed him into office to write a constitution for China, and at the same time to reorganize the parliament. This man, Mr. Wang, had a very winning way. I heard an American say of him that if missions in China had made but one C. T. Wang it had paid back all its cost. In a personal conversation with the writer Mr. Wang exemplified his faith in Christianity. He said that if he ever had an opportunity to make a stroke in any way in making a constitution, or any other official recognition, he was pledged to give

it a great boost, for he believed Christianity to be the hope of his country.

A fourth strong man, but not personally known to the writer, is Ting Li Mei. Mr. Mei is a great preacher. He is devoting his life to evangelistic work in China and to lining up men for the ministry. He is the head of the Chinese Volunteer Band for the evangelization of their own people. Besides being a great preacher he is an organizer of no mean ability. He makes his appeals to young men for the ministry, and usually finds in every congregation men who are anxious to make the work go forward. Mr. Mei is often spoken of as the Moody of China. This probably is because of his wonderful earnestness. He impresses both Chinese and missionaries alike with his pleasant but forceful way of presenting his appeal. This may be an appeal for men to give up sin and idol worship, or it may be an appeal for men to respond to the call of God to get into the direct ministry of His Word. He is also a man of close walk with God in prayer. He probably has the largest prayer list of any individual. He spends much time in prayer. He can be seen riding on the train wrapped up with self and God in earnest prayer. He prays as he rides the carts of pack mules in the country.

If the church can find a host of these men for China in the next few years the work will go forward in leaps and bounds for Christ and His church.



CONSTERNATION OF THE HINDUS

The Rev. E. S. Tanner calls our attention to the following translation of a handbill widely circulated in Ellore:

Notice

O men of the town!

Did you hear what happened yesterday? The Christians have admitted 300 Hindus to their religion on one occasion.

The cause of this misfortune is the disrespect and indifference we show to the depressed classes. Adipudi Somanadhakon Pantulugaru of Pittapuram, will deliver a lecture about this thing at 3 P. M. in the Temple of Janardhana Swami, and at 5 P. M. in the Town Hall.

All the people of the town who are patriotic about Hindu religion are invited to attend.

(Signed by leading Hindus.)

—Church Missionary Gleaner.

JUNE NEWS FROM CHINA

Emma Horning

WE have great reason to thank the Father for the ten new workers the Brotherhood is sending this fall. It is especially opportune at this time to be preparing workers, as so many Europeans and Canadian missionaries have been called home because of the war. Since our church does not believe in worldly warfare we have the opportunity to double our efforts in men and money fighting the powers of Satan in the strongholds of the heathen lands. May our church grasp the great opportunity and sacrifice as much in this spiritual conflict which brings but happiness, as the world is doing in their conflict which brings so much sorrow.

June 1 the school for the missionaries' children closed its first year under the wise guidance of Sister Shock. Later all the Chinese schools of the District closed for the summer vacation. All these many children have scattered to their homes, some from many miles away. May the Christian teaching not only reach their own homes but also be the spark which will bring life to the whole village in which they live.

A number of the large schoolboys from the schools of Ping Ting and Liao have gone to the Y. M. C. A. summer conference of North China, held in Taiku, Shansi. They are accompanied by several of their teachers. Such a meeting of Christian young men from the various mission schools of North China will certainly give them inspiration and strength to fight the evils as they go out in the heathen world.

The rains have begun early this year, affording great happiness to the people. However, a heavy rain about the middle of the month caused real destruction in some places. In the low lands much of the grain was washed away, and in the southern part of our district heavy hail fell, causing much loss. Over a hundred panes of glass were broken in the Boys' School at Liao. The hail lay over two feet deep farther south in the province. A small part of the new compound wall at Liao Chou fell during this rain.

Our mission policy is to give our missionaries one summer vacation at the coast between each furlough. Accordingly Bro. Vaniman's and Bro. Flory's have gone to Peitaho and Dr. Wampler's will be going soon. Here they not only enjoy the rest and cool sea air, but they and their children can associate with the many other missionaries who attend this place each year. This is a change from seeing only Chinese for several years. Here they attend the large missionary conference of North China, which is usually held at this place each season.

Dr. Brubaker has returned from the coast, where he had a successful operation and rest for several weeks. His station is very glad to welcome him back. Many sick were waiting to receive his medical aid.

Sister Hutchison and Sister Senger took a three days' trip by mule litter to the China Inland Mission station joining our district on the south. They are five days from a railroad and seldom see other missionaries or other foreigners. This visit was a cause of great refreshing to that station as well as to our sisters. No one in the homeland can fully understand the joy isolated missionaries have when they meet and talk over the Master's work.

Because of the very low rate of gold exchange it is thought best to suspend building operations for some time. The hospital at Liao has the basement and the first story laid, and Pingting has the foundation of the main building laid and several side buildings built. We are hoping a few months will change conditions so we can continue these buildings. Residences for the missionaries are needed very much also, for some of the present homes are poor indeed and we have no suitable homes for the new ones who are coming, so we hope conditions will be relieved soon. He Who supplieth every need we trust will supply our need in this as He has in the many other difficulties in the past.



Bethel Churchhouse, North Millcreek Congregation, W. Va.

A MISSION TRIP TO WEST VIRGINIA

J. S. Roller

THE North Millcreek and South Fork congregations of West Virginia have been organized from what was formerly mission territory of the Greenmount and Linville Creek congregations of Virginia.

There are now in the North Millcreek congregation two young ministers, Brethren C. E. Judy and I. Wm. Sites, who are doing faithful work as their opportunities afford. The work here, however, is supplemented by, and all the ministerial work in the South Fork congregation is being done by, the brethren from the Valley of Virginia. Eld. J. W. Wampler, of Greenmount, at present has charge of both these congregations.

By appointment of Bro. Wampler, on May 24 Bro. Peter I. Garber and the writer left their homes for a week's tour among the different points of these congregations. Meetings were held each day and evening either in a church or schoolhouse. On Sunday four services were held, one of us being furnished conveyance from one point to another by the local brethren. The services were well attended and the word preached was listened to attentively. We received a hearty welcome everywhere.

Two special matters of interest were presented at each place. First, the plea of the General Mission Board for the offering at

Annual Meeting was explained, with the result of a contribution of \$14.20 from North Millcreek and \$16 from South Fork. We consider this very creditable for these young congregations. Second, the reading of the following letter from Eld. Wampler, which shows his sincere concern for those over whom he has been made overseer:

"To the Young Brethren of the North Millcreek and South Fork Congregations of the Church of the Brethren—Greeting:

"The selective draft army bill passed both houses of congress yesterday, May 17, and if the President signed it today it is now law. Now what about it? Obey the law. Do not attempt to evade or disobey the law.

"When the day of registration or enrollment comes, there will be two things to do—do not neglect to do—

"First. Secure for yourself a declaration and certificate of a member of the Church of the Brethren, which will be furnished you by the proper church officials in your community.

"Second. Go with this certificate to the place of registration and be enrolled.

"We are hopeful that this will be all that may be required of you, and are sure that the great majority of you will get your exemption. But how about us who are not exempted? Obey the law! Claim your



Mt. Carmel Churchhouse, South Fork Congregation, W. Va.

privileges of the law. The law does not require you to bear arms, nor to engage in fighting or combat; not even in the training for such service; but may place you in some other service necessary to the maintenance of an army. Be loyal to your government; but above all be faithful to **your own conscience, to the church, to Christ.** May a kind heavenly Father's blessings attend you in all trials.

"Fraternally,
"J. W. Wampler."

As June 5 was near at hand this was an interesting feature of our trip. We were asked many questions.

An Incident

Our last meeting was to have been on the evening of May 30, and our plans were to get home on the afternoon of the 31st. Just a little while before the time for this last evening service a telephone message came to us stating that Bro. Hiram Nesslerodt had fallen by the roadside a few miles north of Ft. Seybert, and had suddenly died of heart failure. We were asked to conduct his funeral on the afternoon of the next day. Knowing that our folks at home would be expecting us, we however replied that we would come, asking that they have the funeral as early in the day as could be arranged. The next morning we had a twenty-mile drive to the Valley schoolhouse, where the service was held. The funeral party arrived soon after midday. Bro. Garber preached from Job 5: 26, to a

very large and sympathizing audience. Bro. Nesslerodt was in his sixty-third year and had been a member of what is now the South Fork congregation for many years. He leaves a widow and two children.

After the funeral we drove on over the mountain, reaching home just as the clock was striking the midnight hour, having covered a distance of about fifty-five miles during the day.

We traveled about one hundred and fifty miles on the entire trip, held fourteen meetings, and stopped at eighteen different homes.

Timberville, Va.



Jerusalem is at present simply overrun by Turks and arrogant German officers. The heights of Calvary have been transformed into a battery. The marble and jade columns and statuary, which have for centuries ornamented the place where our Savior suffered, have been removed to give way to two Krupp cannons, which are being used for target practice, the targets having been mounted on the slopes of Mount Olivet. The place where Christ taught His disciples the Lord's Prayer has been fenced in with a wattle and barbed wire fence. Mount Olivet, whence our Lord ascended, is the favorite center of maneuvers. Shouts, shots, bugle calls, abuse, hatred, and blood—that is the atmosphere now surrounding the locality which for two thousand years has been the greatest sanctuary of the world.—*Missionary Review of the World.*

A CALL FOR INTERCESSION

(This Open Letter, addressed by Bro. Eby to the Congregations that he has recently visited, carries a most urgent message to the Brotherhood as well.—Editor.)

Beloved Fellow Laborer:

Greetings to you in the Lord. And may His grace abound to you for every good work to the glory of the Father. I remember with pleasure and gratitude my visit with you, and trust that you have enjoyed the blessings of God in the work you have undertaken for Him. Many are responding to the call to study the problems of missions on the fields.

The call to definite intercessory service for conditions in the homeland and on the foreign fields is not receiving the response it should. I am aware that prayer is the most difficult form of service possible to God's people; it requires time and energy, thought and perseverance, and much waiting upon God. It is not only the most difficult, but the most necessary form of service at the present time. "Greater than the need for men, greater than the need for money, aye, down deep at the bottom of our spiritless lives, lies the need for the revival of the lost secret of world-wide, prevailing prayer" is the word of one of the great missionary statesmen of the present day.

The need for prayer lies in the essentially spiritual nature of the conflict, for "our wrestling is not against flesh and blood, but against—the spiritual hosts—" the satanic influences which are so rampant and because of which the multitudes are in bondage to sin, evil habit and to fear. Christ bound Satan on Calvary, and made possible the deliverance of all who are living in bondage. It is through prayer that these can be delivered. Christ has given His faithful ones authority over all the power of the wicked one. Prayer is claiming in the name of our all-victorious Lord that which belongs to Him. Our Lord is waiting for those who will enter this service in His name and power. The need constitutes a definite call to this ministry of intercession.

Knowing your interest in the spiritual interests of the kingdom, I am prompted to

send you this message and to solicit your coöperation in securing an adequate response to this the greatest need in present-day missionary activity. I trust that you will yield yourself to the Lord to spend as much time as possible to this ministry, and that you will endeavor to interest other faithful ones in your community in this form of Christian service. Could not two or three of you (those of a kindred spirit, in whom the Spirit can strike a symphony) meet occasionally for an hour of devoted intercessory prayer? A small prayer band in each congregation would prove a veritable power-house of blessing to the church at home and abroad.

Study the promises of the Master with regard to prayer and its power. Make a careful study of the world's need, or of some particular field. Get in touch with the missionary in that field and ascertain from him or her the peculiar difficulties of the work, and the disappointments and discouragements in the missionary's experience. Learn all you can about the native Christian helpers in the station and make them an object of special prayer. In this way you can help fight the battles and win the victories in the field God has given you as your special field for prayer. Do not forget the needs of the home field, the church at home, and the need for definite evangelization. The Spirit will lead you to pray for these as you learn of the facts. Definite, persistent, trustful, sacrificial prayer will bring great results.

I am receiving letters from the mission fields with requests for special prayer. These will be published on the prayer cycle page in the Missionary Visitor month by month. This will give you fresh information if you do not get it first hand. May the Lord lead you in this, may He call you to a very definite service for His kingdom—that of prevailing prayer.

Yours in the Master's name,

E. H. Eby,
Field Secretary.

THE STUDENT VOLUNTEER

"LO, I AM WITH YOU ALWAYS"

Floyd M. Irvin

When I was a child I never feared to go anywhere, even in the presence of dangerous animals, into unexplored woods, among strange and unknown people, and even into the darkest night, provided I could walk by the side of my father with my hand in his. I trusted him completely. I knew that he knew better than I the nature of the animals; I knew that he could discern a safe way through the dense forest; I knew that he could understand better than I the character of the strange people; and I knew that he was a trusty guide and protector in the darkness. I knew that father would not lead me into danger and that he was strong enough to protect me at all times and under all circumstances.

But today, can I depend upon Christ as I once did upon my father? Can I rely upon Him? Can I trust Him completely? Is He able to protect and care for me at all times? Yea, more! All authority has been given Him, not only on earth but also in heaven. And such an able One as He is with me! But does He mean that He is walking with **me to care for me**? That is precisely the promise. I can claim that promise, because I am heeding His command to go and teach, and because He loves me.

But is He with me always, every day, when discouragements come and when doubts arise? That is just what He says, and I must believe it because He died for me. With Him I can meet the opposition of men; with Him I can go to dangerous heathen lands; with Him I can overcome trying temptations; with Him I rest and rejoice when my own resources have been exhausted and I know not what to do next. He, One of power and authority, One Who loves me and sympathizes with me, is with me every day and everywhere to supply my needs as long as I live.

Oh! what a comfort; what a Protector; what a Friend; what a joy! Just to know that the same loving and all-sufficient Savior Who fed the multitudes when they were in need of food, Who stilled the tem-

pest when it endangered the lives of His disciples, Who saved Peter from a watery grave when he doubted, and Who gave His disciples power over evil spirits—to know that **He** is with me is a foretaste of heaven and an absolute assurance of safety. "In Him will I put my trust."



"FREELY YE HAVE RECEIVED, FREELY GIVE"

"Shall I take and take and never give?"

It was not in the lily to answer "Yea";
So it drank the dew and sunlight and rain,
And gave out its fragrance day by day.

"Shall I take and take and never give?"

The robin chirped. "No, that would be wrong."

So he pecked at the cherries and flew away,
And poured out his soul in a beautiful song.

"Shall I take and take and never give?"

The bee in the clover buzzed, "No, ah, no."
So he gathered the honey and filled his cell,
But 'twas not for himself that he labored so.

"Shall I take and take and never give?"

What answer will you make, my little one?

Like the blossom, the bird, and the bee, so
you say,

"I will not live for myself alone?"

Let the same little hands that are ready to
take

The things which our Father so freely has
given,

Be ever as ready to do a kind deed,
Till love to each other makes earth seem
like heaven. —Selected.



To build a church from discarded grindstones is a new use for waste material. Yet this very thing has been done by a minister in the suburbs of Philadelphia from the grindstones dug from the waste at the plant of Henry Disston & Sons. This Baptist church seats 450 people and the cost of the same was \$13,000.

WEEKLY PRAYER HOUR

Anna Beahm

September 9-15.—DECISION FOR VOLUNTEERING AND CONSECRATION OF VOLUNTEERS.

During the past year many consecrated their lives to God in His service. Praise God for every life that has been touched. But pray very earnestly that every one may be faithful. Many temptations come to the student volunteer.

Pray that every former volunteer may earnestly work, and **pray** for new volunteers.

That every student may be brought face to face with the question of volunteering for God's service.

That no student will sign the volunteer declaration without first carefully and prayerfully considering the step.

That every student who has a struggle in deciding to become a volunteer may have victory.

September 16-22.—CONSECRATION AND SPIRITUALITY OF THE FACULTIES OF OUR SCHOOLS AND COLLEGES.

Pray that the faculties of our schools may give the encouragement and help to the volunteer work that is so much needed.

That every teacher in a Christian college may realize that his influence means much for or against the movement for the salvation of souls.

That the presidents themselves may direct their schools with the purpose of qualifying students for the Lord's work.

Praise God for the encouragement given during the past year.

September 23-29.—MISSION STUDY CLASSES.

"Have the world for your hobby."

Let us rejoice in the interest taken in mission study during the past year.

And pray that this interest may continue to grow this coming year.

That new classes may be organized and qualified leaders chosen for each class.

That each student may be open to the personal appeal for larger service.

That the study of missions may be recog-

nized as a needful part of every student's education.

September 30-October 6.—OUTGOING MISSIONARIES.

Rejoice in the number to go to the field this year.

Pray for those who are beginning their work in China.

Many tests come to missionaries in days of preparation and farewells. Remember them.

Pray for the General Mission Board in directing the plans for the new workers.

Pray that the cause of missions may be unhindered by present world conditions.

Plead for the preparation of more workers to go out next year.



CHOO LEE AND HIS GRANDMOTHER

(Continued from Page 255)

boy, you have helped very much, and you have given me nearly all your money."

Then almost every one in the room burst out laughing.

Choo Lee jumped up and said, "I should think, grandmother, if you could not keep me from stealing your money while you are alive and right here to cane me, you couldn't count on me to be very regular in bringing you food and clothing after you are dead, even though I were not a Christian; and I don't see why, if I have made you no trouble and have brought you money while you are alive and can spend it as you like, since I have been going with the Christians, you need be afraid that I will not treat your spirit just as well after you are dead as if I had nothing to do with the Christians."

Then those who had understood him laughed more heartily than ever and began to crowd out of the room. Even the grandmother herself laughed and held out her hand to the teacher, saying in Malay, "It's never mind, teacher, it's never mind; Choo Lee may go to the meeting whenever he wants to."

And he did. He did not miss another meeting as long as that teacher lived in that city.—Everyland.

THE LITTLE MISSIONARY

THOSE WHO ACCOMPLISHED IT

In the July Visitor we printed a poem entitled, "An Easy Way to Learn the Bible in Rhyme," and said that we would be glad to print the names of the first ten who committed this to memory. The following have reported, and we are glad for their names:

Esther Horner, Osnaburg, Ohio.
Beulah Z. Gible, Mastersonville, Pa.
Mary Z. Gible, Mastersonville, Pa.
Dorothy Yoder, Smithville, Ohio.
Paul R. Kline, Gettysburg, Pa.
Emmet Eiler, North Manchester, Ind.
Everett George Falconer, Rockford, Ill.
Mildred Lucile Andrews, Rockford, Ill.

We hope that many others of our little friends are learning this poem.



CHOO LEE AND HIS GRANDMOTHER

A True Story of a Real Boy

Stephen Stanton Myrick

CHOO LEE lived a little way out of town. He lived with his grandmother, because his father and mother were both dead. His grandmother's house was near the big coconut plantations out in Black Water Valley.

Choo Lee went to school and did good work in his studies. He was nearly sixteen years old and expected in a few weeks to be promoted into high school. One of the teachers in the school invited any of the boys who wished to do so to come to his house every Saturday afternoon for a Christian Endeavor Society meeting. About twenty of them came, among them Choo Lee.

They always met in the dining-room. In clear weather they set the benches in the dining-room court, so as to be out under the blue sky, but when it rained they set them in one end of the room, where they would be under a roof. Sometimes one boy would lead the meeting and sometimes another, but always the leader was one of the schoolboys.

One Saturday afternoon Choo Lee was absent. The leader did not begin the meeting on time, waiting for Choo Lee to come.

When the meeting was over, the teacher and several of the boys took jinrikishas and went out to hunt him up. When they came to his grandmother's house, they asked, "Is Choo Lee sick?" She seemed very much surprised and said, "No, he is not sick; he is at work." So she told some little boys to run over to the ice factory near by, where he worked, and tell him to come home.

The grandmother led her guests into the house, and a boy servant gave them all some tea to drink. When they went in, the company all took chairs whose backs were close against the wall, because the Chinese think it is not polite to have guests sit away from the wall. They fear that somebody will go behind them and make faces at them or do other hateful tricks. But the grandmother sat near the center-table to show that she trusted her guests and was not afraid of their misbehaving.

When each had been provided with a cup of tea, which was set on a very little table right beside the chair, the grandmother lifted her cup in both hands and said the Malay words for "eat." Then they all lifted their cups in both hands and looked first at the grandmother and then at each other, one after another, rising a few inches from their chairs but not standing straight up. Still holding the tea in both hands, every one took a sip and set his cup down again.

Then the teacher asked the interpreter to tell the grandmother that we had missed Choo Lee today from the meeting, and that, because he had always been there before and was very helpful, we were very sorry for his absence. Then the grandmother told the interpreter that she had forbidden his going any more, because she had heard that Christians did not carry any pork or tea or silk to the graves of their dead ancestors; that Choo Lee was her eldest grandson and she must look to him for these acts of worship, if her soul was to be fed and clothed after death.

Just then Choo Lee came, and hearing what his grandmother said, he felt so angry that there followed quite a battle of words between him and his grandmother. The teacher did not understand at all, but the

interpreter told him about it after it was all over.

Choo Lee said, "You know very well, grandmother, that I obeyed you today and have promised not to attend Christian Endeavor any more without your permission; for you to say that being a Christian makes boys dishonor their parents is not fair." Then the grandmother answered, "You told me yourself that no Christian ever carries anything to eat or to wear to anybody's grave."

"I know I did, and that is true, but don't you remember how, all the time before, I played gamble? And how, when my money was all gone, I used to steal your money that you had hidden in the cracked rice bowl?" Then the grandmother leaned so far forward that she almost stood up and fairly shouted, "I know you did, I know it very well; you were plenty naughty, you rascal."

"Well then, did you not cane me? Did you not sometimes beat me several times in one day?"

"I should think I did cane you, but I did

not cane you enough; I wish now I had caned you more."

"And since I have gone to Christian Endeavor, have you caned me once? Have I stolen from you once? Have you once heard of my playing gamble?"

Then the grandmother sank back in her chair and answered very meekly, "No, not once."

Then Choo Lee's face brightened, and a look of real love for the angry grandmother came into his eyes. "Since I have been going to Christian Endeavor, grandmother, have I kept up in my lessons? Have I amused the younger children without teasing them? Have I got a job? Have I worked early and late and have I brought you four-fifths of my pay instead of stealing your money?"

The grandmother looked a good deal puzzled by this time, but was honest enough to answer with some enthusiasm, "Yes, Choo Lee, since you have attended Christian Endeavor, you have been a very good

(Continued on Page 253)



The Workers' Children and Others on the Playground Back of the Church at Ping Ting. The Children Have but the Narrow Dirty Streets to Play in. Therefore This Playground Is Very Much Prized by Them, and the Swings Are Kept Going All Day Long

FINANCIAL REPORT

The following donations were received by the General Mission Board during the month of July:

WORLD-WIDE

| | |
|---|----------|
| Canada—\$43.40. | |
| Sunday-school. | |
| Battle Creek, | \$ 32 00 |
| Individuals. | |
| Cora Rinehart, \$5.20; Mrs. H. F. Boose, \$5.20; Geo. E. Stern, \$1, | 11 40 |
| California—\$321.60. | |
| Southern District, Sunday-school. | |
| First Los Angeles, | 5 73 |
| Individuals. | |
| No. 35288, \$25; Mrs. Wm. S. Stoner, \$1; Miss Lizzie A. Rohrer, \$6.25; William and Elizabeth Aschenbrenner, \$3; Martha J. Gray, \$3, | 38 25 |
| Northern District, Congregations. | |
| Live Oak, \$20.05; Macdoel, \$13.25; Lindsay, \$38.32, | 71 62 |
| Individuals. | |
| Z. Henrieks (marriage notice), 50 cts.; R. 1, Box 101, \$5; Emma T. Whitcher, \$200; Michael Blocher, 50 cents, | 206 00 |
| Colorado—\$7.50. | |
| Congregation. | |
| Rocky Ford, | 7 00 |
| Individual. | |
| Clara Michael, marriage notice, | 50 |
| Cuba—\$25.00. | |
| Individual. | |
| C. E. Wills, | 25 00 |
| Florida—\$4.00. | |
| Individuals. | |
| J. V. Felthouse and wife, | 4 00 |
| Idaho—\$65.44. | |
| Congregations. | |
| Nampa, \$18.69; Nezperce, \$43.15, | 61 84 |
| Individual. | |
| Rachel Wilsey, | 3 60 |
| Illinois—\$126.07. | |
| Congregations. | |
| Mt. Morris, \$24.63; West Branch, \$4.37, | 29 05 |
| Individuals. | |
| L. J. Gerdes, \$5; Eliz. Robinson, \$1; H. B. Miller, \$3; J. Hugh Heckman, \$10.40; Ethel A. Gwin, \$2.60; Dwight D. Christy, \$2.60; Mrs. I. R. Beery, \$2.60; Florence Dickey, \$2.60; Perry Williams, \$5.20; Mrs. J. H. Rohrer, \$2.60; Chas. S. Morris, \$2.60; Miriam I. Morris, \$2.60; Eva Tros- tie, \$1.04; Harvey Miller, 10 cents; W. H. Eisenbise (marriage notice), 50 cents, .. | 44 44 |
| Southern District, Congregation. | |
| Cerro Gordo, | 11 00 |
| Individuals. | |
| W. F. Haynes (marriage notice), 50 cents; J. H. Brubaker and wife, \$5.20; Catherine Blickenstaff, \$6.24; L. Hortense Lear, \$26; W. H. Shull, \$1.04; J. C. Ston- er, \$2.60, | 41 58 |
| Indiana—\$263.60. | |
| Northern District, Individuals. | |
| Mrs. D. E. Hoover, \$5.20; J. O. Culler, \$6.50; Mrs. William Hess, \$2.60; Emma Hiland, \$2.80; Miss Anna Peterson, \$3.34; Eliza Alexander, \$2; Vergil E. Mock, \$1.56; P. H. Strauss, \$2.60; C. E. Rusher, \$10.40; Arley Body, \$2.60; Mrs. John Simons, \$2.60; J. C. Blake, \$1; E. and R. Fashbaugh, \$9; Amanda Blosser, \$1.04; J. W. Kitson, \$6.50; Ada A. Swihart, \$3; Mrs. Sol. Stutzman, \$3.65; Levi Zumbrun, \$12, | 78 39 |
| Christian Workers. | |
| Elkhart, Goshen and South Bend, | 15 00 |
| Congregation. | |
| Rock Run, | 20 00 |
| Middle District, Congregation. | |
| Monticello, | 13 48 |
| Sunday-school. | |
| Loyal Daughters' Class of Loon Creek, ... | 6 55 |
| Individuals. | |
| D. C. Wolf, \$25; Jesse S. Byerly (mar- riage notice), 50 cents; Russel Werking, \$4.50; J. F. Frantz (marriage notice), 50 cents; Mrs. Nettie Dailey, \$1.60; Agnes Kessler, \$3; H. I. Beachley, \$2.60; Harry K. Pulley, \$5; May Weybright, \$1.05; Frank T. Younker, \$5.20; George Price, \$1.06; Mrs. J. L. Shultz, \$1.04; Mrs. E. L. Lautzenhizer, \$5.20; Emma Kesler, \$26; W. H. Paul, \$1; Amos Freed, \$2.60, .. | 85 85 |
| Southern District, Congregation. | |
| Maple Grove, | 5 35 |
| Individuals. | |
| Grace Hiatt, \$2.60; Ettie Holler, \$5; Leta Brown, \$2; Mrs. Myrtie Foust, \$2; J. A. Mitchel, \$2.08; C. O. Miller, \$1.50; Lizzie Hawkins, \$2.60; D. F. Hoov- er, \$5.20; James L. Hazlett, \$3; Grace B. Stern, \$2.60; John A. Stern, \$7.80; Su- sanna Onkst, \$2.60, | 38 98 |
| Iowa—\$68.54. | |
| Northern District, Congregation. | |
| South Waterloo, | 4 00 |
| Sunday-school. | |
| Greene, | 3 02 |
| Individuals. | |
| Mrs. B. K. Hoffert, 52 cents; W. M. Ul- rich, \$5; Geo. A. Lininger, \$9; D. Warren Shock, \$2.60; Mary Zaph, \$5, | 22 12 |
| Middle District. | |
| Charley N. Huffman, \$3; Geo. B. Roy- er, \$15, | 18 00 |
| Southern District, Individuals. | |
| Mrs. A. J. Wonderlich, \$5; F. H. Heil- man, \$5.20; Mrs. Cam Trimire, \$1; Mrs. H. O. Walter, \$5.20; Mrs. Charlotte, \$5, .. | 21 40 |
| Kansas—\$73.00. | |
| Northeastern District, Congregations. | |
| Appanoose, \$30; Topeka, \$5, | 35 00 |
| Individuals. | |
| Sarah J. Crist, \$2.60; C. W. Larsen, \$5.20; Jonas Forney, \$2.60; Lydia For- ney, \$2.60, | 13 00 |
| Southeastern District, Sunday-schools. | |
| Parson's Loyal Workers, \$2.40; Mad- ison Birthday offering, \$2, | 4 40 |
| Individuals. | |
| Fannie Stevens, \$2; Mrs. Harry Lowry, \$5, | 7 00 |
| Northwestern District, Individuals. | |
| Elder J. W. Jarboe (marriage notice), 50 cents; Isaac B. Garst, \$3, | 3 50 |
| Southwestern District, Individuals. | |
| A Sister, \$5; L. C. Weddle, \$5.10, | 10 10 |
| Michigan—\$41.09 | |
| Individuals. | |
| Ethel Strohm, \$3.20; C. L. Wilkins, \$10.40; W. C. Patzwell, \$1.04; Mrs. John Easterday, \$5.20; Arthur C. Mote, \$2.60; Mrs. R. B. Noll, \$13; J. J. Scrogum, \$2.60; D. W. Vaniman, \$1.05; Miss Ella Keith, \$1; Mrs. Harriet Lowder, \$1, | 41 09 |
| Minnesota—\$26.50. | |
| Individuals. | |
| Paul Mohler (marriage notice), 50 cents; J. F. Souders, \$26, | 26 50 |
| Montana—\$18.00. | |
| Individuals. | |
| A Brother and Sister, | 18 00 |
| Maryland—\$28.20. | |
| Middle District, Sunday-school. | |
| Union, | 5 00 |
| Individual. | |
| Harvey J. Martin, | 2 60 |
| Eastern District, Sunday-school. | |
| Union Bridge Birthday Bowl, | 5 00 |
| Individuals. | |
| A. P. Snader, \$2.60; A. L. B. Martin, \$13, | 15 60 |

Missouri—\$32.56.

Northern District, Sunday-school.

Rockingham Helping Hands,\$ 7 26
Individuals.

N. S. Rhodes and wife, \$5.20; Katherine Williams, \$13; Mrs. J. S. Bowman, \$1.40; John H. Mason, \$5.20, 24 80
Middle District, Individual.

L. B. Ihrig (marriage notice), 50

North Carolina—\$1.00.

Individual. J. R. Perdue, 1 00

New Mexico—\$5.00.

Congregation. Pecos Valley, 5 00

Nebraska—\$8.05.

Christian Workers. Kearney, 2 85

Individuals. Phebe K. Hoffert, \$2.60; I. C. Snaveley, \$2.60, 5 20

North Dakota—\$80.50.

Congregation. Berthold, 50 50

Individuals. A Brother and Sister, \$4; Sam Brower, \$13; Effie Brower, \$13, 30 00

Oklahoma—\$32.15.

Congregation. Cordell, 31 15

Individual. B. F. Bowers, 1 00

Oregon—\$17.00.

Congregation. Weston, 12 75

Sunday-school. Ashland, 4 25

Ohio—\$139.42.

Northwestern District, Individuals. C. S. Lehman (marriage notice), 50 cents; S. N. Wright, \$1; Nancy Smith, \$1.56; J. H. Swank and wife, \$5.20; Lydia Fried, \$6; Mrs. Jackson Bechtel, \$1.60; Bra. D. Diaz, \$1.04; Mrs. Susan Bixler, \$6; Claude G. Vore and wife, \$3; Congregation, 25 90

Postoria, 25 90

Northeastern District, Congregation. Reading, 1 00

Individuals. Jno. Yoder (marriage notice), 50 cents; G. A. Cassel and wife, \$5.20; A. F. Shriver, \$5.20; Mrs. J. J. Culler, \$2.60; Joseph Moomaw, \$5.20; Edw. Shepper, \$26; Norman Reese, \$2.60; Mrs. T. C. Martin, R. N., \$13; Mary E. Strauser, \$1.25; Mrs. D. M. Irvin, \$6; Lou R. Prantz, \$2; Mrs. Geo. R. Goughnour, \$1; Mrs. Jesse Parent, 10 cents, 70 65

Southern District, Christian Workers. Beech Grove, 2 05

Individuals. Matilda Brubaker, \$2.60; C. C. Sollenberger, \$2.60; Mrs. A. B. George, \$2.60; Jennie Landis, \$2.60; D. F. Warner, \$5.10; Mary West, \$1.60; Jacob Conpoock, \$5.20; Jno. B. Ballinger, \$1; Ella Shafer, \$1.50; Anna Keener, \$7.80; D. F. Warner (marriage notice), 50 cents; S. B. Wenger, \$2.60, 36 70

Congregation. Union City, 1 00

Pennsylvania—\$226.91.

Western District, Congregation. Middle Creek, 13 00

Sunday-school. Golden Rule Bible Class near Oakland, 10 00

Individuals. Herman Rummell, \$4.16; Mrs. J. W. Rummell, \$1.04; J. W. Rummell, \$1.04; Eliza Switzer, \$5; Cora Christner, 65 cents; Peter Huffman, \$4.16; Anna E. Osterwise, \$5; M. J. Brougher, 20 cents; H. S. Replogle, \$2.60; J. W. Fryock, \$5.22; W. H. Fry, \$5.20; Grace Kimmel Blough, \$4.16; S. P. Early, \$2.60; M. N. Thomas, \$2.60; A Sister, \$1; P. J. Blough (marriage notice), 50 cents;

Caroline Meyers, \$1; Thos. Harden, \$1, ..\$ 47 13

Southern District, Congregations. Carlisle, \$22; Back Creek, \$6.16, 28 16

Sunday-school. Chambersburg, 5 00

Individuals. Helen Price, \$2.50; Solomon Strauser, \$6.30, 8 80

Eastern District, Congregation. Indian Creek, 10 00

Individuals. H. E. Kaylor, \$1; Wm. K. Conner (marriage notice), 50 cents; Wm. K. Conner, \$1.20; A Brother and Sister, \$4.38; Franklin Buckwalter, \$10.40; L. R. Holsinger, \$5.20; Miss Anna Cassel, \$1; S. C. Cover, 50 cents, 24 18

Middle District, Congregation. Spring Run, 5 84

Individuals. Francis G. Baker, \$27; Lerena Rupert, \$5; Paul A. Stayer, \$5.50; J. R. Stayer, \$3.64; Emma L. Keeny, \$2.60; M. J. Weaver, \$5.20; Mr. and Mrs. J. B. Brumbaugh, \$1.30; W. N. Myers, \$1.56; Jerry Klepser, \$10; Mary A. Kinsey, \$10; M. R. Brumbaugh, \$3, 74 80

Tennessee—\$37.05.

Congregations. Pleasant View, \$23.05; French Broad, \$12, 35 05

Individuals. Essie Kennie, \$1; Mary Loyd, \$1, 2 00

Wisconsin—\$5.00.

Congregation. Ash Ridge, 5 00

Washington—\$41.00.

Congregations. Tacoma, \$16; Macdonalds, \$25, 41 00

West Virginia—\$5.02.

First District, Individuals. Mrs. V. Thomas, \$1.04; Jeremiah Guthrie, \$1.04; Raphael Baker, 65 cents; Ethel Thomas, \$1.04, 3 77

Second District, Individual. J. F. Ross, 1 25

Virginia—\$110.21.

Second District, Congregation. Middle River, 3 00

Sunday-school. Bridgewater Class C., 6 50

Y. W. C. A. Bridgewater, 9 95

Individuals. M. H. Shaver, \$1.12; B. V. Shaver, \$1.13; Mary S. Huffer, \$1.04; Maud Huffer, \$1.04; Miss Valley V. Miller, \$2.60; W. H. Zigler, \$5.20; Jno. S. Flory (marriage notice), 50 cents, 12 63

First District, Individuals. Pauline Nolly, \$10; Jno. W. Layman, \$26, 36 00

Northern District, Individuals. Mitylene Detra, \$2.08; Rebecca F. Wine, \$2.60; D. P. Wine, \$5.20; Mrs. I. C. Crist, 25 cents; J. W. Wampler, \$2, .. 12 13

Eastern District, Individuals. Almira J. Utz, \$10; Ruth E. Utz, \$10; Novella E. Utz, \$10, 30 00

Miscellaneous—\$15.00.

Total for the month,\$ 1,867 81

Previously reported, 31,706 57

Total for the year so far,\$33,574 38

ARMENIAN RELIEF

Alabama—\$7.50.

Individuals. Two families,\$ 7 50

California—\$55.14.

Northern District, Congregation. McFarland, 32 64

Individual. Mrs. Eliz. Bush, 20 00

Southern District, Individuals. M. M. Carl and wife, 2 50

| | | | |
|---|----------|---|-------------|
| Canada—\$69.25. | | Western District, Individual. | |
| Sunday-school. | | Gertrude A. Flory, | \$ 4 00 |
| East Arrowwood, | \$ 39 25 | Tennessee—\$15.00. | |
| Individuals. | | Individuals. | |
| L. P. and Hannah Dunning and chil- | | Mrs. T. H. Sigemore, \$5; Will C. | |
| dren, \$15; B. Protzman, \$15, | 30 00 | Young, \$10, | 15 00 |
| Iowa—\$72.30. | | Texas—\$27.41. | |
| Middle District, Congregation. | | Congregation. | |
| Garrison, | 61 70 | Manvel, | 16 41 |
| Southern District, Congregation. | | Individual. | |
| Osceola, | 10 60 | Daniel Bock, | 11 00 |
| Idaho—\$30.00. | | West Virginia—\$5.00. | |
| Congregation. | | First District, Individual. | |
| Clearwater, | 30 00 | E. P. Fike, | 5 00 |
| Indiana—\$69.00. | | Washington—\$83.35. | |
| Northern District, Congregation. | | Congregation. | |
| Wawaka, | 1 00 | Stiverson, | 33 10 |
| Individual. | | Sunday-schools. | |
| Wm. Wertz, | 25 00 | Deer Park Mission, \$9.25; Outlook, | |
| Middle District, Individuals. | | \$2.50, | 11 75 |
| W. H. Gauntt, \$3; Gertrude Green- | | Aid Society. | |
| wood, \$2, | 5 00 | Outlook, | 5 00 |
| Southern District, Congregation. | | Christian Workers. | |
| White Church, | 33 00 | Outlook, | 7 50 |
| Individual. | | Individuals. | |
| Mattie Mathews, | 5 00 | Mrs. Minnie Wagoner, \$1; Dora Adams, | |
| Illinois—\$145.35. | | \$2; Christian Krabill, \$5; Roston Welch | |
| Northern District, Congregations. | | and wife, \$18, | 26 00 |
| Pine Creek, \$42.50; Polo, \$87.60; West | | Virginia—\$222.77. | |
| Branch, \$12.25, | 142 35 | Northern District, Christian Workers. | |
| Individual. | | J. W. Wampler, | 5 00 |
| Anna Fry, | 3 00 | Aid Society. | |
| Kansas—\$115.40. | | Dayton, | 20 00 |
| Northwestern District, Individual. | | Congregation. | |
| B. A. Nofziger, | 112 00 | Unity, | 151 20 |
| Northeastern District, Congregation. | | Southern District, Congregation. | |
| Overbrook, | 3 40 | Germantown, | 30 00 |
| Louisiana—\$5.00. | | First District, Mission Circle. | |
| Individual. | | Daleville, | 15 57 |
| Milo Spalding, | 5 00 | Second District, Individual. | |
| Michigan—\$32.28. | | J. H. Diehl, | 1 00 |
| Sunday-schools. | | Miscellaneous—\$5.00. | |
| Thornapple, \$12.28; Woodland, \$10, .. | 22 28 | Total for the month, | \$ 1,345 77 |
| Individuals. | | Previously reported, | 272 99 |
| Ethel and Fred Strohm, | 10 00 | Total for the year so far, | \$ 1,618 76 |
| Maryland—\$27.50. | | | |
| Eastern District, Individuals. | | | |
| Mr. and Mrs. Edward C. Bixler, | 10 00 | | |
| Western District, Individuals. | | | |
| C. H. Merrill and wife, | 10 00 | | |
| Middle District, Individuals. | | | |
| Mrs. O. C. Sigler, \$5; C. E. Martin and | | | |
| wife, \$2.50, | 7 50 | | |
| Missouri—\$2.50. | | | |
| Middle District, Individual. | | | |
| Mary M. Cox, | 2 50 | | |
| New Mexico—\$8.90. | | | |
| Sunday-school. | | | |
| Clovis, | 8 90 | | |
| Nebraska—\$5.00. | | | |
| Individual. | | | |
| Hattie Dell Crantz, | 5 00 | | |
| Oklahoma—\$8.00. | | | |
| Congregation. | | | |
| Monitor, | 8 00 | | |
| Ohio—\$85.37. | | | |
| Southern District, Congregations. | | | |
| Eversoles, \$11.93; Stray Creek, \$4; Sa- | | | |
| lem, \$23.80, | 39 73 | | |
| Sunday-school. | | | |
| Castim, | 27 38 | | |
| Individuals. | | | |
| S. F. Miller and daughters, | 10 00 | | |
| Northeastern District, Sunday-school. | | | |
| Beech Grove, Grandmother's class, ... | 8 26 | | |
| Pennsylvania—\$248.75. | | | |
| Middle District, Sunday-school. | | | |
| Koontz, | 26 75 | | |
| Individuals. | | | |
| A Sister, \$15; Mrs. Hannah Redebaugh, | | | |
| \$2; C. C. Ellis, \$5, | 22 00 | | |
| Southern District, Individuals. | | | |
| A Brother, \$100; Esther McCormich, | | | |
| \$20, | 120 00 | | |
| Eastern District, Congregation. | | | |
| Little Swatara, | 71 00 | | |
| Individuals. | | | |
| Wm. C. Oberholtzer, | 5 00 | | |
| | | Total for the month, | \$ 359 17 |

INDIA MISSION

| | |
|--|-----------|
| Pennsylvania—\$266.39. | |
| Southern District, Individual. | |
| A Brother, | \$ 200 00 |
| Middle District, Individuals. | |
| Brother and Sister Myers, | 50 00 |
| Eastern District, Congregation. | |
| Harrisburg, | 16 39 |
| Idaho—\$30.00. | |
| Congregation. | |
| Clearwater, | 30 00 |
| Virginia—\$22.62. | |
| Second District. | |
| Small Boys and Girls of Nokesville, .. | 22 62 |
| California—\$11.16. | |
| Northern District, Congregation. | |
| Trigo, | 11 16 |
| Indiana—\$6.00. | |
| Southern District, Individual. | |
| F. A. McGuire, | 5 00 |
| Middle District, Individual. | |
| Miss Ruth Tobias, | 1 00 |
| Illinois—\$2.00. | |
| Northern District, Individual. | |
| Daniel W. Metz, | 2 00 |
| Oregon—\$2.00. | |
| Individuals. | |
| A. E. Troyer and wife, | 2 00 |
| Michigan—\$1.50. | |
| Individual. | |
| A Sister, | 1 50 |
| Michigan—\$16.00. | |
| Congregation. | |
| Harlan, | 16 00 |
| Kansas—\$1.50. | |
| Southeastern District, Individual. | |
| Fannie Stevens, | 1 50 |
| Total for the month, | \$ 359 17 |

Previously reported,\$ 901 54
Total for the year so far,\$1,260 71

INDIA ORPHANAGE

Pennsylvania—\$124.57.
Southern District, Sunday-schools.
York, \$52; Harris Creek, \$20,\$ 72 00
Western District, Sunday-schools.
Elk Lick Truth Seekers, \$10; Maple
Glen, \$16; Pike, \$6.57, 32 57
Eastern District, Aid Society.
Elizabethtown, 20 00
Virginia—\$52.00.
First District, Individual.
Lula C. Denton, 20 00
Second District, Aid Society.
Middle River, 32 00
Indiana—\$15.00.
Northern District, Aid Society.
Walnut, 10 00
Middle District, Individual.
Mrs. Owen Murphy, 5 00
Michigan—\$16.00.
Sunday-schools.
Crystal, \$8; Sunfield, \$8, 16 00
Ohio—\$29.59.
Northwestern District, Sunday-school.
Eagle Creek, 20 00
Christian Workers.
Sugar Creek, 9 59
Kansas—\$10.82.
Southwestern District, Sunday-school.
Monitor, 10 82
California—\$25.00
Southern District.
R. C. Hinkle and wife, 25 00
Illinois—\$5.00.
Southern District, Individual.
Bettie Barnhart, 5 00
Total for the month,\$ 277 98
Previously reported, 955 26
Total for the year so far,\$1,233 24

CHINA MISSION

Pennsylvania—\$200.00.
Southern District, Individual.
A Brother,\$ 200 00
Virginia—\$25.08.
Second District, Sunday-school.
Nokesville, 25 08
Indiana—\$10.67.
Northern District, Congregation.
North Liberty, 10 67
Illinois—\$10.00.
Northern District.
"K. K.", 10 00
Iowa—\$9.15.
Southern District, Congregation.
English River, 9 15
Kansas—\$1.50.
Southeastern District, Individual.
Fannie Stevens, 1 50
Total for the month,\$ 256 40
Previously reported, 1,106 76
Total for the year so far,\$1,363 16

QUINTER MEMORIAL HOSPITAL

Indiana—\$73.50.
Northern District, Aid Societies.
Rock Run, \$10; Plymouth, \$5,\$ 15 00
Individuals.
A Brother and Sister, 20 00
Middle District, Congregation.
Middle Creek, 22 50
Individuals.
Mrs. Eva Bixler Jenks, \$5; Mrs. Betty Bixler Schrop, \$5; Mrs. Marguerite Bixler Garrett, \$5; Mrs. Wm. Bixler, \$1,
Pennsylvania—\$11.00.
Eastern District, Aid Society.
Harrisburg, 10 00
Western District, Individual.
Gertrude A. Flory, 1 00

Kansas—\$17.70.
Southwestern District.
Larned Mission Circle,\$ 10 00
Northeastern District, Christian Workers.
Ottawa, 7 70
Ohio—\$25.00.
Northeastern District, Congregation.
Wooster, 25 00
North Dakota—\$15.00.
Aid Society.
State, 15 00
Nebraska—\$15.00.
Aid Society.
Afton, 15 00
Missouri—\$18.89.
Sunday-school.
Walnut Grove, 18 89
Idaho—\$17.35.
Aid Society.
Fruitland, 17 35
Colorado—\$10.00.
Aid Society.
Fruita, 10 00
Michigan—\$1.60.
Sunday-school.
Beaverton, 1 60
Michigan—\$5.00.
Aid Society.
Thornapple, 5 00
Virginia—\$5.00.
Second District, Aid Society.
Lebanon, 5 00
Iowa—\$5.00.
Southern District, Aid Society.
Fairview, 5 00
Total for the month,\$ 220 04
Previously reported, 2,796 79
Total for the year so far,\$ 3,016 83

INDIA BOARDING SCHOOL

Montana—\$28.23.
Mission.
Union Center,\$ 28 23
Pennsylvania—\$21.88.
Eastern District, Sunday-school.
Lebanon, 21 88
North Dakota—\$26.26.
Congregations.
Williston, \$20; Ray, \$6.26, 26 26
Virginia—\$25.00.
First District, Sunday-school.
Trout Bible Class, 25 00
California—\$15.00.
Northern District, Congregation.
Live Oak, 12 50
Southern District, Individual.
M. M. Carl, 2 50
Kansas—\$53.40.
Northeastern District, Individual.
J. F. Hantz, 24 00
Southwestern District, Sunday-school.
Wichita, East Side, 12 50
Christian Workers.
Independence, 15 00
Southeastern District, Individual.
E. Earl Barnhart, 1 90
Minnesota—\$12.50.
Sunday-school.
Worthington, Ever Ready, 12 50
Washington—\$9.10.
Congregation.
Stiverson, 9 10
Indiana—\$7.86.
Northern District, Christian Workers.
Turkey Creek, 6 25
Southern District, Christian Workers.
Summittville, 1 61
Idaho—\$1.00.
Congregation.
Nampa, 1 00
Total for the month,\$ 200 23
Previously reported, 408 99
Total for the year so far,\$ 609 22

BELGIAN RELIEF FUND

| | |
|--|------------|
| Pennsylvania—\$73.45. | |
| Eastern District, Congregation. | |
| West Green Tree, | \$ 67 25 |
| Southern District, Sunday-schools. | |
| Waynesboro's Helping Hand Class, \$1; | |
| Waynesboro, Sister Easton's Class, \$5.20, | 6 20 |
| Iowa—\$1.00. | |
| Middle District, Individual. | |
| Mary M. Gibson, | 1 00 |
| Total for the month, | \$ 74 45 |
| Previously reported, | 1,029 60 |
| Total for the year so far, | \$1,104 05 |

CHINA ORPHANAGE

| | |
|-----------------------------------|-----------|
| Louisiana—\$21.00. | |
| Sunday-school. | |
| Roanoke Junior Class, | \$ 21 00 |
| California—\$20.00. | |
| Northern District, Sunday-school. | |
| Lindsay, Primary Class, | 20 00 |
| Indiana—\$16.93. | |
| Northern District, Aid Society. | |
| Walnut, | 10 00 |
| Southern District, Sunday-school. | |
| Rossville, | 6 93 |
| Oregon—\$5.00. | |
| Sunday-school. | |
| Evergreen, Myrtle Point, | 5 00 |
| Iowa—\$5.00. | |
| Northern District, Congregation. | |
| Franklin County, | 5 00 |
| Total for the month, | \$ 67 93 |
| Previously reported, | 232 76 |
| Total for the year so far, | \$ 300 69 |

PING TING HSIEN HOSPITAL

| | |
|-----------------------------------|-----------|
| Illinois—\$54.78. | |
| Southern District, Congregations. | |
| Cerro Gordo, Oakley, Okaw and De- | |
| catur, | \$ 54 78 |
| Total for the month, | \$ 54 78 |
| Previously reported, | 311 40 |
| Total for the year so far, | \$ 366 18 |

HIEL HAMILTON HOSPITAL

| | |
|-------------------------------------|-----------|
| Ohio—\$25.00. | |
| Southern District, Aid Societies. | |
| Of the Brotherhood, | \$ 25 00 |
| Iowa—\$12.57. | |
| Northern District, Home Department. | |
| Greene, | 6 30 |
| Middle District, Sunday-school. | |
| Dallas Center Bible Class, | 6 27 |
| Minnesota—\$12.50. | |
| Congregation. | |
| Deer Park, | 12 50 |
| Idaho—\$4.00. | |
| Individual. | |
| Harry I. Bowers, | 4 00 |
| Total for the month, | \$ 54 07 |
| Previously reported, | 573 16 |
| Total for the year so far, | \$ 627 23 |

INDIA WIDOWS' HOME

| | |
|----------------------------------|----------|
| Pennsylvania—\$40.00. | |
| Middle District, Individual. | |
| Brother Henry, | \$ 40 00 |
| Total for the month, | \$ 40 00 |
| Previously reported, | 51 25 |
| Total for the year so far, | \$ 91 25 |

WOUNDED FRENCH SOLDIERS

| | |
|--------------------------------------|----------|
| Ohio—\$14.53. | |
| Northeastern District, Congregation. | |
| Springfield, | \$ 14 53 |
| Total for the month, | \$ 14 53 |
| Previously reported, | 21 70 |
| Total for the year so far, | \$ 36 23 |

BOYS' SCHOOL IN CHINA

| | |
|---------------------------------------|----------|
| Pennsylvania—\$3.89. | |
| Eastern District, Sunday-school. | |
| Ridgely, | \$ 3 89 |
| Indiana—\$2.94. | |
| Northern District, Christian Workers. | |
| Nappanee, | 2 94 |
| Virginia—\$2.05. | |
| Second District, Individual. | |
| Lucy J. Long, | 2 05 |
| Total for the month, | \$ 8 88 |
| Previously reported, | 50 83 |
| Total for the year so far, | \$ 59 71 |

GIRLS' SCHOOL IN CHINA

| | |
|-------------------------------------|-----------|
| Pennsylvania—\$5.90. | |
| Eastern District, Sunday-school. | |
| Ridgely, | \$ 3 90 |
| Middle District, Christian Workers. | |
| Spring Run, | 2 00 |
| Total for the month, | \$ 5 90 |
| Previously reported, | 137 16 |
| Total for the year so far, | \$ 143 06 |

POLISH RELIEF

| | |
|----------------------------------|----------|
| Missouri—\$2.50. | |
| Middle District, Individual. | |
| A Sister, | \$ 2 50 |
| Total for the month, | \$ 2 50 |
| Previously reported, | 48 55 |
| Total for the year so far, | \$ 51 05 |

SWEDEN MISSION

| | |
|----------------------------------|---------|
| California—\$1.50. | |
| Northern District, Congregation. | |
| Live Oak, | \$ 1 50 |
| Total for the month, | \$ 1 50 |
| Previously reported, | 3 00 |
| Total for the year so far, | \$ 4 50 |



October 31, 1917, will be the four hundredth anniversary of the Protestant Reformation, which began with the nailing of Luther's theses to the door of the Wittenberg church Oct. 31, 1517. Lutherans are said to be raising a memorial Jubilee Fund of \$10,000,000 in celebration of the event. While our churches will not likely lay any special stress upon this day in the way of elaborate celebration, yet it is well for us to remember with thanksgiving the mighty movement which shook the Catholic church and which was the influence back of the founding of our own beloved organization.

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Bright, J. Homer,Liao Chou, Shansi, China
Bright, Minnie,Liao Chou, Shansi, China
Brubaker, Dr. O. G.,Liao Chou, Shansi, China
Brubaker, Cora M.,Liao Chou, Shansi, China
Crumpacker, F. H. (on furlough),Kuna, Idaho
Crumpacker, Anna N. (on furlough),Kuna, Idaho
Cripe, Winnie, (on furlough)Walkerton, Ind.
Flory, Raymond C.,Liao Chou, Shansi, China
Flory, Lizzie N.,Liao Chou, Shansi, China
Hornung, Emma,Ping Ting Hsien, Shansi, China
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Shock, Laura M.,Liao Chou, Shansi, China
Vaniman, Ernest D.,Ping Ting Hsien, Shansi, China
Vaniman, Susie C.,Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira,Post, Umalla, via Anklesvar, India
Arnold, Elizabeth,Bulsar, Surat Dist., India
Blough, J. M.,Bulsar, Surat Dist., India
Blough, Anna Z.,Bulsar, Surat Dist., India
Cottrell, Dr. A. Raymond,Bulsar, Surat Dist., India
Cottrell, Dr. Laura M.,Bulsar, Surat Dist., India
Ebey, Adam (on furlough),North Manchester, Indiana
Ebey, Alice K. (on furlough),North Manchester, Indiana
Emmert, Jesse B.,Jalalpor, Surat Dist., India
Emmert, Gertrude R.,Jalalpor, Surat Dist., India
Eby, Anna M.,Dahanu, Thana Dist., India
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Garner, Kathryn B.,Bulsar, Surat Dist., India
Himmelsbaugh, Ida (on furlough),200 6th Ave., Altoona, Pa.
Hoffert, A. T.,Jalalpor, Surat Dist., India
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Holsopple, Kathren R. (on furlough),Elgin, Ill.
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Kaylor, Rosa,Vada, Thana Dist., India
Lichty, Daniel J.,Dahanu, Thana Dist., India
Lichty, Nora A.,Dahanu, Thana Dist., India
Long, I. S.,Vyara, Surat Dist., India
Long, Effie V.,Vyara, Surat Dist., India
Miller, Eliza B.,Bulsar, Surat Dist., India
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Pittenger, J. M.,Ahwa, Dangs Forest, via Bilimora, India
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Ross, Mrs. A. W.,Bulsar, Surat Dist., India
Shumaker, Ida C. (on furlough),Meyersdale, Pa.
Stover, W. B.,Anklesvar, India
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General
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Secretary of Board.

MAR 1918
BRIDGEWATER, VA.

Messages From China



Photo by Courtesy of World Outlook.

A Poor Chinese Woman Selling Her Babies on the Streets of Shanghai

Many Girl Babies in China Who Escape Being Killed at Birth Are Offered for Sale Like These Innocent Little Babes. O Suffering Babyhood! O Blasted Girlhood! O Ignorant Motherhood! O Suffering China! May Our Missionaries Be Powers in Removing Such Cruelty from Perverted Humankind!



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Contents for October, 1917

EDITORIALS, 261-263

ESSAYS,—

| | |
|---|-----|
| Edna Rosamond Flory, By Ray H. Flory, | 264 |
| Viola Grace Clapper, By Elizabeth Postma, | 265 |
| Myrtle Ferris Pollock, By W. H. Yoder, | 266 |
| Mary Schaeffer, By Cora R. Price, | 267 |
| Anna Bowman Seese, By Paul H. Bowman, | 268 |
| Norman A. Seese, By Fred P. Myers, | 269 |
| Sue Rinehart Heisey, By Rose R. Druley, | 270 |
| Walter J. Heisey, By Morris F. Fergus, | 271 |
| Nora Almira Phillips Flory, By H. C. Early, | 272 |
| Byron Morton Flory, By Ray H. Flory, | 273 |
| Why We Are Going, By the New Missionaries, | 275 |
| From the Parents of Those Who Go, | 276 |
| Our Farewell Message to the Home Church, By the New Missionaries, | 277 |
| Missions in the Church, By F. H. Crumpacker, | 278 |
| India Notes, By Effie V. Long, | 279 |
| Four Ways of Giving, | 280 |
| A Message to All Who Are Wise, | 281 |
| Ten Thoughts on Tithing, | 282 |
| A Higher Standard of Missionary Work, By Leander Smith, | 282 |
| Weekly Prayer Hour, By Anna Beahm, | 288 |

THE LITTLE MISSIONARY,—

| | |
|---------------------------------|-----|
| Before the Great Council, | 283 |
|---------------------------------|-----|

THE STUDENT VOLUNTEER,—

| | |
|--|-----|
| Our Standard for 1917-18, By Floyd M. Irvin, | 286 |
|--|-----|

| | |
|-------------------------|-----|
| FINANCIAL REPORT, | 289 |
|-------------------------|-----|

The Missionary Visitor

Volume XIX

OCTOBER, 1917

Number 10

EDITORIALS

We bade farewell to our outgoing party of missionaries for China, in the August issue of the Visitor, but the expression was vain. Unavoidable reasons compelled the party to defer sailing until Sept. 4; then the boat was delayed and departure was not made until Sept. 10. While the delays were the occasion for disappointment to some of the workers, yet it was a disappointment mingled with blessing. Had the sailing not been delayed some of the party would have been held back because of the draft and passports.



This party of new workers—ten in number—is the largest sent to China in any single year. Their objective for the first school year at least will be Peking, where they will enter a language school and where they may be addressed at North China Language School, Peking, China. Brother and Sister Crumpacker and son Frantz, who accompanied the party, go direct to their station at Ping Ting Hsien.



Of all those going out to the field, Brother and Sister Heisey apparently were called upon to exercise the greatest degree of faith. Bro. Heisey was delayed for long in securing exemption from the draft, and hence was delayed in securing passport. In fact, they left Chicago for Seattle without passports, conditions having made it impossible to apply for the same until a very late hour. A telegram to them at Seattle said it had been issued, and now we have word that it was received in the mail at 8:30 A. M. when they were to sail at 10:00 A. M. Thus they feel assured of God's approval of their course.



In the further pages of this issue we are glad to introduce all of these young people to the Visitor readers. We hope that every

reader, and especially our young people, will read the record of the lives of these young soldiers of the cross. Can you not, dear young brother or sister, find within your own heart a response to these biographies, to the words of farewell? Do not the expressions from each worker convey to your heart a keen sense of honesty on the part of these people in their desire to discharge their obligations to God?



After all, there is no full surrender to God, acceptable to Him, without its being an unconditional surrender. To let Him have His way with us means to place ourselves in His hands, for His guidance, His leadership and His shepherding care. The obstinate will of the individual can separate that one from the richest blessings that the Master can bestow. But a surrendered will opens the bars and the floodgates of divine favor. Hence, the happiness and confidence and expectancy of this happy company who are going forth.



Ten new workers for China! What a comfortable thought to the home church! But what, pray tell us, provokes the comfort? How differently the source of that joy! The parents of these workers confide in us the secret of their willingness to surrender their children to the work of the Lord. And we know from the tears shed at Conference, and in many homes, that there is a universal feeling of gratification over this number of recruits. God be praised for such tears and expressions! Can there be others, however, who know they are called to the foreign field, who are "slack-ers" in the spiritual conflict, who are deceiving themselves in trying to feel comfortable over the departure of these missionaries?

God had but one Son, and He made Him a Missionary. The Father's complete love was revealed in this willingness to send His Son for a ransom. The perfect love of God, the Parent, is well revealed to us once more in the expressions of fathers and mothers, in this issue, who give their children for the task of reclaiming the heathen peoples of the world for everlasting life. May God bless such fathers and mothers.



Too old to go, did you say, brother? "Yes, I would certainly go to the foreign field if I were a young man again." Is that so, and are you showing such fruits of surrender in your life now? How can we hear what you say about "if you were young again" if your selfy actions in life now are speaking so loud? A completely surrendered life to God is just as noble, as majestic, as divine—and dare we say as rare?—on the part of people of middle age in our own land, on the home base, as it is for young folks who are just entering the responsibilities of life.



It is a great pleasure to know how our brethren have assumed the support of these workers now on their way to China. Monitor church, Kans., supports Sister Myrtle Pollock; Western Pennsylvania Sunday-schools, Sister Clapper; two organizations desire Sister Mary Schaeffer; Pleasant Valley church, Va., Sister Edna Flory; Barren Ridge church, Va., Sister Nora Phillips Flory; Bridgewater Sunday-school, Va., Bro. Norman Seese. Arrangements, that we believe will be consummated, are already being made for the support of at least three of the others. This is a splendid record, and a source of great encouragement to those who are going.



We trust that every student volunteer in the church will read Bro. Irvin's article in the Student Volunteer department of this issue. The times are most propitious for making this the greatest year yet, in consecration, among the students of our schools. The bands will do well to inaugurate a campaign for this end.



With August our splendid worker, Bro. E. H. Eby, rounded out a year's work in the field for the General Mission Board.

And to show that he has not been idle we bring forward as proof the following: He traveled 15,914 miles in going from church to church, not counting travels from house to house in communities visited; delivered 275 missionary addresses, besides fifty talks to Sunday-schools, public and high schools, and to college students. Besides this many mission study classes were organized, Sunday-school missionary secretaries appointed, and legions of private interviews on missions were given in the churches where he visited. His work has been appreciated and we know the interests of the kingdom were promoted.



Gifts continue to come in for endowment on the annuity plan, testifying to the favor which our plan is receiving in the Brotherhood. Within one week in September \$5,000 came from one brother and two gifts of \$1,000 each from others. Thus our brethren are laying by wisely for old age and for the advancement of the kingdom.



Governor Alvarado, of Yucatan, Mexico, has said that in his state there are now twenty-five hundred school teachers and only five hundred soldiers. If this proportion can be maintained for a decade we need have no more fear of serious internal disturbances in Yucatan.



An Armenian church in Los Angeles, Cal., has chosen the name, Gethsemane church. To a query as to why this name was given the church the answer was made, "But we are in our Gethsemane." Surely the Armenian people are drinking of the bitter cup, to its dregs.



A missionary in Mexico says that "Mexico is bound to have a Protestant Christianity when she becomes a true democracy. Mexico's present minister of education was educated for the Methodist ministry. The superintendent of schools is a graduate of a Presbyterian theological seminary."



One Indian preacher writes to his missionary, "I have seven hundred ready for baptism and they have been waiting a year. Come at once." Mass movements in India have not been retarded because of the war.

Such calls from people in great darkness should summon the churches of America to advance in haste.



How terrible must be the situation of sinners, since the Savior suffered so much to rescue them from it! From the dignity of the Physician and the costliness of the remedy, we may learn how dangerous, how desperate, was the disease.—Payson.



History of the Mississinewa Church of the Brethren

This volume, by Ralph G. Rarick, portraying the events of one of Indiana's oldest and most prosperous churches, has recently come from the press, ably written by one who has given the subject much exhaustive thought and research.

The message is embraced under three heads: Part I, General Survey, nine chapters; Part II, Special Phases, five chapters; and Part III, Biographical, six chapters. Rich in history, well written and conveniently arranged, the book will prove invaluable as a permanent record of the activities of the church. Especially valuable and compactly written is the biographical section, in which the principal facts of many lives are recorded.

The book is attractively bound, contains 224 pages, printed in clear type on splendid paper, and should be in the possession of everyone in any wise interested or connected with the history of the Mississinewa church. Price, \$1.50. Address all orders to Ralph G. Rarick, 3435 Van Buren St., Chicago, Ill.

IN MEMORIAM

Elder Samuel Napoleon McCann

SAMUEL N. McCANN was a native of West Virginia, Upshur County. With the exception of three years in Ohio, from 1862 to 1865, his boyhood and young manhood were spent in his native State.

He attended free school, taught school when 18, attended French Creek Academy, Juniata College, Bridgewater College, and Baptist Theological Seminary, Louisville, Ky. From 1885 for three years he was on the faculty of Bridgewater College, and then again from 1909 until his death. He was the author of two books, "The Lord Our Righteousness" and "The Beatitudes," besides being a very forceful writer for our church publications.

He united with the church when 14 years old. At an early age he was elected to the ministry, and ordained to the eldership in 1893 at Bridgewater. He did pioneer mission work for a time in Southern Missouri and Arkansas, working some with Bro. James R. Gish.

In 1897 he was appointed to India, and there did yeoman's service for the Master, returning with his family to this country in 1907. He helped to save the lives of many in famine times in India, was an active worker, and instrumental in establishing the mission station at Anklesvar, being the first missionary located there.

For years he was a sufferer, though only his friends knew at times how intense the pain was. He was a true missionary, a splendid teacher, a firm believer in the principles of the Church of the Brethren, and enjoyed the confidence of all who came to know him and to understand the consecration of his life. With his entrance into the church triumphant a mighty pillar has been removed from the Church of the Brethren, but his influence remains as a powerful support and agency for good.

His faithful wife, Sister Elizabeth Gibbel McCann, with two children, Henry and Mary, remains to mourn his departure, and at the same time to rejoice in his consecration and life so willingly spent for the cause of the church which lay so close to his heart.

EDNA ROSAMOND FLORY

Ray H. Flory



Edna R. Flory, the third in a family of eight children, was born into the home of Elder and Mrs. D. C. Flory June 2, 1887.

Elder Flory was a man of strong personality and with wide experience in educational and church work. His

greatest joy, during the last few years of his life, was that he had two children definitely preparing for the mission field. Nov. 9, 1914, while conducting a revival meeting in Indiana, he passed to live with his Heavenly Father, thus not living to see the plans of his children perfected. Yet the spirit of his often-repeated statement, "I would rather wear out than rust out," seems to be the guiding spirit of the daughter as she presses undaunted toward the field of her chosen service. Her mother was the daughter of the late Samuel Driver, of the Baren Ridge congregation. Eld. Driver was one of the staunch leaders in the church during the period following the Civil War. In fact, the ancestors on both sides show nothing but active Christian characters. Edna's decision to be a missionary was the outgrowth of the combined Christian influence of her father and mother.

Edna spent her early life entirely upon the farm of her father, near New Hope, Augusta County, Va. Her early years were simply those of a normal child. She helped in her mother's kitchen when necessary, and was very fond of outdoor life, her chief delight being the playhouse, or exploring some unknown spot in the wood or grainfield. During these years she was regular in Sunday-school and church attendance, taking great pride in preparing a perfect lesson. In the month of October, 1905, under the influence of the preaching of Eld. C. D. Bonsack, Edna gave her heart to God and united with the church.

Edna spent her first school days in the

old Cross Roads schoolhouse, which was near her home. Later she attended the graded school at New Hope for two years. Here she became directly interested in securing an education, and in the fall of 1909 entered Bridgewater College. She remained at Bridgewater College only one year, but during this time formed the plans for a life of service which she is now about to realize in the fullest sense.

In September, 1912, she entered Bethany Bible School, Chicago, remaining there only one year. Although her stay was short, the work was an inspiration to her. The following year she entered the Frances Willard Hospital, Chicago, where she remained to complete the regular three years' course in nurse training. During these years she worked hard, but her physical body was equal to the task. She soon proved herself to be competent in her work, since her head nurse often placed her on special duty upon the most difficult cases, selecting her instead of nurses who were older in years of training.

Upon finishing the regular course in the hospital she stood the State examination in Illinois, passing at a good mark. Edna then spent one year nursing in Chicago and its surroundings as special training for her chosen work, "a missionary nurse." The number of deaths among her patients during the year's work was small.

Edna loves her work and expects to give her life in attending to the needs of others. As she leaves her homeland Sept. 10, we pray that God's richest blessings may go with her on the journey, and that He may make her a blessing to the people of China.



The enlightened governor of Shantung Province, China, has recently forbidden parents to bind the feet of their daughters in the future. Any girls between the ages of 14 and 18, whose feet are already bound, will be compelled to unbind them, and parents are to be severely punished if caught binding their daughters' feet in the future. This will be a great step in advance in Old China.

VIOLA GRACE CLAPPER

Elizabeth Postma



In 1869 David Steele Clapper and Susan Teeter Clapper began their life together on a farm near Yellow Creek, Pa. From the very beginning the family altar was established, and all through their busy life it was maintained and consid-

ered essential for the promotion of spirituality in the home. Bro. Clapper was called to the ministry in 1871, and for forty-three years earnestly served the church in that capacity. He was a zealous home missionary and opened up a number of new fields for the church, all at his own expense. He and his companion were loyal to, and plead fervently for, the distinctive principles of the Church of the Brethren.

It was in this home of spiritual devotion and consecration that Viola Grace Clapper was born Feb. 23, 1887. She is second to the youngest in a family of six girls and two boys. Her early childhood days were happily passed in her country home, where she and her next older sister, Harriet, were inseparable companions. Grace and her sisters have vivid recollections of being picked up and placed on the seat of the old family spring wagon every Sunday morning and taken to church. They also remember the delight and pleasure it gave them to go. The favorite pastime of the two little girls was playing church in the chicken yard with the chickens for an audience. They would take turns preaching, and if the audience did not seem attentive or especially impressed, a couple of hymns would be sung and church was out. Then followed a social time and the favored ones were invited home to dinner. The parents were desirous that their children be reared in the nurture and admonition of the Lord, and the principal topics of conversation in the home were the Scriptures and the welfare of the church. Grace heard much of missionaries and their work, and while but a

small child wished that sometime she might be a missionary.

Her first year in school was at the Sandbank school, near Everett, Pa. The following year her parents moved to Kansas, where several years were spent in the schools near Galva, and one year in the city schools of Ottawa. Her parents then returned to Pennsylvania, and her public school course was completed in the Riverside school, near Everett. She attended summer normal a couple of terms, and after teaching for two years entered Juniata College and enrolled in the normal English course, from which she was graduated in the spring of 1909 with the degree B. E. After her graduation three years were spent in teaching in the public schools near her late home at Paint Borough, Somerset County.

In a series of meetings conducted by Bro. H. S. Replogle, and when but twelve years of age, Grace gave her heart to Christ and accepted Him as her Savior. Two years later the longing to be a missionary came to her with renewed convictions that the Lord wanted her life fully consecrated to His service.

Sister Clapper was ever an earnest worker in the church and Sunday-school. While at Juniata she attended the Volunteer Band meetings and received inspiration and greater enthusiasm in the cause of missions, but did not declare herself a volunteer until several years later. As Sister Clapper engaged in Sunday-school work and endeavored to teach the Gospel to others, she realized that a more comprehensive knowledge of God's Word was necessary for deeper consecration in her own life if she would accomplish the most in the service of her Master. So in September, 1912, she entered Bethany Bible School, Chicago, and was graduated with the class of 1917, receiving the degree B. S. L. As the Scriptures were carefully and faithfully studied, new truths revealed, and larger visions of the world's need were opened to her, Sister Clapper responded nobly, although many were the struggles and victories before she could conscientiously feel worthy of the

work entrusted to her. But when in the second year at Bethany, the Sunday-schools of Western Pennsylvania asked her to be their representative in China and pledged financial assistance for preparation, she gladly and willingly accepted China as her future field of labor. During the summer of 1916 she was called to Windber, Pa., to assist in mission work.

Sister Clapper spent the past summer with her mother and sisters. Some time was given to the Sunday-schools of Western Pennsylvania. The last month before sailing she visited with her brothers in Colorado and Washington. In 1906 her father left the farm and moved to Paint Borough, Somerset County, in the Scalp Level church, where he resided until his death, June 30, 1914. The knowledge that his daughter was willing to give her life in

service as a missionary was a source of great joy and comfort to the father. The mother, with the two daughters, Harriet and Grace, kept the home together until this last spring, when it was given up and the mother moved to 504 Fifth Street, Altoona, in the same State.

Sister Clapper's sociability, keen appreciation of humor, and conscientious faithfulness to duty, with an ever-ready willingness to serve others in utter forgetfulness of self, are some of the characteristics that have endeared her to many friends and will insure success in her work among the unsaved of China. As she sails to foreign shores she goes with the full assurance that she is in the place that the Lord would have her be, and counts it not a sacrifice but a joy and a privilege to carry the Gospel to heathen China.

MYRTLE FERRIS POLLOCK

W. H. Yoder



The subject of [this biography was born Aug. 13, 1887, in McPherson County, Kans., within three miles of the Monitor church. Her parents, Mr. and Mrs. Ferris, were among the pioneers of the county, having settled here while the virgin

soil was still unturned. Though her parents were never religiously inclined, and made no profession until late years, they were always anxious that their children should have opportunities equal to any. So it came about that Myrtle was quite regularly in Sunday-school and church each Sunday. She was always known to be scrupulously honest and sincere in all her words and acts.

At the age of fifteen, while attending a revival in a neighboring city, she united with the Baptist church, of which she remained a member until she was twenty-one years old. At that age she united with the Church of the Brethren, the church of her choice, and was baptized at Monitor

church, Kans. This has been her church home ever since.

Her literary education was largely gotten at McPherson College. Here as elsewhere she made many friends. It was during her four years' experience of teaching in the public schools that she was often forced to ask herself the question, "What am I doing for this soul that is placed in my care?" Like all true teachers she loved and was loved, and felt a weight of responsibility that made her want to impart more than a knowledge of the three R's.

June 1, 1910, she was united in marriage to Bro. Andrew Pollock, a young man of no small talent. He was not only musically inclined, but with his splendid voice, and training and experience as an evangelistic song leader, had a most promising future. But God saw fit in His wisdom that this union should be of but few days, for on Aug. 17, 1910, Bro. Drew, as he was known, was called to his reward. Sister Pollock's cup of grief was filled to the full. No one knows as she does what it has cost her to drink it. But, as in their union, the China field was their secret goal, she determined even now to carry out the plan that God had implanted in her heart.

Sister Pollock planned to be a medical

missionary, but obstacles that seemed insurmountable were thrown in the way of her obtaining the necessary training.

In 1913 she entered the Hahnemann Hospital, Chicago, to secure a nurse's training. She graduated from the course in 1916. Even then it was a secret of which but few of her most intimate friends had any knowledge, that she was planning her life for the mission field. She desired her plans to become a surety before making them public.

When she announced her intentions to her friends, early in the spring of 1917, they were somewhat surprised, but they at once realized her worthiness and equipment as a trained nurse for the field. Her devoted spiritual life and love for souls were only the natural fruitage of a life that had learned to say "Thy will be done."

Thus we pray that the trained hand of this nurse, along with her trained head and loving heart, may help to bring the Gospel of Christ to a sin-sick world.

MARY SCHAEFFER

Cora R. Price



Mary Schaeffer was the sixth child in a family of eight born to Isaac Schaeffer and Clara Reber Schaeffer. The family moved about a good deal, and when Mary came into the family, Dec. 16, 1890, they were living in Berks County, Pa., called Wintersville.

in a small village. The mother was a member of the church, and she did the best she knew to teach her children the right way. She had not had much opportunity to learn the truths of the Bible herself, and what she could impart was therefore meager. Differing from the rest of the family, Mary always loved books and reading. When quite small she failed to get some reward that was offered in school, and she was given a newspaper. She thought she had received the best gift, and treasured it carefully until she was nine or ten years old. There was not much opportunity to attend Sunday-school or church, but Mary went whenever possible. She learned to read before her older sister, and read and reread the Bible, which was the only Book she could get.

The family moved to Lancaster after a time, and during a series of meetings, conducted by Bro. Jesse Ziegler, Mary's father, three brothers, her sister and herself united

with the church. Mary was only ten years old at this time. At the age of eleven she was hired out on a farm. The family she was with were Christians, but not members of the Church of the Brethren. Here she had very little opportunity to attend church and Sunday-school, as she had three miles to walk and they would not let her go often. Three years later she went to live with another family, who were not professing Christians. During the two years she was there she heard but four sermons. She says that what they expected of her, because she wore a cap and bonnet, had much to do with keeping her faithful to her profession.

Her family had left Lancaster, but in course of time they returned, and in her seventeenth year she went home to live and worked in the silk-mill. This gave her an opportunity to attend church and Sunday-school. She entered the writer's class, and the way she drank in the instruction was an inspiration. Her spiritual development was rapid. It was not a surprise when she said that she would like to devote her life to missionary work. At that time she was living with a Jewish family, as the work in the silk-mill did not agree with her. She had been giving her money to her parents, but she was of age, and self-supporting, so she commenced to keep it, and save for her schooling. By fall she had saved enough to pay for her tuition in Elizabethtown College for one term. She obtained work in the dining-room to pay for her board. Her plan was to go to school as long as her

money lasted, and then work to save for another term. Her teachers were so impressed with her progress that they thought some way should be found to enable her to go right on with her work. The Sunday-school class had a missionary box, and they thought they could not put the money to a better use than to help prepare one of their own number for missionary work. They added to it by collecting from some of the church members. Mary worked every summer, and all she could during the school year, the class merely supplementing her own efforts. Thus she spent three years at Elizabethtown College, graduating in June, 1913. The last year was saddened by the sudden death of her mother.

After graduation came the question of going to Bethany Bible School. She decided to try to work her way through. She went to Chicago at the close of school to get work there, wages being higher than in Lancaster County, possessing nothing with which to begin work in Bethany but what she could earn during the summer. However, she was enabled to go to Bethany for two years. It was then thought advisable for her to go to Manchester College for a literary course, and she worked her way there for two years.

During these seven years of dependence upon the Lord for help and strength, and always finding Him opening up unexpected ways to obtain the necessary things, Mary has learned to trust in God—a much-needed lesson for her future work. She has also received preparation in economy, for she has had to make every cent count for as much as possible. She has always been industrious, so that the habit is formed. She has been used to doing all kinds of work, and adapting herself to different conditions. She has had a long schooling in doing without, as she has had no money to spend for anything but necessities.

While in Elizabethtown College she taught in the Sunday-school in Elizabethtown and in the mission at Newville. While in Bethany she taught in the Douglas Park Sunday-school Extension, and while at Manchester, in the College Sunday-school and in the mission, gaining practical experience in soul-winning and personal work.

Lancaster City church has a member on the India field, Sister Kathryn Ziegler, and we are glad to send another to the China field. May we be faithful in bearing these, our coworkers, before the throne of grace, that they may have power and win many souls to Christ.

ANNA BOWMAN SEESE

Paul H. Bowman



Anna Bowman Seese was born Oct. 24, 1888. The scene of her birth is near Johnson City, Washington County, Tenn. She is the second child among seven children born to Eld. S. J. and Sue V. Bowman. Anna attended the public schools of her local

community until she graduated from the high school in 1908. She then taught one year in the public schools, and the next two years were spent in her home, where she discharged the household duties and

mothered her younger brothers and sisters, for the mother of the family had died a few years previous. In the fall of 1910 Anna entered Daleville College and studied there one year. The next three years were spent at Bridgewater College, from which institution she graduated in 1914, receiving the B. A. degree. She was then appointed to the faculty of her Alma Mater, which position she held through three school sessions. During these years she pursued postgraduate work and received the M. A. degree at the commencement of 1917. A few days later she was married to Norman A. Seese, also a member of the college faculty. Shortly after this she, along with her husband, was appointed to the China mission field.

During her college career Anna was a serious student. She was also an active religious worker, being an officer in the Y. W. C. A., a member of the Volunteer Band, and an ardent temperance worker. To her belongs the honor of being the first woman to win first place in the Virginia International Prohibition Oratorical Contest, and as a consequence she represented her college in the interstate contest.

Anna has lived an exemplary Christian life from early childhood. In January, 1900, she was baptized at the historic Knob Creek church. From the first she was active in the church and Sunday-school and always manifested great missionary zeal. This quality of character must undoubtedly be traced to the spirit and teaching of her home. Her father, who is still active in the church, is an elder in the Knob Creek congregation and has always been a loyal supporter of the church and her missionary interests. The mother, Sue V. Bowman,

was a woman of more than average ability, an ardent church worker, and a fluent speaker and writer. It was her daily prayer that her children might be useful in the church, and that hope has been partially fulfilled, for of the three older children two are ministers and one is now a missionary. Hence it is not a strange thing that Anna has decided to go to China, for this decision of hers is but an expression of the spirit and teachings of the home in which she was born and raised. In this home the family ties are strong, and hence she crosses the water at what seems to be a great sacrifice to herself and family, and yet she goes with the benediction and good wishes of those who love her best. When she made known to her father her decision to go to the foreign field he answered in these words: "I am praying that God will give you strength and courage as you go forth in His name. May He bless you and keep you in His love."

NORMAN A. SEESE

Fred P. Myers, a Schoolmate

Norman Alexander Seese was born Feb. 1, 1886, in Bedford County, Pa. He started to school at the age of seven years, but so far was he removed from such opportunities that until the age of thirteen he did not get to attend school more

closely identified with every forward and upward movement of the student body. He received the B. A. degree in 1915. During the next two years he had charge of the manual training department and taught mathematics in addition to his studies for the higher degree. He received the M. A. degree in 1917, and was at the same time ordained to the ministry. At the same time, too, permit me to say, he took unto himself a life's helper in the person of Sister Anna Bowman.

than one hundred days in any one year. About this time his father moved to Virginia, but still Norman's educational opportunities were meager until he was seventeen.

At this age he entered Prince William Academy, and during his two years there he won the prize offered for the best debater. Then back to his native State he went to earn money for a college course. He worked four years as a carpenter and clerk in a store.

In the fall of 1910 he entered Bridgewater College, and since then he has been

Early in his school days Norman was recognized among his fellows as a leader. Not the kind that seeks it, but one who naturally gravitates to a place of trust and honor among them.

He was one of the pioneers in organizing the Y. M. C. A. in the college and one of the pillars ever since in its support. He has been among the leaders of the Intercollegiate Prohibition Association and the Volunteer Band; he was one of the greatest guiding spirits in the athletic councils and the Student Citizens' League, was active in the work of the college magazine



and literary societies, and has represented his college on intercollegiate debating teams. In a word, he was interested in every worthy phase of student life, and always his unusually strong sense of justice to everyone, and his strength of character, won the friendship and respect of all his fellows and teachers. As a student he was a diligent toiler, a profound thinker, and logical reasoner. As a Christian worker he possesses a sort of religion that impresses one as being real and vital.

He founded the department of manual training, which, under his management, has grown to a flourishing and popular department. Besides his other sterling qualities he is not ashamed of overalls and work. He is an expert carpenter.

Norman's first desire for missionary service was aroused when his good mother used to read to him stories of such pioneer workers as Bro. Stover and the much lamented Bro. McCann, and of how they dared the dangers associated with their work. The lectures of Bro. D. L. Miller and returned missionaries, missionary stories in our church papers, and many other such influences tended to intensify that holy desire to emulate their example.

Thus another of our own boys leaves us, and "Sturdy Old Seese," having forged his way to the front, is himself an inspiration, doubly strong when he devotes his all to unselfish service. We shall miss him, but our benedictions follow him on his way.

SUE RINEHART HEISEY

Rose R. Druley



Sue Rinehart Heisey is the daughter of Mr. and Mrs. David Rinehart. Her parents are residents of Preble County, Ohio, in which county Mrs. Heisey has always lived, except when pursuing her educational work.

She came to live with her parents Jan. 9, 1888. As a child she was quiet, timid and unassuming. Young in years she began her Christian life, being baptized by E. M. Cobb in the Four Mile congregation of the Southern District of Indiana.

Her early education was secured at the district school near her home. After graduation from the eighth grade she entered high school. During all her school work she was placing special stress upon music, and after finishing her high school course she entered Manchester College, that she might better qualify herself as a supervisor of music in the public schools. This vocation she followed four years, teaching in the schools near her home. It was during this teaching period in her life that she be-

gan and completed E. S. Young's two years' Bible correspondence course. This work inspired her to more definite Bible work. Her services in the public schools were sought longer, but desiring to serve humanity in a larger way she entered Bethany Bible School in September, 1913.

She enrolled in the Bible teachers' training course, which she continued during the following three years. The work in Bethany was very enjoyable to her, especially the practical mission work which the school offers. Seeing those who were in need of help; seeing the needed assistance given and the results of it upon the individual gave her a larger vision of service and made stronger within her the desire to serve. It was while in Bethany she became a member of the Student Volunteer movement.

Her vacation months were spent in holding singing classes, acting as chorister in series of meetings, and doing Sunday-school and chorister work in her home church.

She was married to Walter J. Heisey June 2, 1917.

Mrs. Heisey has always had a desire to do mission work of some kind, and is happy in the thought that she may have the opportunity to help some souls whose lives are dark and without hope.

WALTER J. HEISEY

Morris F. Fergus



Walter Jeremiah Heisey was born near Union, in Montgomery County, Ohio, Sept. 17, 1890. He came of good Christian ancestors, his father's and mother's ancestors being numbered among the earliest church workers in this country. Among

his later ancestors were a grandfather and a great-grandfather who were ministers of the Gospel. His parents are Albert and Susan Heisey, members of the River Brethren church. His father, whose occupation is farming, reared his large family in a humble country home. To his mother, the daughter of Jacob and Elizabeth Kreider, Walter is especially indebted for the Christian influence that has transformed his life into one of service and devotion for his Master. Many times has the writer heard her praying in the home for her children, beseeching the Heavenly Father to lead and guide them in a way that would be pleasing to Him. How great a blessing it would be to many homes if a mother such as she were there to mold the young lives into vessels of usefulness!

In the spring of 1902, at the age of twelve, he was converted and brought into the Church of the Brethren. At the present time four of his brothers are members of the Brethren church, while the remaining two brothers and two sisters are members of the River Brethren church. One brother is a preacher, and one sister is a missionary to Africa, the latter now being on a furlough to her home in America.

After spending a few years in high school he went to Bethany Bible School to take a Bible teachers' training course. The following summer he came to Ohio, and worked as a month hand on the farm. In the succeeding autumn he again returned to Chicago, and pursued the same course as of the previous winter.

In 1911, at the age of twenty-one, Walter was called to the ministry in the West Milton congregation. Four months after becoming a preacher he conducted his first series of revival meetings at the Charleston church, near Chillicothe, Ohio. In the spring of 1912 he went to Manchester College to take a normal course, with the aim in mind of teaching school, but soon after entering college he had a severe attack of appendicitis, which compelled him to give up the course. During the winter of 1912-'13 he preached a three weeks' meeting at the Potsdam church, and in the following autumn again conducted a series of revival meetings at the Ross church, in the north-western part of Ohio. In the fall of 1913 he went to Bethany Bible School, where he began the preparation for his life's work. There he also worked on the elevated railroad in order to earn money to meet expenses while in school. While he was in Chicago he labored in the Hastings Street Mission, spending about two years in the mission work. During this time he also attended for one year the Lewis Institute. In the autumn of 1916 he went to Manchester College to complete his college course and to obtain his A. B. degree. While at North Manchester he took an active part in both the religious and social life of the college.

Bro. Heisey was married to Sue Rinehart, of Boston, Ind., June 2, 1917. This Christian lady, formerly a student in Bethany Bible School, will be a great help and encouragement to him in the great work of telling the perishing millions of a Savior's love.

Throughout his life Walter has always been interested in Sunday-school and church work. Although a member of the Volunteer Mission Band, he did not give foreign missions any particular consideration until he became connected with the Active Mission Band of Manchester College. On one occasion, while in North Manchester, he listened to a stirring appeal made by Bro. Crumpacker for more missionaries in the foreign field. This so

strongly impressed him that after much consideration he decided to consecrate his life to the mission work.

Walter has heard the voice of the Lord saying, "Whom shall I send, and who will go for Us" (Isa. 6: 8)? May he be a human instrumentality, whom the Lord can use for glorifying Himself in heaven and extending His kingdom on the earth. May he, as a true follower of Christ Jesus, have the one purpose and principle that marked Christ's life at all

times, the spirit of service. May he, in all his work, follow the example of the Master of his service, Who came not to be ministered unto, but to minister unto others.

While dedicating anew his life and his all to God, may the prayers and coöperations of all church people be his, that he may fulfill in a larger way than he has yet done his Lord's two great commands, "Seek ye first the kingdom of God," and "Go ye into all the world and preach the gospel to every creature."

NORA ALMIRA PHILLIPS FLORY

H. C. Early



The subject of this sketch was born in the old historic Shenandoah Valley of Virginia, Augusta County, Sept. 20, 1888, and will be just twenty-nine when she reaches China, her chosen field, if all goes as it is planned.

Ancestry.—It may be said of Nora that she was "well born." Her father, Eld. George A. Phillips, of the old Barren Ridge congregation, is a godly man, full of fellow-interest, always interested in the prosperity of the kingdom, and comes of a line of blood of active interest in soul-saving. Her mother, Mary S. Brower Phillips, is a devout Christian woman, representing what is noblest and best in a wife and mother. She is the daughter of Eld. Enoch L. Brower and Hannah Wine, his wife, who gave to their children their best blood and highest honor. Enoch L. is the son of Eld. Daniel Brower, and I am not informed how far back the eldership may be traced in unbroken generations in this line. But of that Brower strain of blood of past generations it may be said that the men were practically all elders, preachers and deacons, and the women were daughters and wives of these classes. In this background of consecrated blood and life is the foundation, on the human side, of Nora's

offering her life to China. If it may be said of any, she was born a Christian and missionary.

Conversion.—At the age of fourteen Nora gave her heart to the Lord. Bro. I. S. Long, now a missionary in India, was called to Barren Ridge, her home church, in the fall of 1902, to conduct a series of meetings. It was at this time that Nora's conversion took place. True, she was born and reared under favorable conditions, and did not have far to come, like the wicked, yet the battle had to be fought out in her own young heart, the victory won, the choice of Jesus made, the consecration of her young life and the offering of it upon the altar of sacrifice and service. When these steps were wrought out, missionary interest in the large sense began to fill her heart. It was the conversion that gave the wider vision and inspired the desire to be of the greatest service in the kingdom. And so it has grown into a full surrender of all to service where it is most needed. She states also that Bro. Long's missionary spirit influenced no little.

Training.—With the desire that her best possibilities for service should be developed in her life, and with the inbred thirst for knowledge, Nora sought an education. She attended the public schools until she was eighteen, then attended Bridgewater College for four years, completing in this time the pedagogical English course and the two years' Bible course. She made good grades in her class work and maintained the highest order of conduct. Few

students, if any, have gone through school with keener approval by their teachers than she. She was considered a good student and thoroughly trustworthy in every way.

Activities.—Nora taught three sessions in the public schools of her county with good success, which gave her experience of great value. The first county superintendent of schools under whom I taught held that, no matter what calling one planned to follow in life, school-teaching afforded the most valuable preparatory experience. Besides, she has taught Sunday-school classes for years, and has served as chorister in the Sunday-school and church service at home and away.

The churches on the west side of the Shenandoah Valley have mission territory in West Virginia. The workers are furnished largely from the valley. In this field Nora labored for three summers. She went as a girl helper, to do personal and

Sunday-school work for the most part, but her services proved so acceptable that, according to her own statement, she was called on for every line of work except to preach the sermons, and yet some of her talks would pass, it was thought, for real good sermons, her great modesty notwithstanding. It was here that she made her best record as a worker, which gave confidence and decision for the larger mission fields.

Marriage.—On the thirtieth day of May, 1917, Nora gave her hand in marriage to Bro. Byron Flory, son of the late Eld. D. C. Flory, who gave his life in service for the saving of the people. Their marriage was planned in view of their purpose to serve as missionaries, and it becomes a very vital part of the plan, an essential part also, and God bless them as husband and wife. The Lord make them fruitful and use them to multiply His glory in the salvation of China! The prayers of those who know them best go with them.

BYRON MORTON FLORY

Ray H. Flory



Byron M. Flory, the son of Elder and Mrs. D. C. Flory, was born Oct. 22, 1888. At the time his parents were living on the old Flory homestead, near New Hope, Augusta, Va.

His father, Eld. D. C. Flory, may be safely called the pioneer in definite educational work in the Shenandoah Valley. His efforts along these lines have developed into the present Bridgewater College. Besides this educational work, Eld. Flory was a minister and evangelist of recognized ability. While gifted with the father's thirst for knowledge and active work, Byron's most prominent trait is that which characterizes his mother's whole life, "Kindness and helpfulness to others." Another has described his disposition as, "To

all a friend, yet to all reserved." His mother was the daughter of Eld. Samuel Driver, also of Augusta County, Va., who was one of the old horseback missionaries of the State. Thus it may be seen that Byron's missionary spirit was inherited from both these parental lines.

Byron spent his first twenty-one years upon his father's farm, doing the work and playing the pranks of a regular farm boy. He was fond of out-door life, full of adventure and often led his sisters and younger brother upon runaways to discover the supposed unknown in the surrounding woods and fields. He was proprietor of the old orchard playhouse and sat at the head of the table. His usual sentence of thanks was, "Lord, make us able to eat all that's on this table; if there's any more in the pot bring it out while it is hot. Amen."

Byron received his early training in the old Cross Roads schoolhouse which was just across the orchard from his home. He also spent two years at the graded school of New Hope. He was fond of sports of

all kinds, taking active part in baseball and other games. During these years he proved himself a student of more than ordinary ability. His zeal to master the task before him has been evidenced in all his preparation for a missionary. In fact, it was during these days that he decided to be a missionary. The reading of books and talks of returned missionaries helped him make this decision. All through these years he attended Sunday-school and preaching regularly. Sunday-school was of great interest to him, especially when he won the prize promised the one who committed the largest number of Scripture verses during the year.

In August, 1908, Byron heard the call of the Spirit and was baptized into the Father's kingdom. At this time he began direct preparation to secure an education, and entered Bridgewater College in September, 1909. Here he spent almost seven years, doing his preparatory work, then finishing his college. He spent one year teaching in the West, being principal of the graded school at Matlock, Iowa, where he made many lasting friends. Teaching did not satisfy him at that time, and he returned to receive his bachelor of arts degree May 30, 1917.

While a student Byron took part in almost all phases of college life. Among them were the literary society, athletics,

Y. M. C. A., prohibition work, and such like. Several times he represented his college at State or national conventions as delegate. He assisted upon the editorial staff, and during his senior year was editor-in-chief of the college magazine.

Perhaps most important of all was his work in the Volunteer Mission Band, of which he was a member for five years. He served the band in every way possible and acted as president for two years. While a member he helped give a number of Sunday-school and mission programs among the churches of the Valley and in West Virginia. While engaged in such work he became an earnest speaker.

April 2, 1917, Byron was elected to the ministry by the Bridgewater congregation. However, we believe he had preached his first sermon many years before in mission work. Also, the writer remembers a rudely-constructed church with a cemetery close by, where mother's young poultry were quietly laid to rest. Services were conducted by the pastor, Byron M. Flory.

May 30, 1917, the day of his graduation, Byron was married to Miss Nora Phillips, daughter of Eld. Geo. A. Phillips. Together they have planned their life's work and are soon to realize the goal of their plans upon the China mission field. May God attend them while there and make them a blessing to the Chinese people.

FOUR QUESTIONS WITH MYSELF

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?
3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or demand of other Christians or even of preachers and missionaries any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.—The Missionary Review.

WHY WE ARE GOING

(We give these experiences of our outgoing missionaries with the fond hope and prayer that the testimonies of those who have conquered may be strength to others now in the throes of the struggle.—Editor.)

I do not remember when I first became impressed with the conviction that God wanted me to work in the foreign field. I am sure I felt the call long before I answered it. There are hearts burdened with the question, Am I called to the mission field? And does God want me to leave home and native land and work among the heathen? This is the Master's command to His disciples, "Go ye therefore and teach all nations." The question for us to answer is not, Am I called to the foreign field? but it is, Can I show sufficient cause for not going? Many are the souls dying for a little Christian help and love. When we see the needs and hear the appeals from the field we should be willing to let the Holy Spirit work in our lives and direct us to the place where God would have us.

Edna Flory.

It was the prayers uttered in family worship in behalf of our missionaries that first put in my heart the desire to be a foreign missionary. Later, reading the biographies of our outgoing missionaries deepened this desire. Still later an intense longing to do something hard for the Master came into my heart. At that time I could think of nothing more difficult than leaving the homeland to carry the Gospel to heathen lands, and I promised the Lord I would do so if He desired. In the succeeding years many were the temptations to break this vow. The way seemed too long and too difficult, and it was through bitter experiences which brought me to the end of myself and drove me to Him that I was held to my purpose. If I had had my own way I would never have reached my goal, but He has had His way and blessed be His name!

V. Grace Clapper.

Early in life, as I listened to appeals for helpers in the distant fields, I wondered why many did not answer the call. As I grew older I felt it to be my duty and op-

portunity to help answer this plea; so, opening my life to God's will, He has led and prepared the way. With the daily helpfulness of these lessons, "God first," and "You next," and "Do all to the glory of God," which I received early in life, it has been a joy to prepare for His work.

Myrtle Pollock.

Why am I going? Because I have seen the effects of sin in the lives of those without Christ, and have realized the power of the blood of Christ in my own life. Eight years ago I felt the call more definitely than ever before. I then saw the great need and yielded myself to God. The Lord opened the way for preparation, a step at a time. The workers are few, and if the Lord can use me in China, I see no reason why I should stay at home.

Mary Schaeffer.

Our motive in going is to answer a need which has been made to bear upon our hearts, and at the same time to satisfy a deep-felt desire to see lost humanity saved. These two were the impelling forces that brought us to our decision.

Norman and Anna Seese.

All through life the Lord has led us in very much the same manner. The call to do foreign mission work came to us early in life, but because it would be too great a sacrifice we did not always cherish the call. As we continued our preparation the Lord led us into deeper consecration and gave us a desire to serve Him in whatsoever place He might call us. The appeal to do city mission work came to us very strongly, but through the influence of returned missionaries and mission study the call to foreign work was constantly before us. We thought of the very few who are willing to do foreign work. We thought also of the millions in heathendom and superstition, who are stretching forth their hands to us, begging for the Gospel. It is not a sacrifice for us to go, as we supposed it would be, but a real joy and pleasure to think of going. We are anxious to go.

Walter J. and Sue R. Heisey.

The ways of God are truth and goodness. He has blessed us in supplying all our needs, and guiding us when the way seemed dark. He has given His only Son, that through His love we might obtain fellowship with the Father and receive pardon, peace and joy. We enjoy Christian associates and live under a Christian government. It is our desire that all men may enjoy these blessed privileges. Millions of our fellow-men do not know God or the

love of Jesus and cannot draw from His great storehouse of goodness. A few Christian pioneers have gone into these great fields to teach God's Word. The seed has fallen upon good ground. They are calling for help and have awakened millions who are calling for the light. This great need is sufficient call for us, and we are ready to say in the language of the prophet, "Here am I, send me."

Byron M. and Nora Flory.

FROM THE PARENTS OF THOSE WHO GO

How wonderfully is the grace of God made manifest in this life when you see how bravely the parents fight off the thoughts of the hours of separation which needs must come! Each feature of their dear faces is drawn to its greatest tension, and yet they bid farewell to their child with a smile through tears as she starts upon the journey for her Master. And in days of greatest turmoil, when sons are being called into strife—is there not great joy in surrendering a daughter for the promotion of peace?

Though sad to part with my dear daughter, I freely give her up for the Lord.

Sister D. S. Clapper,
Mother of V. Grace Clapper.

The will of God is my will. If my children feel the Spirit of God calling them to the foreign field, I am ready to assist them in every way possible to accomplish the greatest good for the Lord. To us all farewells are sad, yet we can but wish them well and pray that they may do great good for the Master. Can other than joy fill the heart of the mother when two of her children give their lives to the Lord?

Sister D. C. Flory,
Mother of Byron and Edna Flory.

We have known for some time that our daughter, Nora, had a strong desire for mission work on the foreign field. Now as she and her husband are going on such a grand and glorious mission to teach the heathen to know God and Jesus Christ, Who died for all, we cheerfully surrender them to the Lord and pray His richest blessings upon them in all their labors in His cause. May they lead many souls from darkness and superstition to Jesus Christ their Savior.

Elder and Sister G. A. Phillips,
Parents of Nora Phillips Flory.

Elder S. J. Bowman, upon his daughter Anna's decision, to go:

"At first I thought I could not see you go, but now the way is open. I am glad

Myrtle Ferris Pollock, En Route to China.

I have a daughter who is willing and can go. God grant that your life may count for something in the effort to lift up unsaved humanity. The church prays that the Father will guide you safely on your long journey."

When Bro. Seese wrote to his mother from college and told her of his decision to go to China as a missionary, she answered as follows: "At first I thought I could not stand to see you go so far away, but then I thought if God wants you I am glad to see you go. And I shall be happy to know that you can help those poor people. I do not know so much about those people in China, but I know they need help in India, and I guess they need it as badly in China. It is hard to give you up, yet I gladly do it for that purpose." Norman's father said, "I hate to see you go so far away, but I would not interfere for anything."

When my children came into my home I knew that God had given them with a purpose known only to Himself. To me He had given the task of rearing and guiding them until His will should be made manifest for each. His purpose, in so far as we can discern, in Sue's life, seems to be service in the foreign mission field. This she has been impressed with since coming into the church at the age of fifteen. However, as I watched her grow into womanhood the thought never entered my mind that the Lord would some day call her to a task which would take her into a

far country and separate her from me for several years. I had always been in sympathy with the work on the foreign field, approving, lending aid with means and prayers, keeping in touch with the missionaries through our church papers and their personal letters as I had access to them, but none of this touched me directly, and not until I was asked to give more than money, to give my child's life, did I realize the cost.

For me this has been a bitter struggle, and had meant many tears, many doubts and much questioning and searching as to whether the Lord would will that young lives should venture on the seas and into foreign lands when almost the whole world is in confusion and unrest, and bleeding

from the wounds of many battles. In a time of peace it seems to me that I could gladly and willingly say "Go." But above all I desire His will to be done in my daughter's life. I know that through danger and peril He can keep and sustain her unto that for which she has been chosen.

My daily petitions shall attend her. I know that as I am reconciled to His will He shall bless and give me much joy in this. Will those who read pray for me, that the Spirit of Christ may manifest Himself in me as the days of separation increase, that I may be sustained to endure cheerfully and in the Lord as my dear daughter goes forth in these troublesome days.

Mrs. Fannie Rinehart,

Mother of Sue Rinehart Heisey.

OUR FAREWELL MESSAGE TO THE HOME CHURCH

The Mother Church must be the intercessor for the infant church abroad.

Mary Schaeffer.

To my home church: May the earthly distance between us only strengthen the spiritual bond and promote the growth of God's glory in China.

Myrtle Pollock.

The heathen cannot know God unless they are taught, and the missionary must stand upon the shoulder of the home church; neither can God's plan of salvation be accomplished in the hearts of men nor the commands of Jesus be obeyed unless this intervening pier is sufficiently strong.

Byron M. Flory.

May the Lord bless every one of you richly who gives of his living that others may hear the blessed story of the Gospel, and come into living contact with the blessed Master.

Nora Phillips Flory.

You can save souls in China by being faithful in prayer.

Sue R. Heisey.

I am a failure in China except by the grace of God through your faithfulness in prayer.

Walter J. Heisey.

To the Knob Creek church and other churches of Tennessee: I am the first of your number to go to the foreign field, but I am making no sacrifice. My Savior did that. I am only doing what He asks me to do. Will you all stand by me? I know you will, and that makes it easy for me to go. Remember that my usefulness on the field depends a great deal on your help and your prayers. God bless every member of you.

Anna Bowman Seese.

In his farewell message to the home church Bro. Norman Seese pointed out that the missionary work of the church is an enterprise of the whole body, and not of any particular few; and that therefore the responsibility for its success rests upon all, and not only upon those who go to the field. Also he pointed out that the highest efficiency in mission work can be reached only when every member of the church holds up the same standard of sacrifice and service that is exacted from those who go to the field.

MISSIONS IN THE CHURCH

F. H. Crumpacker

ONE of my greatest joys while home on my furlough has been the new missionary interest evidenced by all men. There seems to be a really healthy sentiment of brotherhood growing up in the church. It seems to me that the most hopeful of all things is, when we can come to the place when we can really wish for others all the joys that we enjoy.

I am sure my heart was glad many times during the year when I saw in individuals and in whole churches the desire to make it possible for others to have and enjoy what they know is their own deepest joy. "As ye would that men should do to you, so do unto them." This blessed state of the Christian heart is growing in a wonderful way. God be praised!

Even with the terrible greed for gain that appears to be everywhere there is an undercurrent of Christian stewardship that can be seen if one will but open his eyes and observe what is happening in the church. The brethren and sisters are surely realizing as never before that we are God's stewards, and that what we have is only entrusted to us for a little season, to see if we will really remember God. This idea of being partners with God is growing and we can only pray that this fellowship will deepen.

Our colleges are getting the right thing first. That is, they are getting the students to feel that they are preparing for a life of usefulness in the church and for their fellow-men, rather than for a chance to make money and thus be able to get the best of the other fellow and fleece him.

The numbers who are members of the Volunteer Bands surely indicate something. If this kind of a real spirit is kept alive, surely God only knows what will come of it.

The spirit that has prevailed at the Conference for a few years has been a decided index that the church wants to forget the things that are behind and reach out to the things that are before. The papers before the Conference are certainly of a kind that means work—how better to make use of our ministerial force, how better to save

the children, how better to indoctrinate.

All of these appeal to a missionary as being indicative of a desire to "work," "teach" and "go." Take care of the Southland. Help the Armenians. Seek opportunities to be of help in this, a time when men's souls are being tried. I am certain that much that is happening in the church points to the fact that the church really wants to get a better hold on the opportunities there are for work. Our pastors and bishops feel the need of a better coöperation of church and leaders.

This unrest is a healthy kind, as I view it.

The Educational Board, the Sunday School Board and all of the other committees are asking the church, "How can we better do?" "How can we more successfully reach the individuals?" "How can we influence the masses?"

The missions of the church are working in the right direction.

Let us all get right under the load and remember that we are the "salt of the earth" and the "light of the world." Light and salt properly used are life-giving and life-preserving.

The field is the WORLD.

Ping Ting Hsien, Shansi, China.



BEFORE THE GREAT COUNCIL

(Continued from Page 285)

"He is arrested! they are taking him to prison!"

"They are taking me to my hotel," called out Luther, and the crowd was pacified.

Across the palace yard and into that of the hotel he was led, to the inn where his waiting friends had spent anxious hours.

"I am through! I am through!" cried Martin Luther exultingly, with uplifted hands, as they rushed to meet him.

"You have retracted nothing, dear Dr. Martin?" cried his faithful friend, Nicholas Amsdorf.

"Retracted?" exclaimed Luther, with the ring of victory in his voice. "Even though I had a hundred heads, I would have had them all cut off before I would have retracted anything!"—Everyland.

INDIA NOTES

Effie V. Long

THE rain is falling copiously, and so the feared and much-talked-of famine seems to be averted. This is a cause for praise. Famine, added to war prices, would be awful for India. We had an exceedingly cool "hot season" this year.

All the missionaries who went to the Hill Stations for a vacation have returned, refreshed, to their work. Some had great spiritual blessing by attending conventions, etc. Others gained a good bit of avoirdupois.

Bro. Hoffert has moved to Vali, to live with Bro. Arnold's, since Bro. Holsopple has gone to America.

There is a Christian regiment in the Punjab. They say it is a "great success." "They sing psalms and hymns as they march, in place of filthy Hindu and Mohammedan songs which other regiments sing."

The building work at Dahanu is going on apace. The bungalow is getting under roof. The new bungalow and dispensary are not far from the railroad station.

A bill called "Caste Customs Act" is before the Baroda Council. (Baroda is the state in which we live, and is ruled by a native king.) It is a step government is taking to help free the people from the binding customs that "are harmful to the physical, material or moral good of the people." We rejoice in such steps taken by government, and trust this act may prove a great blessing to the lower classes.

The Baroda government also, a year ago, enacted a law against the wearing of the masses of white stones on the neck, by the women of the backward classes. They said it stood in the way of their social progress. The majority of women who have become Christians at Vyara are from among these classes, and so what we had great difficulty in doing, the government is doing for us. The women take off the stones through fear.

At Bulsar last fall the Dhordia caste had a similar experience. Those women wear numbers of brass bands from their ankles to their knees. The men were called to town and ordered to have the bands taken off the women. If taken off at once, the government paid for the bands. If left on, they were fined eight annas monthly till they are taken off.

Sister Ross has gone to Panchgani, and will be there most of the year, making a home for the little girls who attend school—Nina, Ruth, Angeline and Esther. Panchgani is about 150 miles from Bombay, and about 4,000 feet high, in the Western Ghats. It has an even climate, somewhat cooler than the sea level where our stations are located.

A question was before the House of Commons concerning the drink traffic in India. The answer was that the government was not prepared to take action to restrict the consumption of drink and drugs. "Two reasons were given: one that restriction of consumption was not necessary as a war measure; and the other that it was feared any further action might seriously increase the illicit manufacture and vend of liquors and drugs." So government goes on manufacturing and licensing the sale of drink to India's poor people.

FOUR WAYS OF LIVING

(An Outline for a Tract)

[There is a great dearth of matter that may be made into vernacular tracts. So it has seemed desirable to publish in these columns from time to time outlines that may make useful vernacular tracts; they are not to be printed in English; for they are purposely composed in a style which shall suggest to the translator the simple, direct and idiomatic way in which they should be put into Indian vernaculars, and as they stand are not suitable for publication in English. Even as they stand they should not be translated literally, but should be thought over again in the vernacular before they are translated. In every case the application should be carefully adapted to the special needs of the readers for whom they are intended. The editor of the Indian Bookman will be glad to hear if they are of use.]

THERE was once a raja who had a dear son, and who appointed a very good wise man to train him up. The teacher and the raja's son used often to talk together. One day the teacher told the raja's son that there were four ways of living known to men, and that on the next four days he would tell him about them.

Next day the teacher took the raja's son to the prison of the palace, and showed him a man in fetters. "One of the four ways of living is in the words, 'My own will is happiness to me.' This prisoner acted on that rule. The man who only seeks to please himself sets up enmity between himself and God, and between himself and other men. By and by he does wrong things to other men and women for his own pleasure. This is what this man has done. He has walked in the path of wilfulness. Hence he has had to be fettered and put here where he can no more rob and steal and murder at his own will."

On the second day the teacher took the raja's son to walk in the streets of the city with him. They came to the house of a wealthy man. At the time the rich man and his sons were taking their food. Even the dogs of the house were being fed. Then a beggar came there and called aloud for charity. The dogs heard him and rushed to attack and bite the beggar. The beggar fled.

"What dost thou think of the doings of those dogs?" asked the teacher.

"Perhaps the dogs thought that the beggar would come and take away the food that had been given to them and so attacked him without mercy," said the raja's son.

"What thou sayest is true," said the teacher, "and these dogs are an example of the second way of living."

"What is that second way of living?" asked the raja's son.

"The way of selfishness," said the teacher.

"Many like these dogs think only of keeping their own possessions for themselves. Of the needs and sorrows of others they never think. They never show kindness to the suffering. They care only for themselves."

On the third day the teacher led the raja's son to a village of sweepers outside the king's city. There the king's son saw a very old woman feeding two small children. "Grandmother," said the raja's son, "are these thy grandchildren?"

"Not so," said the old woman, "they wander about in this village very hungry. I just give them a little of the food people give to me." (To translator: the word for food must be for coarse rough food such as pariahs eat.)

The raja's son could see that she was old and poor and praised her good deed and gave her some money. As they were leaving the place his teacher said: "That old woman shows us the third way of living."

"What is that?" asked the raja's son.

"Whatsoever ye would that men should do unto you, even so do ye also unto them," said the teacher.

On the fourth day the raja's son went to the teacher's house and asked: "Where go we today?"

"We need go nowhere today," said the teacher, "but I will tell thee a story. Many years ago the Lord Jesus Christ, the incarnation of holy love, appeared in this world and showed His graciousness to all poor and sad folk. He belonged to a family of poor people. Many people came to listen to His teaching and wished to become His disciples. Then in His teaching he said to them: 'The one who would be chief among you, let that man be servant of all.' This, O raja's son, is the fourth way of living. And it was the Lord Jesus Christ Who showed men how they should walk accord-

ing to the third and fourth ways of living. Among His disciples four men wrote books called the Gospels in which they tell us how He gave this good teaching."

Then the teacher gave to the raja's son these four small books and said: "If thou readeest in these thou wilt know the precepts and the example that He gave."

The raja's son took the books and said: "These will I read and will consider His holy words. And because He has shown such grace as to appear among men and show His love for them I will set my devotion on Him and will seek through that grace of His for full deliverance from self-will and selfishness."—Indian Bookman.

A MESSAGE TO ALL WHO ARE WISE

The following is an extract from a letter written by a gallant soldier of Kitchener's army a month before he died:

"Lying here in hospital helpless, three months, from shrapnel wounds which refuse to heal, and just waiting, I have been thinking. You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of foreign missions, especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at mission hospitals in Amritsar, Jaffa, and Uganda when I was sick.

"I do not remember giving a single penny to foreign missions in my life. Even as I traveled in distant lands, sometimes well knowing but for the work of missionaries there had been no road for me, I still refused to own the blessing their work conferred both on the natives they set out to convert and the country which gave the heroes birth. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for the markets I found so profitable. But I did not.

"When the call to arms came I was in London, home on furlough. I joined Kitchener's men. You sent me a New Testament. I have it now. Reading at random for want of something better to do one night, I was struck by the words of John 17: 3, 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.' I

could not forget these words. They have been with me every waking hour these twelve months. They cause me to care not a jot for this poor, maimed body, soon to be set aside. Would God I had earlier known the new birth. I envy you fellows who have done so much for the cause. I would gladly die for it, now it is too late. As I think of the loyalty of the subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind refuses to absorb any but the great central fact. We have here the fruition of the work of British missionaries and the prayers of missionary hearted men.

"Why does our church keep foreign missions so much in the background? Why is it that I was left so long a scoffer? I do not blame any mortal. I am saying that something is wrong with the scheme of things which fails to put the whole world for Christ right in the forefront as the battle cry of the Christian church. I do not know your inmost feelings. I saw the Church Missionary Society report on your table once. But I do not know how keen you are. It is because you gave me a Testament wherein I found the words of life that I tell you something of my random thoughts and of the great central regret that fills my soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the service while it is day, remembering the coming night."—Missionary Herald.

A HIGHER STANDARD OF MISSIONARY WORK

Leander Smith

FEELING that one of the greatest needs of the Church of the Brethren is a deeper missionary conviction I want to recommend—

First: That the New Testament teaching that every Christian is a missionary be kept constantly before our people. This will deepen the desire and create the demand for more efficiency in both the worker and the supporter.

Second: That voluntarily joining the Church of the Brethren be rightly recognized by our church as enlistment for missionary praying, working and giving; and that the anti-missionary members are violating their obligation to their fellow-men and to their God. This recognition would make missionary leadership a joy to the pastor.

Third: In calling for and helping to maintain a higher church missionary standard. A casual glance at the record of hundreds of our churches reveals this need.

Fourth: In strengthening the spirit of missionary coöperation. The church independence, which separates a weak, undeveloped church from its strong, vigorous sister church, or vice versa, is not New Testament church independence. Neither selfishness nor oversensitiveness is a part of genuine Christianity, either in the individual or in the church.

Fifth: That Christian wealth—whether little or much—be accepted by our church as a trust fund to be used for the advancement of the work of the King. With this as the guiding principle, systematic and proportionate contributing follows naturally; without it, even occasional so-called giving is regarded a burden and is even repulsive. "For God loveth a cheerful (systematic) giver."



THE WAYS

To every man there openeth
A Way, and Ways and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.

But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go.
—John Oxenham, in "The King's Highway"



TEN THOUGHTS ON TITHING

1. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

2. The Christian church has fallen below even the Jewish low-water mark of a single tithe.—George Sherwood Eddy.

3. "All the tithe of the land is the Lord's," and not to pay it is robbing Him; and that is a sure way to bring down His displeasure.—Bailey.

4. To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again.—Frances Ridley Havergal.

5. We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.—William H. Salimon.

6. In the light of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelize.—George Sherwood Eddy.

7. The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote His kingdom, is a conscious or unconscious hypocrite.—F. E. Clark.

8. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every dollar they possess.—T. L. Cuyler.

9. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the "first tenth," and not the last tenth; the "first-fruits," and not the dregs and leavings.—A. J. Gordon.

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—Frances Ridley Havergal.

THE LITTLE MISSIONARY



Martin Luther in the Presence of Charles V. at Worms

(It was just four hundred years ago this month that Martin Luther nailed his theses to the door of Wittenberg church, signalling the opening of the mighty Reformation.—Editor.)

BEFORE THE GREAT COUNCIL

Adapted from "Martin of Mansfeld" by Margaret R. Seebach

A CARRIAGE, in which sat four men, was rapidly approaching the imperial city of Worms. After it rode a number of horsemen, and before it advanced a herald bearing the yellow and black banner of the empire.

"See how the people are pouring from the gate to receive him!" said one of the riders, Dr. Justus Jonas, of Wittenberg, to a companion. "Hark! The watchman on the gate sounds a trumpet, to announce his coming to the whole city! Now all the people are leaving their midday meal, and pouring into the streets to see Dr. Martin Luther!"

"He is coming! he is coming!" rose the cry within the city.

"Come, hasten! let us see the great man," exclaimed one citizen to another.

"This is a great day!" replied his neighbor, as they strained their eyes toward the gate. "The man is coming who has taken up the cause of the people against the evils within the church. No wonder the whole nation has arisen to stand behind him!"

"Not all!" said a surly voice beside them. "Not all, good neighbors! Archbishop Albert is furious with him; Duke George declares that he shall lose his head. It will be well for the noisy heretic, if he returns alive from Worms."

"He has the emperor's promise of safe-conduct!" said the first.

"So had John Huss at Constance," returned the other, "yet they burned him alive! This Luther should be careful how he answers the great and mighty Council."

"He comes! he comes!" broke out the shouts again, as the banner of the empire came in sight.

Around the corner came the carriage and halted at the hotel of the Knights of St. John. Out of it stepped a short, dark-haired man in a black gown.

He cast a glance around, with his piercing dark eyes. The throng pressed to touch his garments. Up at the housetops he looked; down the street and up again. Every door, every window, was crowded with gazing faces.

"God be with me!" exclaimed Martin Luther, feeling suddenly that the eyes of all Germany, yes, of all Europe, were upon him. Then, turning quickly, he passed into his hotel.

That evening came Luther's friend, George Spalatin, secretary to the great Elector Frederick.

"Thank God that you have arrived in safety!" he exclaimed, greeting Luther with warm affection.

"Our journey has been safe and prosperous, dear George," returned Luther, brightly.

"He speaks very mildly of his triumphal procession," said Dr. Jonas, laughing. "At every city and hamlet he was met by marching and singing people, cheering him on his way. Everywhere the people begged him not to come to Worms. 'Your life is not safe, dear Dr. Martin. Do not go on,' was the cry on every hand. But he answered, 'Though there were as many devils in Worms as there are tiles on the house-roofs, I will still go on!'"

"Yes," replied Spalatin, "I myself was afraid, and sent him a message to turn back; but his faith and courage make me ashamed to fear. The elector is here, and will stand by his professor and his university to the utmost of his power."

"I have a stronger Friend than the great elector, dear George," put in Martin Luther with a quiet smile.

Next day the summons came for Luther to appear before the Diet, or council of the empire, which was holding its sessions in the bishop's palace. The streets were so thronged that the imperial herald was not able to get Luther safely through the crowd; they were obliged to go back into

the hotel garden and so make their way to the garden of the palace.

Into the great hall the herald led the solitary, black-robed figure. Within sat waiting for him all the nobles and princes of the empire.

Just as the doors were opened, the gray-bearded old general, George of Frundsberg, stepped to his side and slapped him on the shoulder.

"Little monk, little monk!" he said kindly, "you are about to go into a more terrible battle than I and my knights have ever fought; but if your cause is just, and God is with you, go forward boldly, and have no fear!"

From all around came cries of encouragement. "Play the man!" "Fear not!"

From the crowd outside and the people in the streets, arose shouts that could be heard within the palace. "Luther, our Luther!" "God bless Dr. Martin!"

So Martin Luther went in, with smiling lips, to face the brilliant assembly.

On the throne chair, in his robes of state, sat the young emperor, Charles the Fifth. His long, pale face was calm as marble; but as his eyes fell on the slight figure following the herald, a sneer crossed his cold lips. All about him gathered the princes of his realm—archbishops, cardinals, electors, margraves, dukes, and landgraves; beside these, the ambassadors of all the principal rulers of Europe. Among them all Luther saw only one face he could count friendly—the broad, good-natured countenance of the wise Elector Frederick.

Beside the throne stood a table with books upon it. As Luther glanced toward it, he saw the titles of several of his own books.

Then the voice of the chancellor broke the silence.

"Martin Luther, His Imperial Majesty has summoned you here, that you may recant and recall the words you have written in these books, published by you and spread abroad."

"Let the titles of the books be read!" cried a voice.

As the names of the books were read, one after another, Luther bowed his head, assenting to each. At the close, he spoke.

"I cannot deny that I have written all

the books named; and I have also written some others not mentioned here. As for denying what I said in them, I beg that Your Imperial Majesty will give me time to consider, that I may make my answer without denying my Lord."

There was a buzz of excited conversation among the councilors. The Italian ambassadors did not wish delay; Martin Luther had spoken in a low voice, and they believed that he was frightened and ready to recant if he were threatened.

At length the chancellor announced that a delay of twenty-four hours should be granted; and the herald led Luther back to his room at the inn.

"Frightened? not at all!" declared Justus Jonas next day to the friends who besieged the hotel all the morning. "You will hear whether he is frightened when he is ready to give his answer!"

"But why did he not answer at once?" asked one impatient nobleman.

"Dear sir," said Dr. Jonas, "he wanted to consult a Friend."

"What friend?" exclaimed the noble in surprise. "Surely Dr. Martin needs no one to tell him what to say! Did he consult a lawyer, so that he might be sure of saying nothing his enemies might turn against him?"

"All night," said Dr. Jonas, in a lower tone, "all night we have heard Dr. Martin's voice, in his room, talking with his Friend. 'O Thou, my God!' we heard him say, 'stand by me against the wisdom of the world! It is Thy cause, not mine. I am ready to sacrifice my life, as patiently as a lamb. But the cause is Thine; Thou must help me to defend it!'"

The nobleman's voice was husky, as he turned away.

"God grant it!" he said.

Once more, late in the afternoon, the herald came to conduct Martin Luther before the Diet. The crowd in the streets was greater than ever, as again they made their way through the gardens to the palace.

"How cheerful he looks!" said the watchers in the palace court, as Luther passed into the building.

"Perhaps he has made up his mind to recant," said one. "He knows he is safe."

The hall was so crowded that the princes had difficulty in getting to their seats.

Again the chancellor called on Martin Luther to recant. His words were bitter and threatening; but they made no change in the serene look on the face of the accused man.

Then Martin Luther began to speak. All hesitation was gone from his manner. His head was raised, and his ringing voice reached every corner of the crowded hall.

"Most serene lord and emperor," he began, "most illustrious princes, most clement lords—"

The throng grew still as death to listen. The April twilight was darkening, and torches had been lighted to illuminate the hall. The heat grew intense; yet no one stirred, while Martin Luther spoke on and on.

"Some of my works," he said, "are on sacred subjects to which no objection can be made by any one. Some are attacks on the many evils in the church; these I cannot retract, without denying Christ. But if any one can show me anything in any of my writings which is false and contrary to the Word of God, I am ready to throw my books into the fire with my own hands!"

"Speak to the point, Luther! Will you, or will you not retract?" cried the chancellor.

Then Luther, his deep eyes glowing like stars, flung back the immortal answer:

"Unless I am convinced by the Holy Scriptures—not by the word of popes and councils, for they may be in error, but by the Word of God himself, by which alone my conscience is bound—I neither can nor will retract anything!"

A tumult of voices arose. The chancellor began to argue, the princes to interrupt. Out of the midst of the din once more arose the voice of Martin Luther, clear and firm as an angel's trumpet: "Here I stand. I cannot do otherwise. God help me! Amen!"

Then the young emperor arose, dismissing the Diet. The assembly poured out of the hall, pushing and thronging so that several of the imperial guards had to be sent to Luther's side, to lead him safely through the crowd.

As he passed out of the doors, with a guard on either side, the nobles in the court cried out,

(Continued on Page 278)

THE STUDENT VOLUNTEER

OUR STANDARD FOR 1917-18

Floyd M. Irvin

Greetings to All Student Volunteers:

As the dark, cool shades of autumn begin to signal the departure of summer, as the low rumble of the old red thrasher dies away on the evening air, and as you walk languidly homeward by the large cornfields which are ripening for harvest, do you not rejoice that the time has come for you to return to the dear old college campus, where you can renew old acquaintances, and lose yourself in the daily round of school work? Now is the time to take a deep breath and get ready to go. That is just what we volunteers are going to do on the subject of missions. Let us get acquainted first. From the following list of officers elected at the Wichita Conference you will observe that most of us are old friends:

President, Floyd M. Irvin; first vice-president, Anna Beahm; second vice-president, Blanche Bonsack Miller; secretary-treasurer, Anna Cassel; corresponding secretary, Samuel Bowman; traveling secretary, Merlin Miller.

There are now about 430 in our band. The reports given at the Conference show that no small amount of work was done last year. The influence of many of the bands has gone far, both in the schools and beyond, as shown by the large number of students enrolled in mission study, the large amounts contributed through systematic giving, and the number of churches reached through deputation teams. Those who outlined a definite program or aim for their work at the beginning of the year were among those that gave the best reports. A more detailed report of the work of the bands can be had from our traveling secretary when he reaches your college near the opening of school. While we praise God for what has been done, yet a good look into His Word shows us that we have just begun to approach His standard for us.

While the world war is teaching men to sacrifice, we volunteers have an opportunity such as we have never had before to enlist

our fellow-students in God's work. "History has shown that it is during times of international upheaval that the beginnings of great missionary enterprises are usually launched." I do not believe that God wants me to be satisfied until the Church of the Brethren is at the front in His work. I cannot be. Can you? If each one of us 430 volunteers properly relates himself to God and works for it, our church can become Moravian and apostolic in its missionary activity. Are you ready to help make it so? Your part is to get rid of every bit of yourself and let Jesus live in you. Will you do it? When we all do that then we can "Expect great things from God; attempt great things for God," and accomplish great things through God.

Putting **Jesus and His work first**, can you not be planning and praying that your band may reach every point in the following standard for our College Volunteer Bands?

1. Every Volunteer an Active Intercessor.

Special intercessory prayer meetings should be held regularly apart from the regular band meetings. Among the other topics for prayer the Prayer Hour of the Visitor should be followed. This is the first and by far the most important work of the volunteers. Were I to make out an efficiency card for Volunteer Bands I believe that I should allow fifty per cent on this point. Helpful suggestions for your intercessory prayer meeting may be secured from our traveling secretary and also from the Great Commission Prayer League, 808 N. La Salle Street, Chicago, Ill.

2. The Band Efficiently Organized.

The organization should be preceded by much prayerful meditation and consideration. The officers, especially the president, should be full of the Holy Spirit, be spiritual pushers, willing to give up other work to promote the interests of the band, and able to get others to work. The treasurer, especially of the larger bands, where hundreds of dollars are handled, should have business ability and be competent to keep books acceptably. The number of officers and committees should be deter-

mined by the number in the band and the work to be undertaken. The larger bands should have one member at the head of each department of work, such as intercession, mission study, systematic giving, extension Sunday-school, home visitation, personal work among students, deputation work, exhibit, library, tract distribution, and local programs. These heads of the various departments and the other officers should compose the cabinet, which should work together with the president in planning the work of the band. There should be no officer who has no work and none not doing his work. Ours is God's work, and it requires diligent attention.

3. Ninety Per Cent of the Student Body in Mission Study.

Voluntary mission study deserves a place in the weekly schedule of your college. Some of our colleges have given it such recognition already. Appeal to your faculty for the same; but if your request is not granted go ahead with your study classes, holding them in the evening, on Sunday, or whenever possible. A four-year course of one hour per week is being outlined, which it is hoped will be worthy of college credit. If you show up mission study to your fellow-students in its true import you can reach this point of our standard. Mission study classes should begin the first week of school. Plan for it.

4. The Band Active in Deputation Work.

The deputation programs should be either evangelistic or missionary, according to the needs of the churches within your reach. Only the strongest volunteers should be on deputation teams, and these only after thorough preparation and training. No deputation team should consider its work complete unless it has started something which will keep on working after the team has gone; such as a mission study class, mission band, or systematic giving. Make use of Thanksgiving and Christmas vacations for deputation work. Don't wait for a church to call you; let it be known that you want to go.

5. Every Volunteer Active in Practical Work.

In the vicinity of every college there is opportunity for some kind of Christian work, the aim of which should be either to win souls for Christ or to build them up

in Him. Such as Sunday-school work, home visitation, personal work among students, hospitals and prisons is the most common. When the volunteers become enthusiastic in such work it will not be difficult to enlist others of their fellow-students in the same.

6. Every Volunteer a Systematic Giver, Enlisting Others in the Same.

You cannot tell others of the joy of giving until you have experienced it as it comes to one who gives as God prospers. Your fellow-students will join you in systematic giving if you present a definite object to give for and a suitable plan. Our little leaflet, "Workers Together with Him," may be helpful to you in enlisting others.

7. The Band Acquiring and Using a Missionary Exhibit.

The exhibit should consist of missionary maps, charts, mottoes and curios from foreign lands. They will add interest to your local programs and help greatly in your deputation programs. The best material can be used in our Conference exhibit.

8. The Band Represented at One or More Conferences or Conventions.

This year each band should be represented at your State or District Student Missionary Conference, at the International Convention of the Student Volunteer Movement, and at your District Y. M. C. A. Summer Conference.

9. The Band in Touch with Missionaries.

Put forth efforts to have two or more returned missionaries address your student body. Get into correspondence with some of our missionaries on the field.

10. The Band Having Access to and Using an Up-to-date Mission Library.

Your college library should contain a down-to-the-minute mission library. If you do not have the books and magazines you need in your library see that you get them. You should have access to the Missionary Review of the World. The North American Student and World Outlook would be helpful. Stimulate the interest of the student body in these books and magazines by the use of the Bulletin Board or other means.

May the Volunteer Band become the most influential organization of your college.

WEEKLY PRAYER HOUR

Anna Beahm

October 7-13.—ORGANIZATION OF MISSION BANDS IN THE CHURCHES.

United efforts in mission study and mission work will create a greater interest among our young people in the salvation of the world. Pray for the organization of mission bands and mission study classes, that this may be possible. Any desiring further information about such organizations may write to the General Mission Board.

Pray for efficient leaders of such bands.

Pray for each student volunteer who is now at home or is in some congregation where a mission band might be started.

Pray that our Missionary Visitor may exert a lasting influence on the entire Brotherhood.

October 14-20.—MISSIONARY INSTRUCTION AND AWAKENING IN THE CHURCHES.

"The greatest hindrances to the evangelization of the world are those within the church."—John R. Mott.

"O God, if only the people knew and realized!" is a cry coming from the hearts of many workers, who are almost crushed with the great burden of a hungry world seeking for truth, and a large church membership giving little response.

Pray for each department of the church, that it may yield itself unto missionary influence.

Remember our returned missionaries in their work among the churches.

Pray for those chosen by the Mission Board to visit the churches of the Brotherhood in the interest of missions.

October 21-27.—CONSECRATION OF LEADERS IN THE CHURCHES.

"Prayer and pains through faith in Jesus Christ, will do anything."—John Eliot.

Pray: 1. For the pastor and his wife, who have the real leadership of the congregation and the community. 2. For the elder in charge, for other ministers and officials in the church, that they may be true leaders in life and word. 3. That the Sunday-school superintendent may be a real live wire for Christ. 4. For the

officers of the Christian Workers' Society and the leaders of the prayer meetings.

October 28-November 4.—CONSECRATION OF YOUNG PEOPLE IN THE CHURCHES.

"I will place no value on anything I have or may possess except in relation to the kingdom of Christ."—Livingstone's resolution made in young manhood.

God worked mightily through Livingstone. He will do the same through us, if we let him, but He cannot unless our wills are lost in His. It takes real manhood and womanhood to be a man or woman of God.

God needs our young people; the church needs them. Pray that they may make Livingstone's resolution theirs.

Pray that there may be a close relationship between the old and the young people in Christian life and service.

How much have you prayed for the young people around you who do not know Jesus very well?

November 5-11.—CONSECRATION IN THE HOME LIFE.

A person's real character is revealed in the home. What kind of a Christian am I? In so many of our homes why is there no family altar? Why is the name of Jesus so seldom heard? And then we wonder why the young people are lost to the church.

Pray that the name of Jesus may be the watchword of every home, and His Spirit the Spirit of every member.

Pray that every home in the Brotherhood will have a family altar.

Pray that even the common, everyday tasks may be done to the glory of God.



It is said that some Russians carry a miniature Bible on their watch chains. The type is too small to read without a glass, but that does not trouble the Russian. He is satisfied that he carries the Word of God with him. Brother, are you satisfied with having the Word of God "in the house some place, I do not know just where"?

FINANCIAL REPORT

CORRECTIONS

In the September Visitor under World-wide the \$30.00 credited to Appanoose congregation, Northeastern Kansas, should have been credited to the support of a native worker instead. This will decrease the total of World-wide by that amount.

In the receipts for June under India Boarding School in the August Visitor, Portland, Oregon, should have been credited with \$10.00 instead of \$14.05, and the \$4.05 should have been credited to World-wide Fund instead.

In the Conference Report in the August Visitor the amount of \$60.00 credited to Jesse J. Anglemeyer under India Native Worker, Northwestern Ohio, should be credited to Eagle Creek congregation instead.

In the same report, August Visitor, under World-wide Conference donations, the \$10.50 credited to New Hope congregation, Southeastern Kansas, should be \$40.50 instead.

In the Conference Report, August Visitor, under World-wide, the amount \$20.16 credited to Maple Grove congregation, Northwestern Ohio, should appear \$120.16 instead.

In the September Visitor under World-wide the \$5.00 credited to Eliza Switzer, Western Pennsylvania, should be credited to Armenian and Syrian Relief. This will decrease the total of World-wide by \$5.00 and increase by that amount the total for Armenian and Syrian Relief.

Since March 1 the Mission Board has sent out 939,232 pages of tracts.

The Board acknowledges the receipt of the following amounts during the month of August:

WORLD-WIDE

Indiana—\$459.05.

Northern District, Congregations.
Nappanee, \$47.43; Shipshewana, \$40.09;
Yellow River, \$38; Walnut, \$32.01; Prairie,
\$31.84; Turkey Creek, \$18.80; Bethany,
\$45.25; Camp Creek, \$21.50,\$ 274 92

Sunday-school, 5 00

St. Joseph Valley,
Individuals.
Geo. W. Price, \$1; Chester J. Byerly,
\$1.04; Clara Cook, \$5; Mrs. Henry Landis,
\$5; Mrs. L. W. Berkey, \$2.60; Olive Miller,
\$2.60; Mrs. Orpha Mishler, \$2.60; Mrs.
W. F. Neff, \$2.60; G. F. Byerly, \$13, 35 44

Middle District, Congregations.
West Manchester, \$50; Guernsey-Monticello,
\$12.85; Wabash, \$6, 68.85

Individuals.
Howard Overholser, \$3; J. W. Shively,
\$2.60; Roy S. Mishler, \$2.04; Sidney Bixler,
\$1; Ira E. Long, \$2.60; Anna Beahm,
\$2; D. M. Byerly, \$5.20; G. L. Wine,
\$2.60; Dr. Lou D. Borough, \$5.20, 26 24

Southern District, Congregations.
Four Mile, 33 00

Individuals.
Ottie Rinehart, \$13; Ethel Gerhart,
\$2.60, 15 60

California—\$239.24.

Northern District, Congregations.
Chico, \$9.25; Fresno Mission, \$6.65, ..
Christian Workers, 7 61

Lindsay,
Sunday-school, 8 67

Individuals.
J. A. Calvert and wife, \$5; Geo. F. Altpeter
and wife, \$3; D. L. Forney, \$6.50; J. Harman
Stover (marriage notice), 50 cents; Isaac S.
Brubaker (marriage notice), 50 cents, 15 50

Southern District, Congregation.
East Los Angeles, 174 06

Individuals.

Daisy B. Evans, \$10; Mrs. Walter Sell
(marriage notice), 50 cents; Ralph, Ruth
and Beulah and Mrs. Andrew Hastie, \$3;
Blank, \$4,\$ 17 50

Pennsylvania—\$161.32.

Western District, Individuals.
Wm. E. Wolford (marriage notice), 50
cents; A Sister, \$6; J. L. Weaver, \$5.50;
A Brother and Sister, \$10; Thos. Harden
and family, \$1, 23 00

Middle District, Congregation.
Altoona, 1 00

Individuals.
Della Brubaker, \$1; Joseph Crawford,
50 cents, 1 50

Eastern District, Congregation.
Mingo, 26 72

Individuals.
W. F. Degler, \$5; Mary W. Light, \$5;
A. L. DeLozier, \$2; Wm. P. Keim, \$2.60;
Roy L. Schaeffer, \$1, 15 60

Southern District, Individuals.
David B. Hostetler, \$26; B. C. Whitmore
(marriage notice), 50 cents, 26 50

Southeastern District.
Calvary Bible Class, Philadelphia, ... 65 00

Individuals.
Alvin P. Harley, \$1; Henry P. Stauffer,
\$1, 2 00

Maryland—\$154.70.

Middle District, Individuals.
Brethren of Myersville, \$13; Ira S.
Coffman, \$20; W. S. Reichard, \$2.60; C.
N. Frushour, \$2.60, 38 20

Eastern District, Congregation.
Middletown Valley, 70 00

Individuals.
Jno. D. Roop, \$25; Annie M. Shirey,
\$20; Upton W. Grossnickle, \$1; J. W.
Krabill (marriage notice), 50 cents, 46 50

Ohio—\$142.70.

Northwestern District, Individuals.
Wm. Kuszmoul, \$3; J. F. Marks, \$5.20;
Mrs. Bertha Marks, \$5.20; Sarah Sandy,
\$1, 14 40

Northeastern District, Congregations.
Wooster, \$26.59; Chippewa, \$8, 34 59

Sunday-school.
North Bend-Danville, 32 61

Individuals.
Henry Rohrer, \$1.04; Mrs. E. E. Chaffin,
\$5; Evelyn Kreiger, \$1.04; Ethel Kreiger,
\$1.04; Geo. H. Moomaw, \$5.20; L. May
McFadden, \$2.60; Geo. H. Irvin, \$10.20;
Rena Heestand, \$3, 29 12

Southern District, Congregation.
Sidney Mission, 6 88

Sunday-school.
Bethel, Salem, 9 70

Christian Workers.
Newton. Pleasant Hill, 5 00

Individuals.
S. J. Petry, \$5.20; Mrs. Elizabeth Petry,
\$2.60; E. B. Ragwell, \$2.60, 10 40

North Dakota—\$121.28.
Congregations.
Bowden Valley, \$15.40; Golden Willow,
\$9.68; Salem, \$14.40; Cando, \$22.15; Ege-
land, \$19.05; Ellison, \$32, 112 68

Individuals.
E. N. Huffman (marriage notice), 50
cents; John Deal, \$2.60; A. O. Deeter,
\$5; D. T. Dierdorff (marriage notice), 50
cents, 8 60

Illinois—\$117.25.
Northern District, Sunday-schools.
Mt. Morris, \$70; Silver Creek, \$9.86, . 79 86

Individuals.
A. H. Stauffer, \$1.50; Ezra Flory, \$1;
Katherine Rinehart, \$1; Elmer Johnson,
\$1; P. H. Beery (marriage notice), 50
cents; Hope L. Deardorff, \$13; Beulah
Deardorff, \$5.20; J. S. Noffsinger (mar-

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| riage notice), 50 cents, | \$ 23 70 |
| Southern District, Individuals. | |
| John J. Swartz, \$10; Mary E. Landis, \$3.15; J. A. Smeltzer (marriage notice), 50 cents; Lila C. Brubaker, 4 cents, ... | 13 69 |
| Washington—\$39.05. | |
| Congregation. | |
| East Wenatchee, | 30 00 |
| Christian Workers. | |
| Olympia, | 1 35 |
| Individuals. | |
| G. E. Replogle, \$5; Individuals, 20 cents; D. B. Eby, \$2.50, | 7 70 |
| Iowa—\$31.26. | |
| Northern District, Individuals. | |
| Libbie Hodgkin, \$2.66; U. S. Blough, \$26, | 28 66 |
| Southern District, Individual. | |
| Morris Lough, | 2 60 |
| Kansas—\$24.34. | |
| Northwestern District, Individuals. | |
| Jessie F. Breon, | 10 00 |
| Northeastern District, Individuals. | |
| Rev. O. R. McCune, \$10; C. B. Smith, (marriage notice), 50 cents; C. A. Shank, (marriage notice), 50 cents, | 11 00 |
| Southeastern District, Congregation. | |
| Madison, | 3 34 |
| Louisiana—\$17.00. | |
| Congregation. | |
| Roanoke, | 17 00 |
| Colorado—\$16.00. | |
| Western District, Individual. | |
| J. E. Bryant (marriage notice), | 1 00 |
| Southeastern District, Individuals. | |
| Osee and Blanche Frantz, | 15 00 |
| Virginia—\$15.35. | |
| Second District, Individuals. | |
| F. W. Wampler, \$11.25; A. C. Miller, \$2.60; Jno. S. Flory (marriage notice), 50 cents, | 14 35 |
| Eastern District, Individual. | |
| Jacob Shaffer, | 1 00 |
| Nebraska—\$13.28. | |
| Individuals. | |
| Edgar Rothrock, \$10.90; Sarah B. Lemon, \$1.85; Sarah McFerren, 53 cents, ... | 13 28 |
| Missouri—\$9.00. | |
| Middle District, Individual. | |
| David Holsopple, | 8 00 |
| Southern District, Individual. | |
| Mary J. Mays, | 1 00 |
| Idaho—\$6.70. | |
| Congregation. | |
| Weiser, | 6 70 |
| Michigan—\$5.20. | |
| Individuals. | |
| Floyd E. Shreider, \$2.60; Ruby Chambers, \$2.60, | 5 20 |
| Oklahoma—\$5.00. | |
| Individual. | |
| Mrs. Van W. Goodmany, | 5 00 |
| Texas—\$2.00. | |
| Individuals. | |
| D. H. and Irene M. Clark, | 2 00 |
| Wisconsin—\$0.50. | |
| Individual. | |
| John Kaiser, | 50 |
| Total for the month, | \$ 1,580 22 |
| Previously received, | 33,543 43 |
| Conference offering, | 36,814 25 |
| For the year so far, | \$ 71,937 90 |

INDIA MISSION

| | |
|---------------------------------------|----------|
| North Dakota—\$74.40. | |
| Congregations. | |
| Brumbaugh, \$45; York, \$29.40, | \$ 74 40 |
| Iowa—\$50.00. | |
| Middle District, Individual. | |
| A Brother, | 50 00 |
| Michigan—\$11.30. | |
| Congregation. | |
| Marilla, | 11 30 |
| Tennessee—\$5.00. | |
| Congregation. | |
| Limestone, | 5 00 |
| Pennsylvania—\$5.00. | |
| Western District, Individual. | |

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|---------------------------------------|-------------|
| Amanda Rody, | \$ 5 00 |
| Idaho—\$4.01. | |
| Christian Workers. | |
| Clearwater, | 4 01 |
| Oregon—\$2.00. | |
| Individuals. | |
| A. E. Troyer and wife, | 2 00 |
| Ohio—\$1.00. | |
| Northwestern District, Individual. | |
| Chas. L. Miller, | 1 00 |
| West Virginia—\$0.60. | |
| Northern District, Christian Workers. | |
| Cooks Creek, | 60 |
| Total for the month, | \$ 153 31 |
| Previously received, | 1,260 71 |
| Conference offering, | 67 64 |
| For the year so far, | \$ 1,481 66 |

INDIA ORPHANAGE

| | |
|---|-------------|
| Ohio—\$102.00. | |
| Northwestern District. | |
| Young People, Eagle Creek, | \$ 22 00 |
| Northeastern District, Christian Workers. | |
| East Nimishillen, | 15 00 |
| Southern District, Christian Workers. | |
| New Carlisle, | 10 00 |
| Aid Society. | |
| New Carlisle, | 10 00 |
| Bethany Volunteer Band, | 25 00 |
| Individual. | |
| W. C. Denlinger, | 20 00 |
| Pennsylvania—\$45.00. | |
| Middle District. | |
| New Enterprise Missionary and Temperance Society, | 25 00 |
| Eastern District, Sunday-school. | |
| Lancaster, | 20 00 |
| California—\$34.00. | |
| Northern District, Sunday-school. | |
| Raisin City, | 22 00 |
| Christian Workers. | |
| Laton, | 12 00 |
| Maryland—\$5.00. | |
| Eastern District. | |
| Sisters' Aid Society, Washington, D. C., | 5 00 |
| Nebraska—\$2.50. | |
| A Sister, | 2 50 |
| Total for the month, | \$ 188 50 |
| Previously received, | 1,233 24 |
| Conference offering, | 129 70 |
| For the year so far, | \$ 1,551 44 |

INDIA BOARDING SCHOOL

| | |
|---|-----------|
| North Dakota—\$63.11. | |
| Congregations. | |
| James River, \$33.60; Surrey, \$16.25, .. | 49 85 |
| Individuals. | |
| Jennie Aultman, | 13 26 |
| Iowa—\$25.00. | |
| Northern District. | |
| Junior League, Grundy Center, | 12 50 |
| Middle District, Christian Workers. | |
| Panther Creek, | 12 50 |
| Pennsylvania—\$20.00. | |
| Southeastern District. | |
| S. V. Class, Green Tree, | 20 00 |
| Oregon—\$10.00. | |
| Individual. | |
| A. L. Buck, | 10 00 |
| Indiana—\$6.25. | |
| Southern District, Sunday-school. | |
| Mulberry, | 6 25 |
| Total for the month, | \$ 124 36 |
| Previously received, | 605 17 |
| Conference offering, | 53 31 |
| For the year so far, | \$ 782 84 |

QUINTER MEMORIAL—INDIA

| | |
|---------------------------------|----------|
| Virginia—\$75.00. | |
| Second District, Aid Society. | |
| Middle River, | \$ 75 00 |
| Indiana—\$60.00. | |
| Northern District, Aid Society. | |

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|---|-------------|
| New Paris, | \$ 5 00 |
| Middle District, Aid Society. | |
| Pleasant View, \$5; Manchester Sewing Circle, \$50, | 55 00 |
| Pennsylvania—\$43.67. | |
| Western District, Aid Society. | |
| Pittsburgh, | 10 00 |
| Circuit No. 5, S. S. Ass'n, | 28 67 |
| Eastern District. | |
| Ever Faithful Class, Lancaster, | 5 00 |
| Minnesota—\$25.00. | |
| Preston Mission Circle, | 25 00 |
| Ohio—\$22.00. | |
| Northeastern District, Sunday-school. | |
| Paradise, Wooster, | 10 00 |
| Individual. | |
| Mary Fetter, | 2 00 |
| Southern District, Aid Society. | |
| Sidney, | 10 00 |
| Nebraska—\$21.00. | |
| Aid Society, Bethel, | 21 00 |
| Maryland—\$19.00. | |
| Middle District, Aid Society. | |
| Hagerstown, | 10 00 |
| Eastern District, Aid Society. | |
| Washington, D. C., | 5 00 |
| A Sister, | 4 00 |
| Kansas—\$15.00. | |
| Southwestern District, Sunday-school. | |
| Larned, | 10 00 |
| Southeastern District, Aid Society. | |
| Fredonia, | 5 00 |
| California—\$5.19. | |
| Southern District, Congregation. | |
| East Los Angeles, | \$ 5 19 |
| Total for the month, | \$ 285 86 |
| Previously received, | 3,016 83 |
| Conference Offering, | 389 55 |
| For the year so far, | \$ 3,692 24 |

INDIA HOSPITAL FURNISHINGS

| | |
|--|----------|
| Aid Societies of General Brotherhood, \$ | 50 00 |
| Total for the month, | \$ 50 00 |
| For the year so far, | 50 00 |

CHINA MISSION

| | |
|----------------------------------|-------------|
| Indiana—\$15.00. | |
| Southern District, Congregation. | |
| Darlington, | \$ 15 00 |
| Pennsylvania—\$15.00. | |
| Western District, Individual. | |
| Amanda Rody, | 5 00 |
| Middle District, Individuals. | |
| Frank and Agnes Myers, | 10 00 |
| Iowa—\$50.00. | |
| Middle District, Individual. | |
| Rosco Boyer, | 50 00 |
| Nebraska—\$5.00. | |
| A Sister, | 5 00 |
| Total for the month, | \$ 85 00 |
| Previously received, | 1,363 16 |
| Conference Offering, | 82 94 |
| For the year so far, | \$ 1,531 10 |

CHINA ORPHANAGE

| | |
|----------------------------------|-----------|
| Oklahoma—\$22.00. | |
| Christian Workers. | |
| Thomas, | 22 00 |
| Ohio—\$13.61. | |
| Southern District. | |
| Lower Miami Primary S. S., | 3 61 |
| Individual. | |
| I. J. Rosenberger, | 10 00 |
| Total for the month, | \$ 35 61 |
| Previously received, | 300 69 |
| Conference Offering, | 42 00 |
| For the year so far, | \$ 378 30 |

CHINA BOYS' SCHOOL

| | |
|----------------------------------|---------|
| California—\$6.91. | |
| Southern District, Congregation. | |
| East Los Angeles, | \$ 6 91 |
| Total for the month, | \$ 6 91 |

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|----------------------------|-----------|
| Previously received, | \$ 59 71 |
| Conference Offering, | 37 76 |
| For the year so far, | \$ 104 38 |

CHINA GIRLS' SCHOOL

| | |
|----------------------------------|-----------|
| California—\$6.92. | |
| Southern District, Congregation. | |
| East Los Angeles, | \$ 6 92 |
| Minnesota—\$4.10. | |
| Christian Workers. | |
| Minneapolis, | 4 10 |
| Total for the month, | \$ 11 02 |
| Previously received, | 143 06 |
| Conference Offering, | 22 57 |
| For the year so far, | \$ 176 65 |

CHINA HOSPITAL

| | |
|--------------------------------|-------------|
| Maryland—\$5.00. | |
| Eastern District, Aid Society. | |
| Washington, D. C., | \$ 5 00 |
| Total for the month, | \$ 5 00 |
| Previously received, | 567 30 |
| Conference Offering, | 434 81 |
| For the year so far, | \$ 1,007 11 |

HIEL HAMILTON HOSPITAL—CHINA

| | |
|------------------------------------|-----------|
| Indiana—\$23.00. | |
| Northern District, Congregation. | |
| Oak Grove, | \$ 23 00 |
| Michigan—\$10.00. | |
| Individual. | |
| C. M. Mote, | 10 00 |
| Washington—\$3.80. | |
| Cheerful Workers, Wenatchee, | 3 80 |
| Total for the month, | \$ 36 80 |
| Previously received, | 627 23 |
| Conference Offering, | 25 00 |
| For the year so far, | \$ 689 03 |

BELGIAN RELIEF

| | |
|--|-------------|
| Pennsylvania—\$75.50. | |
| Eastern District, Congregation. | |
| Midway, | \$ 57 50 |
| Individuals. | |
| Philip W. Markley, \$5; A brother and sister, \$3, | 8 00 |
| Southern District. | |
| Alway Willing, Antietam, | 10 00 |
| Total for the month, | \$ 75 50 |
| Previously received, | 1,104 05 |
| Conference Offering, | 174 33 |
| For the year so far, | \$ 1,353 88 |

ITALIAN MISSION—BROOKLYN

| | |
|---------------------------------|----------|
| Pennsylvania—\$11.00. | |
| Western District. | |
| A Sister, Rockton, | \$ 1 00 |
| Middle District, Individuals. | |
| Frank and Agnes Myers, | 10 00 |
| Ohio—\$10.00. | |
| Southern District, Aid Society. | |
| Poplar Grove, | 10 00 |
| Total for the month, | \$ 21 00 |
| Previously received, | 650 16 |
| Conference Offering, | 2 50 |
| For the year so far, | 673 66 |

ARMENIAN AND SYRIAN RELIEF

| | |
|--|--------|
| Virginia—\$287.08. | |
| Northern District, Congregations. | |
| Mill Creek, \$81.29; Linville Creek, \$50.07; Unity, \$34, | 165 36 |
| Individuals. | |
| Sarah C. Andes, \$1; Sister J. W. Wright and Girls, \$5, | 6 00 |
| Second District, Congregation. | |
| Middle River, | 20 81 |
| Individuals. | |
| Sol G. Miller, \$5; Bettie F. Early, \$5, | 10 00 |

| | | | | |
|--|----------|--|---|-------------|
| Eastern District, Congregation. | | | East Arrowood, | \$ 7 00 |
| Midland, | \$ 11 54 | | Oklahoma—\$6.00. | |
| Southern District, Congregations. | | | Individuals. | |
| Bethlehem, \$60.87; Redoak Grove, | | | S. Latimer, \$5; Ella Garst, \$1, | 6 00 |
| \$11.50, | 72 37 | | Delaware—\$5.00. | |
| Individual. | | | Individuals. | |
| Sarah J. Hylton, | 1 00 | | J. B. Hostedler and Family, | 5 00 |
| Pennsylvania—\$164.61. | | | South Carolina—\$5.00. | |
| Western District, Aid Society. | | | Individual. | |
| Viewmont, | 5 00 | | J. I. Branscom, | 5 00 |
| Individual. | | | Nebraska—\$5.00. | |
| J. W. Wegley, | 5 00 | | Individual. | |
| Middle District, Individuals. | | | Cora Van Dyke, | 5 00 |
| Frank and Agnes Myers, | 30 00 | | Tennessee—\$3.50. | |
| Eastern District, Congregation. | | | Individual. | |
| Big Swatara, | 79 61 | | Mrs. J. A. Alley, | 3 50 |
| Individuals. | | | Texas—\$0.25. | |
| Anna M. Wampler and Mary Fisher, . | 5 00 | | Individual. | |
| Southern District. | | | Vincent M. Clark, | \$ 25 |
| Alway Willing, Antietam, | 10 00 | | Unknown—\$5.00. | |
| Individuals. | | | A Sister, | 5 00 |
| H. C. Price and Sister, | 30 00 | | | |
| Indiana—\$133.19. | | | Total for the month, | \$ 840 30 |
| Northern District, Individuals. | | | Previously received, | 1,623 76 |
| A brother and sister, Walnut, \$40; | | | For the year so far, | \$ 2,464 06 |
| Elizabeth Hay, \$25, | 65 00 | | | |
| Middle District. | | | | |
| Sunday-school and Christian Workers. | | | | |
| Logansport, | 10 00 | | | |
| Individual. | | | | |
| A Brother, Roanoke, | 5 00 | | | |
| Southern District, Congregation. | | | | |
| Fairview, | 32 05 | | | |
| Sunday-school. | | | | |
| Beech Grove, | 16 14 | | | |
| Individual. | | | | |
| Ettie E. Holler, | 5 00 | | | |
| Illinois—\$58.07. | | | | |
| Northern District, Sunday-school. | | | | |
| Franklin Grove, | 37 07 | | | |
| Individuals. | | | | |
| Mary Mohler, \$3; C. J. Sell, \$3, | 6 00 | | | |
| Southern District, Individuals. | | | | |
| Mrs. B. S. Kindig, \$10; Minnie Swinger, | | | | |
| \$5, | 15 00 | | | |
| Kansas—\$50.90. | | | | |
| Southwestern District, Congregation. | | | | |
| Peabody, | 5 65 | | | |
| Sunday-school. | | | | |
| Larned, | 11 25 | | | |
| Individuals. | | | | |
| Jacob and Amanda Witmore, | 10 00 | | | |
| Northeastern Dist., Individual. | | | | |
| Effie Steffey, | 1 00 | | | |
| Southeastern District, Sunday-school. | | | | |
| Madison-New Hope, | 20 00 | | | |
| Individuals. | | | | |
| Susan Crumpacker, \$2; A Sister, \$1, . | 3 00 | | | |
| Ohio—\$35.00. | | | | |
| Northwestern District, Congregation. | | | | |
| Lick Creek, | 18 00 | | | |
| Individuals. | | | | |
| Mr. and Mrs. W. S. Cocanour, | 5 00 | | | |
| Northeastern District. | | | | |
| Friends, | 7 00 | | | |
| Southern District, Congregation. | | | | |
| Salem, | 5 00 | | | |
| California—\$31.70. | | | | |
| Northern District, Congregations. | | | | |
| Empire, \$18; Chico, \$3.70, | 21 70 | | | |
| Southern District, Individual. | | | | |
| Nancy D. Underhill, | 10 00 | | | |
| Iowa—\$16.00. | | | | |
| Middle District. | | | | |
| A sister, | 15 00 | | | |
| Southern District, Individual. | | | | |
| Mrs. Glennie Williams, | 1 00 | | | |
| Missouri—\$15.00. | | | | |
| Middle District, Congregation. | | | | |
| South Warrensburg, | 10 00 | | | |
| Individual. | | | | |
| Lulu Fahnestock, | 5 00 | | | |
| West Virginia—\$12.00. | | | | |
| First District, Individual. | | | | |
| Bertha F. Thurmond, | 2 00 | | | |
| Second District. | | | | |
| A Brother, | 10 00 | | | |
| Canada—\$7.00. | | | | |
| Western District, Sunday-school. | | | | |

SUGGESTED CHART FOR PRESENTATION OF STEWARDSHIP

So then every one of us shall give account of himself to God (Rom. 14: 12).

The silver is mine, and the gold is mine, saith the Lord of hosts (Hag. 2: 8).

Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver (2 Cor. 9: 7).

Which [money] while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (1 Tim. 6: 10).

All the tithe . . . is the Lord's: it is holy unto the Lord (Lev. 27: 30).

Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive (Acts 20: 35).

Distributing to the necessity of saints (Rom. 12: 13).

So shall I keep Thy law continually forever and ever (Psa. 119: 44).

Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Prov. 3: 9, 10).

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (2 Cor. 8: 12).

Pressed down, shaken together, and running over, shall men give into your bosom (Luke 6: 38).—The Missionary Voice.

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Pollock, Myrtle
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Seese, Anna
Seese, Norman R.

On Furlough.

Cripe, Winnie
Walkerton, Ind.
Metzger, Minerva
Rossville, Ind.

INDIA

Ahwa, Dangs Forest, via Bilimora, India.
Pittenger, J. M.
Pittenger, Florence B.

Anklesvar, Broach Dist., India.

Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India.

Blough, J. M.
Blough, Anna Z.
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Mohler, Jennie
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.

Eby, Anna M.
Lichty, Daniel L.
Lichty, Nora A.
Garner, H. P.
Garner, Kathryn B.
Nickey, Dr. Barbara M.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
Emmert, Gertrude R.
Hoffert, A. T.

Vada, Thana Dist., India.

Kaylor, John I.
Kaylor, Rosa
Powell, Josephine

Post: Umalla, via Anklesvar, India.

Arnold, S. Ira
Arnold, Elizabeth

Vyara, via Surat, India.

Long, I. S.
Long, Effie V.
Miller, Sadie J.

On Furlough.

Ebey, Adam, North Manchester, Ind.
Ebey, Alice K., North Manchester, Ind.
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Holsopple, Kathren R., Elgin, Ill.
Shumaker, Ida C., Meyersdale, Pa.

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THE MISSIONARY VISITOR



When the Indian Wells Run Dry

(An Antithesis of the Christian's Joy of Thanksgiving)

Bessie Estelle Harvey

Round the village well they lingered, women, gaunt-eyed, wan,
In the breeze that marked the hot day's close;
Long they peered into its blackness, chided one another's slack-
ness,

At the wayside shrine of Lakshmi told their woes:

"Lakshmi deva, crops are dying!
Think on famine, loss and pain
That another moon must bring us
If the heaven yield not rain!"

In the well-depth lay their vessels—there but little hope—
None in brazen Heaven's sunset glare!
Would the gods mark their condition? Hearts athirst raised this
petition

To a god that answered with a stony stare:

"Lakshmi deva, we bring flowers!
Have we burned the oil in vain?
We, thy children, perish, perish!
Harken, mother, give us rain!"

'Cross the fading fields of paddy empty pots they bore,
Facing ghastly famine as their lot,
Since, 'mid tom-toms sounding loudly, temple torches gleaming
proudly,
Lakshmi, one known hope of succor, heard them not!

CHURCH
OF THE
BRETHREN

The Missionary Visitor

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CHURCH OF THE BRETHREN

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Contents for November, 1917

EDITORIALS,294

ESSAYS,—

| | |
|--|-----|
| Our Missionary Resources, By P. J. Blough, | 297 |
| The Value of the Rural Community Survey, By E. E. Eshelman, | 299 |
| My Beckey's Thank-offerin', | 302 |
| By Candle Light, By Anna V. Blough, | 306 |
| Church Life in the Far West, By E. H. Eby, | 307 |
| The Gospel in Japan, By Freda Stiverson, | 308 |
| Forty Years of Mission Work in Middle Indiana, 1877-1917, By J. G. Stinebaugh, | 309 |
| Summer News—China, By Emma Horning, | 312 |
| India Notes, By Effie V. Long, | 314 |
| Weekly Prayer Hour, By Anna Beahm, | 317 |

SOME THANKSGIVING SERMON SUGGESTIONS,—

| | |
|---|-----|
| Practical Gratitude, By M. Clyde Horst, | 316 |
| Thanksgiving, By Chas. L. Flory, | 316 |
| Thanksgiving Sermon Outline, By Geo. W. Hilton, | 316 |

CHRISTMAS PROGRAM,—

| | |
|---|-----|
| Songs, Recitations, etc., Arranged by Anna M. Hively, | 318 |
|---|-----|

FINANCIAL REPORT,322

The Missionary Visitor

Volume XIX

NOVEMBER, 1917

Number 11

The Board's Thanksgiving Appeal

Once more we pause for a moment in the year's work to thank the Lord for the abundant blessings received from Him. He has poured out upon us His abundance. He has blessed in health, in wealth, in happiness, in homes kept safe, in lands sacred. We best can understand the blessed and fortunate position we occupy when we compare our lot with that of heathen lands, or with the peoples of suffering and bleeding Europe.

The field is the world; the world is our opportunity. No door is closed for the angel of mercy; nearly every home abroad is needing the touch of love and sympathy and interest that those more fortunate can impart. The strength of nations, their manhood, lies moldering beneath the sod, homes are destroyed, children orphaned, all is destitution. What shot and shell has not done, the demon Starvation now seeks and threatens to do.

The need of the civilized world only intensifies the critical position of those nations that sit in great darkness. The hands of the givers of Europe are forcibly withheld, or are forever stilled; and America, with her countless millions now being poured into the crucible of battle, must all the more liberally contribute to the missionary work of the earth. If we do not, then the message must remain undelivered to many peoples.

Our work in Europe, in China, in India is demanding increased allowances. More missionaries are being sent to the field this year than in any previous year. Our hospitals, educational work, evangelistic activities and building operations all are demanding funds, as only healthy missions can be expected to require.

Our Brotherhood has responded nobly to our needs. We know you will do so again. We have only to outline our needs and you respond. Therefore we ask that, as you assemble on Thanksgiving Day in your churches, or as you gather on the Sunday before Thanksgiving, you lift an offering for the mission work which you have entrusted to us. With your assistance we can continue to go forward, and to lay our plans for more aggressive work in the future. The Master's business requireth haste.

Appreciating in advance the offering that you may lift for us, and praying the Father to bless your activities, we are,

Most fraternally yours,

General Mission Board.

H. C. Early, Otho Winger, J. J. Yoder,

A. P. Blough, Chas. D. Bonsack.

D. L. Miller, Life Advisory Member.

EDITORIALS

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name. . . . What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows now in the presence of all His people. . . . I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.—David.



The decree of time places us once more at that season of the year when we especially are committed to thanksgiving; a time of year not only for thanksgiving, but likewise for gift-giving, for settlement of accounts with the Lord. It is the time of year when an inventory is taken of grains and fruits and herds. Have you been prospered, brother, during this year?



For just what can we be thankful this year? For splendid yields from our labor; for prices that have recompensed many for the scantier yields than usual; for a better wage than usual, even though prices of that which we eat, wear or use have very materially advanced. For missionary advance we can thank the Father—a larger force of volunteers for foreign service than usual. For prosperity in the home churches; for a growing vision of our blessings, ability and opportunities in the Master's service.



The storm and stress of this great world struggle, wherein autocracy is striving for domination of the world, will perhaps dim our appreciation of the coming Thanksgiving Day; but nothing should dim our conception of the great debt of gratitude which we owe to our heavenly Father.



If in some years we have felt little necessity for special thank-offerings unto the Lord, certainly this is one of the years wherein we can find no excuse for tardiness in gift. The whole world is bleeding, torn and weary. Heathendom yesterday was the subject of all our pleas for help; today nations, known as Christian, have orphaned

the children of each other, and are faithfully endeavoring to starve the civilian populations in a vain effort to bring their antagonist into submission.



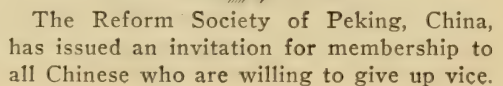
From the depths of the heathen world the calls for help are more insistent than ever, from the slopes of Ararat, the hills of Lebanon, the plains of Armenia, the valley of the Jordan, the streets of Jerusalem, the plains of Russia, the mountainous Balkans, the devastated, pillaged provinces of Belgium and France, there come the calls for help, from orphans, widows, babes, and the aged. Our prosperity entails an obligation upon us as free people, as honest God-fearing Brethren people, an obligation to help, to succor, to relieve.



Have we been called slackers in this great world conflict? Some have risen to say that we have. What have we done to refute such a term? Where are we laboring to relieve suffering? If others, with honest convictions, destroy and are willing to sacrifice their lives and die in the trenches—others no more responsible than ourselves—then should we not be bending our every energy to reconstruct, to be the Good Samaritan? The world certainly will know us as slackers if we simply take high prices for our food products, grumbling because they are not higher, and amass wealth at the expense of our fellow-men who give their sons, their lives, their all for what they believe to be their bounden duty. This surely is a year when our thankfulness, our spirit of true thanksgiving, will be put to the test. Our missionary calls are no less real than ever before; agencies are everywhere in evidence to relieve the suffering of afflicted peoples.



Bro. Minister, have you received from the secretary of the Mission Board a copy of that splendid booklet of missionary helps, known as "Missionary Ammunition"? The secretary some time ago sent out samples of this booklet of missionary information, inviting a return reply from those who desire succeeding issues as they appear. This ma-



The members of this organization, numbering 10,000, have pledged themselves to abstain from plural marriage, gambling and impurity. Reforms must come from the heart of a man to be enduring, and such an organization as this in China is most heartening.



Mission work has in no foreign country shown greater success than in Korea. Since missionaries penetrated that country, not so long ago, churches have been organized at the rate of two a week from the beginning. Some time ago the Korean church set about the raising of a jubilee fund in celebration of their new-found religion. This fund it is said reached the sum of \$135,000, American money. What a sacrifice this meant for them is shown by the fact that some mortgaged their homes, others sold foundation stones from under their houses, and others tiles from the roof, using thatch instead. Such a spirit of service betrays the secret of such splendid Christian growth in Korea.



The gaekwar, the progressive ruler of Baroda State, in India, has struck a shrewd blow at the pernicious rules of caste in his territory. He has had courage to pass a "Caste Customs Act," which provides among other things that any caste man may obtain a declaration from court that he is not bound by any custom or restriction if the same (1) is opposed to public morals or public policy; (2) unnecessarily restricts in-

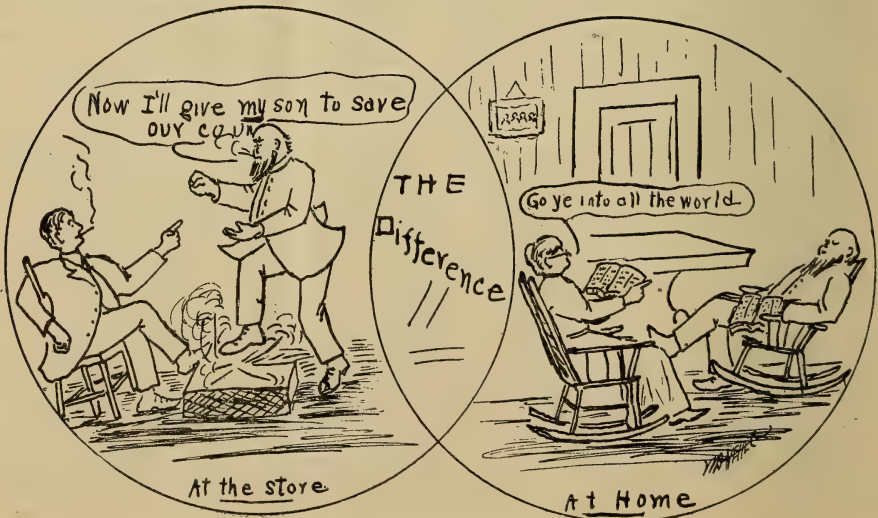
termarriage within the caste only; (3) is ruinously expensive; (4) needlessly checks freedom of travel; (5) is harmful physically or morally to the people; (6) is disapproved by not less than one-fourth of the adult members of a caste. The results of this shrewd reform will be watched with interest.



Mr. Dan Crawford, missionary in Africa, in writing to the editor of *The Record of Christian Work*, says: "I met a long string of women with waterpots on their heads going to the river for water. 'Off you go again,' said I, by way of some commonplace salutation. 'Yes,' said one of them, 'we call the road to the water the road that never gives us rest.' So such is the puzzle of our water-of-life service far in here: there is no rest if we do not do it, and yet we must take no rest in our doing it." Mr. Crawford epitomizes in this manner the real essence of successful Christian service in every land.



William Carey, the father of modern missions, bore testimony that his call to service came from an open Bible before an open map of the world. He opened the Bible, he smoothed out the map, he placed himself in an honest, logical position before God, and divine leadership into right fields of service was inevitable. When man is brought into the presence of God's Word and the needs of a lost world he can do naught else, if honest, than to give full surrender to the program of Jesus Christ.



"OUR MISSIONARY RESOURCES"

P. J. Blough

MY subject is not the need of missions and of missionaries in Africa among the 90,000,000 pagans and the 50,000,000 Mohammedans. I need not tell you of a big territory of 6,000,000 square miles with 100,000,000 people without a single missionary; suffice it to say they are a neglected people as much as or more than are the people on any other territory where the thousand million souls who are lost in heathen darkness simply exist.

We need not, however, go to heathen lands and pagan isles or among the Hottentots to find thousands and tens of thousands who are lost in sin and degradation. In our own Christian (?) land, in America, less than one-third of our population belong to any evangelical church.

Knowing how little is being done for our lost brothers and sisters the world over the question naturally arises, Who is to blame? Have we as individuals done our part? Have we as a church? Have we no resources? or have we not sought them out?

Jesus says, "The harvest truly is great, but the laborers are few." Is that still true in these latter days, or shall we say they are plentiful but not willing to go to the harvest? Perhaps no one hired them, or are there really none available?

Our resources are not systematized. We have no regular system of giving, nor have we the system of equipping men and women for the harvest that we should have. "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest" (Luke 10: 2). Yes, "pray ye." Let your prayers come from the heart. Offer up such prayers for laborers as cost tears and sorrow of soul. Such prayers as cost sweat, as it were great drops of blood. Such prayers will start the dynamo of Heaven to work upon the hearts of our people, upon the hearts of the men and women of our beloved church.

Our people are a well-to-do people of the middle class, having few paupers and fewer millionaires. We are a rural people, with plenty of large farms and well-nigh

exhaustless resources, with bank stock, bonds and plenty of money to bring much glory to God in the salvation of our lost American brothers and sisters and the millions of colored people of the South, as well as the hundreds of thousands of foreigners who live upon American soil and are wholly lost to Christianity.

Every church should have a method of systematic gathering; every Christian should have a systematic giving department in his business curriculum.

We certainly believe our membership could easily give on an average a nickel per week for missionary purposes. That nickel-a-week system would make available more than \$250,000 annually for gathering the Lord's harvest. Men and brethren, the conquest of the world is before us, yet in spite of our own resources, as well as the resources of other Christian bodies, 1,900 years this side the great commission, three-fourths of the world are without Christ.

In our homeland two-thirds of our own people are outside of the church of Jesus Christ, notwithstanding the fact that we have one minister for every 494 people, while India has only one minister for every 321,000 people and China but one minister for every 476,000 people.

Have we exhausted our resources, or are they lying dormant because the church is too careless even to invite them into service? The Apostolic Church set apart some of her ablest and best and strongest men for mission work.

Since mission work at home, abroad and everywhere is so much needed, we as a church ought to get busy, find out the workers of ability and give those filled with the missionary spirit a chance to work.

Individuals should go or send a representative into the mission field. Families should have their representative on the field. Each congregation of fair size should have one of its ministers on the home or foreign field, or at least select and support one. Each State District ought to have a number of representatives on the home field

as well as abroad, supported either by the churches or Sunday-schools or both.

The church at large ought to be so filled with the missionary spirit that she will not be satisfied until she has completely exhausted her resources and has placed missionaries on every needy field, especially in the homeland.

The fundamental reason for much carelessness is the lack of missionary enthusiasm among many elders and ministers. It takes missionary spirit to stir up missionary spirit. Special responsibility rests on the minister or pastor because he has been divinely appointed to lead the forces. He holds a key position. If he lacks the missionary spirit, if he is not fully persuaded himself that the cause of missions is the cause of Christ, his church will not be missionary.

Let many special sermons be preached. Have special days set apart for intercession and prayer for missions. Special songs and prayers and talks along right lines will make impressions upon the hearts of the people that are well worth while.

Religious periodicals full of the missionary spirit are a mighty force toward carrying out the project of evangelization. Special missionary sermons at our Sunday-school conventions are a big help. The missionary spirit ought to be prominent in our ministerial meetings. A volunteer roll should be kept where persons of high qualifications and spirituality should be invited to enroll as volunteer missionaries.

The power of our church has not been put to the test nor her competent workers sought out. We have a fine lot of missionary men and women at work at home and abroad; a better lot could hardly be found, but we need scores and hundreds of others. There is entirely too much dormant and latent talent in our church for some reason or other. The blame rests somewhere and somebody is responsible. Rev. Brooks tells of a congregation in England of three hundred communicants, which, within a decade, sent out twenty of her number to the foreign field—one out of every fifteen.

Brethren, if we believe that we have the best church in the world, why should we not do more than any other church?

Bishop Mitchell said, "The American people are in danger of gaining all the gold in the world and losing their own soul." Perhaps he is nearly right. This hoarding business is not in harmony with God's Word. The fact of the matter is, all we call our own is God's, for He gave it to us.

It behooves our Mission Boards to become more and more active and aggressive. They should come in touch with the young spirit of their District, for success in missions depends on the young blood of the church.

The Student Volunteer movement in our colleges has been a blessing to many, and is becoming a greater blessing as more commit themselves to the work for which Jesus Christ gave Himself.

We have nearly two thousand boys and girls in our colleges, and nearly five hundred of them are taking Bible work in some form or other. About one hundred and fifty have pledged themselves for service anywhere that the church places them. Yet not by any means are all our good boys and girls, who are filled with the missionary spirit, in our schools. We have a strong city. We have more strong, educated young spiritual men and women in the Church of the Brethren today than ever before. We have approximately on the foreign field only one missionary for each fifteen hundred of our membership, and also in the homeland doing home missionary work we have a very small number comparatively. Why so few, since we have the resources, not only in men and women but in money? A stream of money should be constantly flowing into our missionary treasury. So far it has been intermittent and scant. It ought to be constant and abundant. A splendid way is the gospel way, which will secure a steady flow of money for missions. We have it suggested in 1 Cor. 16: 2: "Upon the first day of the week let each one of you lay by him in store as he may prosper." When our churches adopt this scriptural plan and pursue it earnestly the financial problem in missions will be solved, for let us remember we have means in abundance. It will bring great joy to the church and much happiness to the individual in propagating this system.

Brother, have you ever tried the tithing

system? I do not mean to intimate that tithing must be the limit, but what would happen if we all adopted that system? "The liberal soul shall be made fat." "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). Let every member of the family, even the baby, be placed on the give roll. If we teach the young the principle of giving, when they grow to manhood they will not eye a ten-cent piece as though it were a fortune when they for shame's sake throw it into the mission box. Our church membership gives less than

fifteen mills per week. Think of it—a member of the church of Jesus Christ, yet giving less than seven cents per month, less than seventy-five cents per year for missions! Each and everyone who has received the name, Christian, is responsible to God to the best of his ability.

Proportionately, we as a church have to save 3,000,000 heathen. That means that each member of the Church of the Brethren is responsible for the salvation of thirty-five heathen. Add to that your responsibility for the unsaved in the homeland and you will have a fair idea of what God expects of you and me along missionary lines.

Hooversville, Pa.

THE VALUE OF THE RURAL COMMUNITY SURVEY

E. E. Eshelman

ANY one who has thought about the matter knows that the country church, generally speaking, has not realized its responsibility to the community in which it is located nor laid hold of its opportunity as a social, economic, moral and religious force in the life of the people.

It is very true that the church exists for the spiritual welfare of the community. It is true that when it loses sight of its spiritual mission it ought to close its doors as a church and change its name, for it is no longer a "church" according to the Christianity of Jesus Christ.

But it is also true that, since the church cares for the spiritual life, it must be keenly interested in all influences and forces in the community that affect that life. There is not one to which it can be indifferent.

This means that it must know its community. Just as the merchant takes account of stock or makes an inventory, most efficiently and intelligently to direct his business, so should the church leader seek to know his community, that he may rightly minister to it.

Now this learning one's community, finding out its strong and weak points, its defects and failings, its advantages and successes, with a view to bettering conditions,

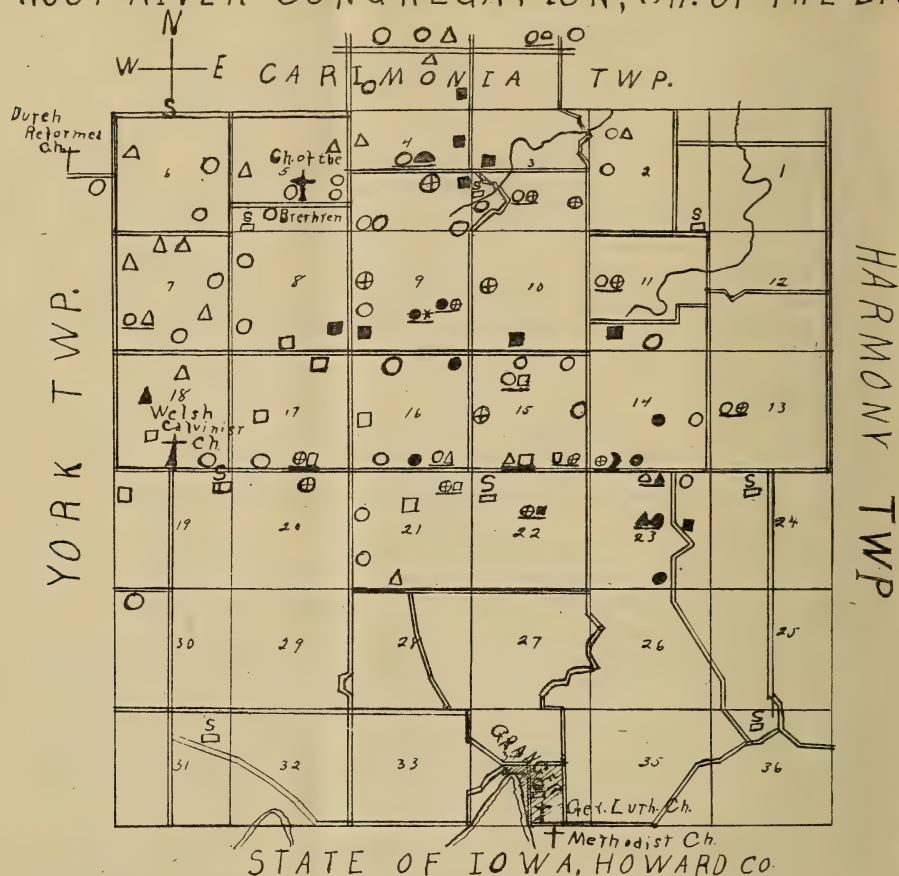
is what we mean by the Rural Community Survey.

Knowing the community as the Christian Worker ought, and the forces that are related to the religious life of his people that affect them spiritually, means, first, the church life of the people, or what they are actually doing in religious work. It means, second, the social life, or where they spend their leisure time, and what influences furnish the social life of the community. It means, third, the educational advantages of the children and youth. How are the schools? It means, fourth, the physical life. How the people live at home: health, sanitation, labor conditions. It means, fifth, the economic life, or how the people make a living and how they are prospering.

All of these activities of life are vitally and inseparably connected. All have a most important bearing upon the spiritual life, and the Christian people must direct them or they will not work for the uplift of the people.

Since all these activities are thus related, it is very evident that the information gained about each one will be of great value to the work of the church. Let us notice a few of the facts and their value that the Rural Survey will give about each of these lines of life interest.

MAP OF BRISTOL TP, FILMORE CO, MINN. ROOT RIVER CONGREGATION, CH. OF THE BRETH



KEY:
 † = Church; S = School House; — = Road;
 O = Brethren, ch of the; Δ = Dutch Reformed Ch;
 □ = Welsh Calvinist; ○ = Evangelical;
 ● = Methodist; ▲ = Lutheran; ■ = Roman Cath;
 ▲ = Congregational; ● = Christian Adventist;
 * = Baptist; ⊕ = Non Christian;
 — = Parents Members of Churches Indicated.

EE Eshelman,
 Preston, Minn.

1. The Survey will give the facts or status of the community regarding the religious activities. It will show the number of people who are, and who are not Christians, and who they are; the number who do not attend church services and Sunday-school. This will at once show the percentage of the population of the community the church is

not reaching, and the number of men, women and children of different ages who are Christians, and the same of attendants at church and Sunday-school. By comparing figures of five and ten years before, as to population and church membership, the growth of the church can be determined. If there is a decrease in membership the cause

should be sought. Is it the decline of farm population, the increase of tenantry, inadequate means to support the church work, lack of resident ministers, or some other cause? All this information will enable the workers in the church and Sunday-school to labor where the time and effort are most needed and will count for the most.

2. The Survey will reveal the social conditions and needs of the community. It will show conditions as they are: the dances, the unsupervised socials and parties, the picture shows, the moral status of the amusement parks and other attractions.

People will get together in a social way, and if nothing is provided for them they will provide it themselves, and what they provide will be what the impulses of youth dictate. Since the break-up of the community social life by the coming of the automobile, telephone, and rural delivery, we must seek some way to supply good, wholesome recreation for the community. We must have a social program of community uplift to permeate it with Christian ideals, and thus raise the community to Christian standards. It should be impossible for any to complain of the dryness of social affairs. Holiday gatherings, lecture courses, community gatherings such as literary society, singings, farmers' meetings, etc., are worth while and interesting. A traveling library and a Magazine or Book Club will afford good reading to those who are not in possession of home libraries.

3. The Survey will show the educational opportunities and limitations of the community. It will reveal the limited equipment, the lack of practical apparatus in the ordinary district school; the limited curriculum, that is so unrelated to life and is planned to make city boys and girls instead of showing them the worth-whileness of the country. No wonder that our boys and girls get dissatisfied with the farm home when we do not give them anything to encourage them to stay there. We can just as well have industrial training, domestic science and farm bookkeeping in the country school as in the town school, and at the same time have a great deal better moral environment. The curriculum should be planned to prepare for efficient and useful life in the country. We need better teachers and more attention paid to each pupil in our rural schools.

The Survey will show these defects and point the way to correcting them.

4. The Survey will show the home influences making for health, happiness and contentment. The water supply, heating, lighting, cooking, etc., have a decided and certain influence upon the religious life. Labor saving machinery on the farm and in the house are important. The care taken of the physical is reflected strikingly in our children's like or dislike for the country. Hours of labor and recreation are vital for the growing boy and girl. In this the way will be pointed for improvement.

5. The Survey has its economic value. It will show what the church is worth financially and what each member may reasonably be expected to give to the support of the church. It will show the profit or labor income of the farmer. This is important, for the church cannot prosper unless the people themselves prosper. This is the source of the church's support. People will not borrow money for a long time to keep up the church, schools and other social institutions. A large number of churches are being abandoned because people are not able to support them. They do not make sufficient profit from their farms. And the poverty that destroys the church lowers the moral standards of the people. We need to inspire to better farming.

Aside from the facts that the Survey gives to the church workers, it yields a great deal of inspiration. It broadens the minister's vision of his field of work. It shows him who are and who are not Christians. He knows better how to preach to meet the needs of his people. It shows the church the largeness of its task and a clearer vision of its responsibility and opportunities. It shows the community how it can improve and make life in the country more worth while religiously, socially, intellectually, physically and economically. Every church ought to make a survey of its territory.

Preston, Minn.



The Day Star, a clear-cut Christian paper, edited and published by the Christian Literature Society of Tokyo, has the largest circulation of any religious paper in Japan. The society distributes 49,000 copies of this paper each month among 308,000 students in 924 schools,

MY BECKEY'S THANK-OFFERIN'

WE was makin' our will—Beckey and me—and agreed tolerable well till we come to our tomb-stone and then we—split!

"Beckey," says I, "I don't care a row o' pins for a big stone over my old bones."

Now Beckey was a Le Mars before she was a Jones, and she has here and there a drop of high-toned blood in her veins. Her grandfather, General Le Mars, has the finest stone in our county, and Beckey says—well, anyhow, she argued till I giv' in and we put in one thousand for "a suitable monument to mark our last resting place," as she said with Le Mars dignity.

Well, that night, or somewheres 'long towards mornin', she giv' me an awful scare, takin' on in her sleep. She got hold o' my hands and she clung desprit and says, "Oh, don't go—don't go yet, tell us some more."

"Beckey, Beckey," says I, givin' her a good shakin', "what on airth's the matter?"

She woke at last, and if she'd be'n a poor lost woman in the bad place, and all at once the gates o' Paradise had flew wide open, and I had be'n a beautiful angel with lovely wings on my shoulder blades, and had stood smilin' upon her and said, "Come right in here, poor critter and make yourself to home," she couldn't a looked more grateful than she did to me!

"O Jedekiah, I am glad you hain't a heathen Chinaman!"

"Heathen Chinaman!" says I, "well I guess I hain't and never had no notion o' bein' one:

"A Jones I was born,
A Jones I was bred;
And when I am gorn,
A Jones is dead!"

says I, tryin' to be funny and cheer her up.

"Oh, I dreamt—I dreamt you was"—says she and she began to cry.

Now Beckey hain't one o' them high sterricky women always takin' on about this and that, goin' off into fits and givin' every one else fits—so I says to her, soothin' like, "Beckey, dear, you jest take a good square look at me. I am your homely old man, don't you see?"

"Yes—I see."

"Now then tell me all about it," says I.

"Don't laugh at me, Jedekiah, please. I dreamt we had picked out a beautiful stone. While I stood admirin' it, you gradually faded away, till I couldn't see nothin' of ye—O Jedekiah, you was gone.

"As I looked at the stone, it seemed to change its shape; a big ear growed slowly out on each side; then two great starin' eyes glared at me, a monstrous hand grasped a savage knife and as I gazed in horror, Jedekiah, it become a great, big, hideous heathen god!

"Then I felt a change was goin' on all through me—body and soul.

"My clothes loosened up till I found myself dressed in Chinese clothes!

"Invisible fingers pulled the hair all out around my forehead as they do for married women in China.

"My toes was turned under and under, and bound around so tight, with long bandages, that at last I screamed in anguish and fainted dead away!

"When I come to, I was prostrate before that horrid old god. I looked for you, Jedekiah, but you was gone! I was so scared and lonely!

"Then I thought I'd pray. I looked up to that great god and begun, 'Our Father,' and I couldn't go no further. I

tried to say 'Dear Jesus,' and I couldn't with that terrible thing lookin' down on me.

"I got desprit at last, and I says, 'I won't stay here. It's prayer meetin' night—and 'bout time. I'll jest go there and I shall feel better.'

"I picked up a cane and hobbled off slowly towards the church, and O Jedekiah, when I opened the door, instead of our beautiful little church, it was a heathen temple with those awful gods on every side—I couldn't pray to them and I turned away, with a weary heart and I says, 'I'll go home—I'll go home and find my Bible and perhaps Jesus will be there too.' I reached home at last; I sat down in the big easy chair and turned as quick as I could, for fear 'twould be gone, to John 14, and I begun to read, 'Let not your heart be troubled,' and O my dear husband, the words begun to fade away and all I could see was troubled—'troubled.'

"Then the rooms seemed to go, one at a time, and finally only that one was left. The pictures grew dim, and one by one silently vanished and soon they fell in fragments. The curtains rolled up out o' sight, the carpets sunk into the floor; newspapers, magazines, books and pretty things all disappeared.

"I clung to my Bible desprit, but it grew cold and heavy and my poor weak hands couldn't hold it and it went down, down into the ground. The chairs and tables walked out the door. The piano giv' a mournful sound, like the funeral dirge of all my hopes and joys, and joined the strange procession and went off, leavin' me so lonely an' desolate!

"Oh, it was terrible to sit there so helpless and see it all go!

"At last, with streamin' eyes, I glanced around. Four bare mud walls! Not a pane o' glass, only yeller paper pasted over wooden frames, for winders—a brick bed on one side and the ground for a floor.

"I thought I should die—I wanted to die—but I couldn't.

"All this time I had been thinkin', 'Oh, if Jedekiah would come, he'd know what to do.' But it was worst of all when I found you a lyin' on the brick bed. It seemed to be you, Jedekiah, but you were so changed too, and there you lay, a stupid, senseless heathen Chinaman smokin' an opium pipe!

"There I sat so forlorn and helpless through the long hours that seemed an eternity. Finally you come to and begun to scold and revile me because there was no food prepared—and I had to go out in the yard and push the heavy stones round and round and round and grind the grain for flour. Then I had to hobble over the fields and gather up the old stalks and sticks for fuel.

"When at last the food was done you was so different I dursen't set down with ye, but I jest stood and waited on ye, and when you had got all you wanted, we didn't have our hymn and prayer—and you didn't say a word, but you jest got up and walked off—and I had your leavin's.

"I tried every way to comfort my heart. I hunted for Jesus—but jest so sure as I said His name, that great silent idol loomed right up before me, starin' at me with his big eyes.

"I tried to sing; you know how I love our sweet songs. I'd try to sing,

"'We'll lay these heavy burdens down,' and then I couldn't git no further and all I could say, was, 'Heavy burdens—heavy burdens.' Then I tried

"'Over the ocean wave, far, far away,
There the poor heathen live, waitin'
for day';

and all I could get hold of, was, 'There the poor heathen live waitin'—and then, it seemed to dawn upon me. O Jedekiah, it come to me at last—'I'm a poor heathen.'

"With that all knowledge of Jesus and God and all trust and hope of heaven

jest faded away, and the Jesus songs went too; and everything I had learnt at school, or at my mother's knee—it all slipped out o' my heart and mind, and oh, the desolation!

"Well, you know things is all mixed up in dreams. One day it seemed to me we had our Mary with us agin;—a dear sweet girl; she comforted me some, but we were very poor and you must have opium, and you—oh, it's too bad to repeat, dear."

"Go on," says I, "never mind, it is only a dream." I thought she might feel relieved if she told it all.

"You took her, Jedekiah, you took her away; you actually pulled her right out o' my arms and led her off and sold her—sold her for seven ounces o' silver, and when you come back and showed me that money, it seemed to me the last bit of love for you died out in my heart and I hated you.

"After a while another baby girl come to us and I was so pleased, my heart softened up to you, and when you come to look at her, I looked up and smiled in your face for the fust time in a long while, thinkin' how pleased you'd be—and—oh! you looked so cross and hateful, and you said, 'It's a girl, is it? Well, we can't keep the thing, it costs too much.'

"You snatched the poor little mite away from me, and pretty soon I heard a splash in the tub o' water outside the door—I heard a smothered little wail and then all was still—so still, and when by and by you come back I knew you was a murderer. I felt in my heart I'd like to kill you.

"I tried to close my ears, but all the time I could hear that splash—splash, and the tiny wail; but at last I come to say, 'I'm glad she's dead. It's better than to live as I do.'

"Afterwards when a little boy come to us you was pleased and so was I, and we had a few happy weeks, and you said

you'd stop your opium and we'd send him to school.

"I was so pleased I hobbled off forty miles and up a high, steep mount'in to a temple, with a thank-offerin'.

"The boy grew to be quite a baby, when he took sick.

"I went to the temple and prayed and prayed and burned piles of incense.

"I sold every garment I had, but the ones I had on, to buy offerin's to that big god—but it wasn't no use, he died—he died and you reviled me, Jedekiah, because I hadn't took good care o' him.

"They wrapped the baby in a piece o' mattin' and carried it off to the policeman's hut in time for the baby cart to gather it up with the rest, and it was all done so quick I was half crazy, and I thought baby was lost!

"You went back to opium ag'in.

"One windy day I heard the neighbors sayin', 'A boat has tied up to our village and there is a foreign she-devil on board; she can talk our talk, and she tells about her Jesus-God. She told us a lot o' things—beautifu' strange things about heaven, and she says there is a nice place in heaven for Chinese women and plenty o' room. She says Chinese babies go there when they die, and that her Jesus can cure the opium smokers, and forgive our sins'; and I says, 'Oh, I wish 'twas true! but my baby didn't go to heaven, the baby-cart don't go to heaven, and he went off in that—and he's lost.'

"The neighbors were so sorry for me they went down and told the woman about me and brought her up to the house. She come right in and sat down on the bed; she took my hand in her big, soft, white hand so gentle, and, oh, it felt so good to my heart!

"She talked about heaven and she said heaven's Lord was my Father and He loved me, and she told me about Jesus and said He was a tender Shepherd and loved the lambs and come and took them

out o' this bad world up to the heavenly palace, and she says, 'Your baby is there, all safe and you can go to him.'

"I says, 'I wish I could, but I don't know how; I don't know the way.'

"Well, she talked and explained as fast as she could and it sounded so sweet, but I was so stupid I couldn't git much of it.

"She says, 'It's all true, and I am in the road to heaven and I wish you'd come with me.' 'I'd be so glad to,' I says, 'but I don't understand how.'

"She was goin' to tell me, when the boatman sent word the boat was goin' and she had to go.

"I teased her to stay; I clung to her fingers as tight as ever I could, but she pulled away, 'cause she had to go, and she left me in such a daze, worse than ever, it seemed to me.

"I asked everybody if they knew the road and they all said 'NO.' I hobbled off to the temple of the old priest, and he said, 'You will have to go down through eighteen hells for millions of years, and then it is not certain a woman can get into the road to heaven.'

"Then I thought, 'Why, she was a woman and she found the road and she said it was easy. Oh, if she only could have stayed in our village till she could have told me.' She was gone. I was like a poor blind woman tryin' to find the way. We wanted to help each other, but how could we, seein' as we was all blind? My heart aches now to think of it, if it was only a dream.

"Oh," she says, "I hain't half told ye, but—Jedekiah—I—don't—want—that tombstone."

She got hold o' my hand and pressed it against her warm cheek so lovin' and tender and says, "Never mind the stone, we are the Lord's own children, and He'll know where to find us when He comes to gather up His jewels, and that'll do! May I tell you what I want, Jedekiah?"

"Why, sartin', dear."

"I want to give that thousand dollars for a thank offerin' because I hain't a 'poor heathen,' and I don't want to wait till I'm dead and can't use it. I want to give it now. I jest heard the Lord has called a dear girl to go to China and she says she'll go, and there hain't no money in the treasury to send her! Now I believe when He calls a girl to go, He calls some one to send her; and it's a great pity when a dear girl will give her life if a great rich church won't give the money to pay her passage!

"Couldn't we send her, Jedekiah? That money would git her outfit, pay her passage and teacher and support her till she could tell some o' those poor blind women over there how to find the road."

"We'll do it, Becky," says I. "It seems to me the Lord says to us all, 'Your money or your life.' We are too old to go, but we'll give our money and send our substitute.

"I don't like to say 'I told you so,' but all the time I was thinkin' what shall I care about a stone over me when I live inside a city where every gate is a pearl and even the streets are gold.

"I was also thinkin' if I got to heaven and looked down over the battlements o' glory to this old world, it would give me precious little comfort to see one thousand o' the Lord's dollars buried up in a piece o' stone, jest to tell the folks where my old bones laid."

So we was agreed, and the fust thing we did in the mornin' we scratched out the clause about the tombstone and I writ off a good clean check for a thousand dollars, and Beckey she sent it off to the treasurer as a thank-offerin'. I smiled as I see her put a special delivery stamp on, a sayin' at the time, "I want it to go as fast as ever it can."

Even in our honeymoon Beckey never called me handsome; but that day she come and threw her arms around my

neck and give me a good square look, and says she, "O Jedekiah, how I dew love you! How proud I am of you! What a handsome man you air!" and she broke down a cryin', "Oh, I am so glad you hain't a heathen Chinaman."

"My dear," says I, "I thank God He has giv' me a Christian wife, who has such a grateful, lovin' heart, that she makes my life so beautiful that I often wonder how heaven can be much better or happier."

A quiet hush stole over us, till Beckey said softly, "Dear, I hope one o' the great blessin's of our heaven will be to meet among the redeemed the happy women and girls who shall be led up through the gates by our substitute."

"Oh, yes, Beckey, and as the dear Lord welcomes them and says, 'Well done' to her, how sweet it will be to have Him turn and smile upon us and to hear Him say:

"'Inasmuch as ye have done it unto one of the least of these, ye have done unto Me.'"

It was time for evenin' prayer so we sung,

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth a royal diadem
And crown Him Lord of all."

Then we knelt down in the gatherin' twilight, with clasped hands like two little children, and Beckey she led off: "Dear Jesus, my Jesus, I do thank Thee, I can look up into Thy smiling face, and no heathen god is betwixt us.

"I thank Thee for my beautiful life.

"I thank Thee for my dear, handsome husband.

"And now we'd fur ruther add a few stars to Thy crown than to have any tombstone in America or Europe. We know if our names was carved on a stone the winds and the storms would wear 'em away. But, dear Lord, we come and make our little thank-offerin' to Thee, and pray Thee to bless our sub-

stitute. Please grant that upon many hearts that shall love eternally, and upon souls that are immortal, she may write the dear name of Jesus." We both said "Amen" together. That night my Beckey had sweet sleep and peaceful dreams.

CLARA M. CUSHMAN.



BY CANDLE LIGHT

Anna V. Blough

THE little clay figure of a man was not standing in his original place on this particular evening. One could see by the light of the candle he held aloft that the home of Chao, in the village of Li Chia Kou, had undergone a change. Being a painter and artist, Chao had a few years previously fashioned the candle holder to assist him in his worship by placing it before his idols and ancestral tablets—the only worship he knew.

But tonight the long cave room, with an alcove at one end and the arched ceiling, was shorn of its images and tablets, while the walls were adorned with illustrations of the gospel story. Forty villagers, men, women and children, had gathered to worship, though not as of yore, with incense, firecrackers and knocking of heads on the ground, but in song and praise unto the Living God. Yang Pei Chih, a native of the village, now evangelist and colporteur of that part of the country, opened the meeting. A half dozen who could read joined in the hymns while all listened reverently through the prayer. The Book was then opened and the little candle again lent its assistance by illuminating the page at Eph. 6: 1-4. Bro. Yang read and discoursed on godly living and happy home relationships, with Christ dwelling in the heart. The Holy Spirit seemed to be in the midst working in the hearts of those who were listening for the first time to a Christian service. The women could be heard remarking to one another in low tones that he was speaking good tidings. And then, as the hour grew late, one by one they quietly stole away to their homes, their hearts warmed with a message to help them upward and cheer their days. The candle holder had at last found its mission.

CHURCH LIFE IN THE FAR WEST

E. H. Eby

(Notes from the Field Secretary, after a year's tour among the churches in the Pacific Coast States and the Northwest.)

PIONEER days are not over in the Far West. The struggle to subdue nature is still on. Poverty and hard work are conditions met in many localities. The process of subjugating adverse conditions has proceeded to various degrees in different localities. Many disappointments have come to the old settlers. The much-advocated plan of colonizing has had tremendous backsets by misrepresentations of conditions by real estate men and their agents. Reputations, if not characters, have been ruined, and whole colonies plunged into a state of poverty, privation, discouragement, and loss.

And the financial conditions are reflected in the church life. This is not a strange condition, or one to bring surprise. Small congregations, scattered membership, insufficient and inefficient ministerial help, lack of organization for aggressive service—such are the typical conditions, except in a few localities where conditions are in striking contrast to these. It is refreshing to witness the efforts of the lay membership in a few churches, to keep up the religious life without the help and leadership of a resident minister. Could they witness this struggle for self-preservation it would (or should) melt the heart and arouse the will of even the most indifferent of the ministers in churches where there are more preachers than appointments. The Sunday-school and Christian Workers' Society are maintained, and instead of a preaching service a Bible or mission study class is kept up. In spiritual results this lay activity atones largely for the lack of a minister, upon whose sole labors too many members depend for their spiritual life.

In most of these western churches a very interesting, and in some cases a difficult, process is taking place, occasioned by the immigration to a single locality of members from various eastern churches having different standards and ideals of life and of church polity. To amalgamate these con-

flicting influences into a unified, harmonious church is not an easy task, and requires a rare degree of wisdom and of spiritual diplomacy upon the part of the church leaders.

True spirituality is endangered as much by a left-hand as a right-hand adverse influence. On the one hand is to be found in places an extreme legalism, an insistence upon ecclesiastical form, which is fatal to spiritual life; on the other hand, some communities are being infected by a spirit of progressiveism—an unsympathetic aggressiveness which is proving itself quite as fatal to spirituality as the other.

Too many churches give one the impression of being organized for discipline rather than for work, and the elders seem more concerned to preserve a uniformity of externals than to maintain a unity of organization and purpose in Christian service. Then, one's heart is rejoiced to find churches alive and active—helping to create and maintain a community spirit of high order, where spirituality is not sacrificed for the sake of aggressiveness, where at least a good working force of the membership has caught the spirit of Christ, which is the spirit of self-sacrificing service to the community and the world.

A hearty response was given to the call to systematic mission study, one or more classes having been formed in nearly every church. A missionary secretary was put to work in nearly every Sunday-school, and where one did not already exist, a local missionary committee was organized and set to work. The offerings for missions were hearty and generous, and in several places the system of weekly offerings was adopted, with promise of abundant returns and great spiritual results. A large number of young people were found who are volunteering for service in the Master's world harvest field. This is the best of all.

I wish to mention with gratitude the very hearty welcome extended to me to the homes and churches everywhere. Some

had never before heard nor even seen a foreign missionary, and large and interested audiences greeted me in many places. The small audiences were no less interested. The field secretary will be glad to visit again the churches of the Pacific coast and the Northwest. His constant prayer is that the Lord's blessing may rest continually

upon these churches, upon the study classes, their leaders and committees, and upon the Sunday-school Missionary Secretaries, upon whom so much rests for the arousing of missionary interest in the Sunday-schools. And may every volunteer realize a deep and abiding peace as he walks with the Lord in the path of preparation for his life's work.

THE GOSPEL IN JAPAN

Freda Stiverson

WE greatly rejoice in the fact that the Gospel is being spread. Bro. J. Y. Nishikawa takes the glad tidings of salvation to his people in Japan. We received word from the members of Glendora, Cal., that Bro. Nishikawa was in San Francisco and on his way to Japan. Eld. J. U. G. Stiverson had a nice visit with him at his hotel on Wednesday. Thursday afternoon he came over to Oakland and stayed for the prayer meeting that evening. He gave us a splendid talk, which made us realize more the importance of living our Christian life daily. Although our brother felt he would miss the association of the church, he seemed to be happy in the fact that he was carrying the plan of salvation, as our blessed Master gave it to us, to the ones he loves in Japan.

We enjoyed the visit of Bro. Nishikawa, both in the home and at prayer meeting, very much. It is one that will be long remembered by the members of the Golden Gate Mission. On Saturday, Sept. 15, a party of seven of us went to the pier in San Francisco to see our brother sail. A new law, or government order, that took effect that day prevented us from going aboard the ship, and after the passengers went aboard they were not allowed to disembark. We didn't have a chance to talk to Bro. Nishikawa much that day. The Tenyo Maru is a beautiful big steamer, about 500 feet long. It carried with it 1,100 passengers and about 6,300 tons of freight.

At 1 o'clock the gang planks were pulled in, the ropes loosened and the Tenyo Maru began slowly to move. By the aid of a small tugboat she was able to get out where she could turn and head for the Golden



Bro. Nishikawa Standing on the Afterdeck of the Tenyo Maru, as It Stood at the Pier

Gate and on to Japan, carrying our Bro. Nishikawa.

Bro. Nishikawa has been in this country fourteen years. He speaks English quite well, and is strong in the Christian faith. Sister Netzley was his teacher in Glendora and helped him much on his Christian way. As far as we know, Bro. Nishikawa is the only Japanese minister in our church, and we are glad he can take the Gospel to those in his own country. Pray for Bro. Nishikawa, as he works for our Heavenly Father.

1548 38th Ave., Oakland, Cal., Oct. 3.

FORTY YEARS OF MISSION WORK IN MIDDLE INDIANA, 1877-1917

J. G. Stinebaugh

MIDDLE INDIANA is a narrow strip across the State from east to west approximately between Warsaw and Marion, comprising twelve counties and parts of four.

In 1877 there were twenty-one congregations; in 1917 there are forty-two. During this time some have died; others have been born—organized; some in new fields, others by division of territory.

First Movements in Mission Work

As we gather the few bits of history available, and interview those whose memory reaches back over four decades of church activity, it is evident that there was aroused a desire to greater activity in preaching the Gospel as understood by the Brethren.

This desire became publicly manifested at the District Meeting held in the Monticello church in 1877, by a request to formulate a plan for District mission work. The request was granted, but the work progressed slowly.

However, at the District Meeting of 1879, held in the Sugar Creek church, a plan submitted from the Spring Creek church was adopted.

This plan established a District Mission Board, consisting of five visiting brethren, who were to organize with moderator, secretary, and treasurer. Their term of office was to be one year. This board was to select their evangelists and appoint solicitors to solicit funds to carry on the work.

Changes in Methods

This effort of mission work by the District, like some other new movements, was at first not perfect in its workings. Neither has it reached that goal yet, for that matter; but during the strenuous days of the early eighties it is not only a wonder that it advanced slowly, but that it lived—a sign that men of strong convictions and perseverance were pushing it.

At the District Meeting held in the Up-

per Deer Creek church in 1881 the plan of 1879 was succeeded by one submitted by the Monticello church, which was as follows:

Board to consist of five members, irrespective of official standing, to be appointed by the officers of District Meeting for a term of two years, alternating the appointments to three and two; the board to select evangelists from the ministers of Middle Indiana, and to appoint solicitors in each congregation.

The District Meeting of 1882 changed the plan of appointing solicitors from the Mission Board to the local elder. Then in 1892 the length of term was changed to five years, one vacancy to be filled each year.

In 1906 there was a request that no elder serve on the Mission Board, which was so modified that one and not more than two elders may serve on the board.

Then in 1908 a plan was adopted which is still followed. This plan is as follows:

Section I

Article 1. The Mission Board of the Middle District of Indiana shall consist of five members, beginning with the present board, one member to be elected each year for a term of five years.

Article 2. Official standing shall not be a requirement for eligibility to serve as a member of this board.

Article 3. The regular vacancies shall be filled by appointment by the committee on committees and confirmed by the delegates of District Meeting.

Article 4. All vacancies caused by death, resignation, or inability to serve shall be filled by the remaining members of the board till the next regular District Meeting.

Section II

The duties of the board shall be:

Article 1. To do missionary work and establish missions in isolated parts of the District of Middle Indiana.



Monticello Church, Indiana

District Meeting was held in this church in 1877 when the First District Mission Board of Middle Indiana was chosen. Residence in background has been the home of Elders David Dilling and J. G. Royer.

Article 2. To locate ministers and give financial aid to churches in need of such support.

Article 3. At least one member of the board may be present at all council and communion meetings held in churches in charge of the Mission Board.

Section III

Article 1. All members of the board and others doing work under the board shall be fully reimbursed for all money spent while doing service for the District, and shall receive a reasonable remuneration for all time spent except board meetings.

For awhile not all churches that received financial aid from the board were under the direct control or oversight of the board, but some had their elder appointed by District Meeting. But in 1912 this method was changed so that all churches receiving aid from the board shall be under the direct control of the board.

By this rule all mission churches are looked after directly by the board, by one of its members conducting all councils. Thus it becomes necessary to have a number of elders on the board. At present there are four, each having a number of churches to look after and report to board meetings.

Methods of Support

The work was begun by soliciting the churches.

In 1887 the District Meeting voted to tax the churches ten cents per member. This was later raised to fifteen cents, and in 1902 to twenty-five cents.

In 1910 it was raised to eighty cents, and the board was admonished to increase its activities.

The next year it was raised to one dollar per member, where it still remains and has met with a hearty response.

The first printed financial report from the board appears in 1885, and says that "the liberal donations of our brethren have enabled us to pay all claims against the board and have a surplus of \$35.61. We have expended \$107."

Succeeding reports show that expenditures varied from \$74.20, in 1887, to \$576.14, in 1902. A total of approximately \$40,000 was spent in forty years. In addition to this a special tax of twenty-five cents per member was levied to assist in building a churchhouse in Ft. Wayne.

In 1916 the board expended \$4,703.05.

At present the board has the care of eleven organized and one unorganized churches. Six of these are in cities, three in towns, and three in country churches.

Seven points have located pastors; the others are supplied with preaching. Each point is given a series of meetings each year.

A tent was purchased by the District in 1912 and assigned to the care of the board, which has used it in a number of revival meetings where no churchhouse was available, thus starting some of the missions.

Our purpose is to locate a pastor in each congregation as fast as we can afford it and encourage and assist each to become self-supporting, so we can open new places.

List of Places Assisted

According to the information at hand the following places have been assisted by the District Mission Boards:

In 1887, near Winamac, and on Beaver Creek, both in Pulaski County, and later combined and organized into the Beaver Creek church, the first house was built west of Winamac, but later was abandoned and sold. Another house was built at Beaver Creek, which is still the site of a live and promising church.

In 1887 and the early 90's there was preaching near Rensselaer, Fair Oaks, Snowflake Schoolhouse, Kniman and Wheatfield, in Jasper County. An organization was effected here in 1894, known as the Kniman church, but was disorganized in 1898.

About the same time the Brethren did some preaching near Ora and Kewanna, in Fulton County. These were organized as the Kewanna church in 1889, and a house was built soon afterwards. After passing through seasons of prosperity and adversity it is now in good working order, with fifty members.

Elm Grove, in Jay County, is mentioned.

Pleasant Dale, in Adams County. While the work here was begun by preaching to a few isolated members, others were added to them by baptism and immigration till they were organized in 1889 and afterwards absorbed the membership of Walnut Level and Blue Creek. It is now one of the strong congregations.

Honey Creek and Oak Grove were schoolhouses in the western part of White County, where meetings were held; then organized as the Palestine church, and the Brethren united with the Baptists in building a

union house. Later, however, they built a house of their own. This house burned in 1912, and was replaced next year with a new one. The name was changed in 1914 to Oak Grove. It has never been strong, and having suffered many reverses is quite weak at the present time.

Ft. Wayne is a city mission, begun jointly by Middle and Northern Indiana, but afterwards placed in the care of Northern Indiana.

Adamsboro was once self-supporting, but became weakened and was placed under the care of the board. It was disorganized, and absorbed in the Logansport church.

The first preaching of which we have an account in Logansport was by Bro. Allen A. Oberlin, in 1895, but he moved away in 1896, returning in 1900. Preaching was resumed and a series of meetings was conducted by Eld. A. G. Crosswhite, resulting in seven baptisms. The Mission Board then took charge of the work, and in 1906 a church was organized. It has proved a success. Though they have worshiped in a hall during all these years they were preparing to build a house this year, but were caused to postpone the work on account of war prices.

The Huntington City church was under the care of the board from 1902 to 1906.

Blue Creek, Beaver Dam and Andrews, all organized churches, came under the care of the board and in course of time the first two were disorganized, while Andrews kept up the struggle and promises to survive.

Work was begun in the city of Peru in 1909, and a house was built in 1913. At this time the church was organized and under the care of the board and the pastorate of Eld. S. T. Fisher, who has been its only pastor. It is in a prosperous condition.

Work was also begun in Wabash City in 1913, and a church was soon organized. Being near Manchester College the preaching is largely supplied from there. They yet have no churchhouse.

South Whitley and Walton are towns where the Brethren began preaching as outposts of other congregations in 1913, and their labors have been fruitful. South Whitley is organized.

The work in the city of Marion started

in 1911, under the preaching of Eld. J. W. Norris, a member of the Mission Board, and prospered abundantly, so that a church was organized and a house built the next year.

Portland church formerly was the Bear Creek church, which came under the care of the board in 1907. It has had its difficulties, but at present promises well.

Thus we see that the work of the board in the past has been of two kinds: caring for old, run-down congregations, and establishing new ones. Their efforts have seemingly been most successful in the new fields. From twenty-one annual reports available I note 717 additions to the church, so we conclude that these missions have been life-saving stations after all. Yes, it pays to do home mission work.

The following list shows the names of men who have served on the Mission Board, and their time of service:

S. M. Aukerman, 1881-1895.
John Snoeberger, 1881-1896.
Solomon Eikenberry, 1881-1887.
Christian Lesh, 1881-1882.

Artemus Smith, 1881-1890.
Abraham Rinehart, 1882-1887.
D. P. Shively, 1887-1891.
Daniel Horning, 1887-1889.
Jacob Crumrine, 1889-1890.
W. S. Toney, 1890-1897.
Frank Fisher, 1891-1893.
E. M. Grossnickle, 1891-1898.
Daniel Snell, 1893-1898.
Aaron Mishler, 1891-1900.
S. S. Ulerey, 1896-1901.
A. L. Wright, 1897-1902.
Leander Pottenger, 1890-1903.
Samuel France, 1898-1903.
A. G. Crosswhite, 1899-1904.
John H. Neff, 1902-1907 and 1908-1913.
David Dilling, 1903-1908.
George E. Swihart, 1904-1909 and 1916-
D. B. Garber, 1905-1910.
J. L. Cunningham, 1906-1911.
S. S. Gump, 1907-1912.
D. M. Byerly, 1909-
J. W. Norris, 1910-1915.
J. B. Bailey, 1911-1916.
J. G. Stinebaugh, 1912-1917.
Emery Miller, 1913-
S. S. Blough, 1915-

SUMMER NEWS--CHINA

Emma Horning

DURING the heat of summer the schools all have a vacation. The medical and evangelistic continue work all year, but during this period all work runs at a much lower ebb than during the cool season. Most of the missionaries leave for a month or so of rest and study. The native workers also have a month's vacation. When the schools were out this year a number of the teachers went to the out-stations and took the places of the evangelists, so they could have a vacation. Although most of the missionaries are away, a couple keep close by to oversee the work of the Chinese and attend the services regularly.

Bro. Vaniman, Bro. Flory and Dr. Wampler, with their families, spent their inter-furlough vacation at the coast this year. The fresh sea breezes and the low altitude

gave them a restful summer. But above all they enjoyed the association and inspiration they received from the many other missionaries there. Several conferences were held there this summer, and were very helpful and inspiring. One of the prominent speakers was Samuel Zwemer, a missionary from Egypt. He is visiting the Mohammedan centers of China, encouraging mission work among the many Mohammedans in this country. Bro. Vaniman and Dr. Wampler and wife are back at work again, but Bro. Flory, and the rest of the women and children, have not come from the coast yet because the floods have washed out the railroad and traveling is very dangerous and difficult.

Bro. Brights, Dr. Brubakers, Anna Hutchison, Nettie Senger, Laura Shock, and Emma Horning camped some distance from

Liao in the mountains by a beautiful spring. Here they spent their time studying and enjoying the beauties and wonders of nature all about them. The work of the station was cared for by frequent visits to the city.

Bro. Oberholtzers, Anna Blough, and Bessie Rider spent several weeks in a mountain near Ping Ting, studying on the language and overseeing the work in the city.

We are having an extraordinarily wet year in China. It often rains three or four days at a time. On the plains the great floods are sweeping away whole villages and very much of their crops are destroyed, which will cause much suffering this year. Railroads are washed away in many places, causing much delay in mail and traffic. Even in this mountainous region we are suffering from the great amount of rain, which is quite unusual, for we ordinarily do not have enough. Much grain is spoiling in the fields, while many walls and houses are falling down. Most of the tile roofs are being so soaked that they leak, making many homes quite uncomfortable to live in.

The Ping Ting church is taking some financial responsibilities upon itself this year. It has decided to send two of its members to Bible School for a two years' Bible course, at the Hung Tung Bible School in the southern part of this province. They started to school last week, and we trust that the Brotherhood will uphold them in prayer, that they may be much blessed of the Lord as they study. They are Bro. Sung and Bro. Shih.

The Chinese Republic has had many troubles this summer, but it seems to be getting more settled this fall. General Chang Shun marched on Peking, captured it, and set the Manchu boy emperor on the throne. The empire lasted but a few days, when a battle took place and the republic was restored. President Li, however, does not wish to take his office again, so the vice-president is filling his place. At present they are considering entering the war against Germany.

We are eagerly awaiting the arrival of Bro. Crumpackers and the new missionaries whom we expect here any day. Quarters have been rented for the new ones in Peking, where they will set up housekeeping as soon as they arrive. We are very thankful to have so many in the language school this year, preparing to help us in this great work of saving China.

WEEKLY PRAYER HOUR

(Continued from Page 317)

Pray that the foreigners who return home after having accepted Christ may take Christ with them.

December 2-8.—DISTRICT MISSION BOARDS.

A congregation of several hundred members, six or more ministers; and, within a radius of fifteen miles, mission points with no minister and often no regular service. Is it like that near you?

Grave responsibilities rest on our Mission Boards.

Pray for each individual member of your board.

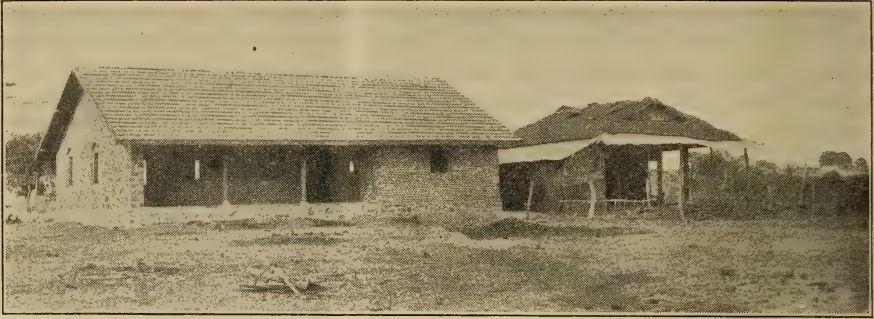
Intercede for more workers, sufficient funds, an interested constituency.

Pray for the opening of new fields and the salvation of many souls.

FINANCIAL REPORT

(Continued from Page 324)

| | |
|---|-------------|
| Washington—\$15.40. | |
| Congregation. | |
| Olympia, | \$ 15 40 |
| Wisconsin—\$10.00. | |
| Individual. | |
| J. M. Fruit, | 10 00 |
| North Dakota—\$10.00. | |
| Receipt No. 36,030, | 10 00 |
| Indiana—\$8.00. | |
| Northern District, Classes. | |
| Willing and Missionary Workers, Pine Creek, | 5 00 |
| Individual. | |
| Sister E., Nappanee, | 3 00 |
| Delaware—\$5.00. | |
| Individual. | |
| Christian Krabill, | 5 00 |
| Texas—\$2.00. | |
| Unknown, | 2 00 |
| Minnesota—\$5.00. | |
| Individuals. | |
| Mr. and Mrs. D. Broadwater, | 5 00 |
| California—\$5.00. | |
| Southern District, Individual. | |
| Alice Vaniman, | 5 00 |
| Iowa—\$5.00. | |
| Middle District, Individual. | |
| Lydia Ommen, Coon River, | 5 00 |
| Arkansas—\$2.00. | |
| Individuals. | |
| Anna Fiant, \$1; Rachel Fiant, \$1, | 2 00 |
| Total for the month, | \$ 545 49 |
| Previously received, | 2,472 25 |
| For the year so far, | \$ 3,017 74 |



New House for Head School Teacher, Vyara.

Old house can be seen with walls torn out to let in sun. In this house rats fell down and died—a plague sign. Later this house was torn down and ground cleansed by burning straw upon it.

INDIA NOTES

Effie V. Long

THE All-India Sunday-school examination is over, and at the three stations where candidates entered—that is, at Vuli, Anklesvar and Vyara—there were about four hundred who sat for the examination. We do not yet know the percentage of those who passed. There are yet two dates for examination later, so all the other stations still have a chance this year to take it, and no doubt will avail themselves of the opportunity. We find it a great help to our Christian community, as they make great effort for weeks to get ready for the test, and of course the study of the Word does them good. One boy at Vyara committed to memory all the lesson texts of the first two quarters. He hopes to get a medal.

Drs. Cottrell and Sister Mohler moved into their new bungalow the first of July. They also began work in the nice, new dispensary. It is quite a change from their cramped quarters where they had been working, and we are so glad they have a good place to work in.

July 16 there was a love feast at Bulsar. Some of our new missionaries communed in the native way for the first time. About 120 communed. Four were baptized. Three were baptized at Anklesvar recently and two at Vada.

The new missionaries are all busy at language study. Bro. Hoffert and Sister Moh-

ler have recently taken their mid-year examination. The Marathi missionaries are studying at Poona. Bro. Hoffert writes that he has been showing stereopticon views to the boys of the boarding school, Vuli, much to their delight.

One of the teachers at Anklesvar was recently put out of the village by Mohammedans, his house torn down and he rather severely beaten. He is now at another village doing good work. In another village two of the Christians were beaten with clubs because they want to live like Christians.

From Vada the good news comes that there is a friendliness and openness among the people such as they had not experienced for some years. The missionaries took three blind people to Miraj, to Dr. Wanless, recently, and there was little opposition from their neighbors and friends. Two of these blind ones had to beg for a living, one of them being a poor little wife who was put out by her husband after she became blind.

Bro. Pittenger is not strong, and really not able for his many duties. He spent some days recently under the doctor's care, at Bulsar, while Sister Pittenger kept the work going at home. Because of high rivers he had a perilous time getting home.

Last, but not least by any means, Ray-

mond Alpheus Arnold was born at Bulsar on July 21. He is a fine boy and his parents think the finest ever. We hope he

will become a real Paul some day. He and his mother were the first to occupy the hospital room in the new bungalow.



Esther, Albert and Magdalene Long at Play, Vyara

NOT CHRIST'S ATTITUDE

Some one has recently made the following very human observations:

If we ourselves are set in our ways, it is just "firmness"; but when the other fellow is set in his ways, we say he is "obstinate."

When the other fellow takes his time in doing things, he is "dead slow"; when we do the same, we are "deliberate."

When the other fellow treats people especially well, he is "toadying"; when we do likewise, it is "tact."

When the other fellow says what he thinks, he is "spiteful"; when we do it, we are "frank."

When the other fellow spends a lot, he is a "spendthrift"; when we do it, it is because we are "generous."

When we meet a man who does not like some one, we say he is "prejudiced"; in our case, of course, it will be that we are "judges of human nature."

The other fellow's giving way to a fit of temper is regarded as "ugly"; with us it only is a case of "nerves."

If this had been Christ's attitude toward us, what and where would we be today? His commandment is: "That ye love one another as I have loved you."

—"Olive Trees."

IF I CAN BEAR HIS CROSS

If I can bear His cross,
What matters scorn of men, my grief and loss,
Ambition's failure, all that I have sought,
Except what I in love for Christ have wrought?

If I can see His face,
By faith a vision of His beauty trace,
What matter if my path be thorny now?
I see the radiant light upon His brow.

If I can hear His voice,
My throbbing heart, though wounded, shall rejoice;
What though I wander through bewild'ring ways?
My soul shall evermore my Savior praise.

If I can feel His hand,
That guides me onward to the better land,
What though my tears must fall? I see a light
Through mists of sorrow ever shining bright.

Dear Lord, I turn to Thee,
My hope in life, through death, eternity!
My cross is radiant now with flowers fair;
Oh, make my life through love a living prayer!

—Martha A. Kidder.

SOME THANKSGIVING SERMON SUGGESTIONS

THANKSGIVING SERMON OUTLINE

Psalm 103

Geo. W. Hilton

1. The call for thanksgiving (ver. 1-2).
2. First reason for thanksgiving:
Count your blessings (ver. 3-5).
 - (a) Forgiveness (ver. 3).
 - (b) Healing (ver. 3).
 - (c) Redemption (ver. 4).
 - (d) Loving kindness (ver. 4).
 - (e) Tender mercies (ver. 4).
 - (f) Desires satisfied (ver. 5).
 - (g) Renewal of youth (ver. 5).
3. Second reason for thanksgiving:
God's justice and judgment are at work in the world (ver. 6-7).
4. Third reason for thanksgiving:
God's mercies. The supreme essence of His character.
 - (a) Past mercies (ver. 8-12).
 - (b) Present mercies (ver. 13-14).
 - (c) Future mercies (ver. 15-18).
5. Fourth reason for thanksgiving:
God's world-wide kingdom is established (ver. 19-22).
It cannot be moved. God wants us to be heirs of that kingdom.
Servants of the kingdom:
 - (a) Angels, mighty in strength.
 - (b) His hosts: Their work fulfills His word.
 - (c) His ministers hearken to His word.
 - (d) All His works do His pleasure.
 Their place of work:
Verse 22, in all places of His dominion.
Count your blessings; look at God's justice, judgment and mercy. Catch the world vision of the kingdom He has set up. Then be faithful servants, and tell the world of His goodness. Then we will show by our lives that we appreciate His blessings.



THANKSGIVING

Text, Ps. 50: 14; 65: 9-13

Chas. L. Flory

I. Introduction.

1. As old as the race.
 - (a) B. C. Abel.
 - (b) A. D.

1. In U. S.

Pilgrims had, autumn of 1621.
Governor Bradford, evening of July 27, 1621.

Many but irregular.

Washington had, in 1784, '89, '95.
Madison had two, 1815, '17.

Lincoln had two, 1862, '63.

In 1864 Congress established Thanksgiving as we have it now.

II. Offer to God the Sacrifice of Thanksgiving.

1. Is an outward expression of an inner attitude.

1. The heart will express itself.

Ex., Indians, rattlesnake skin full of arrows.

2. We disdain ungratefulness.

Ex., the nine lepers. Man with the big harvests.

2. God's goodness should appeal to us.

1. The river of God is full of blessing.—Psa. 65: 9-13.

1. Is a great Provider; cares for sparrows.

2. Our nation has the corncrib of the nations; we are Egyptlike.

3. Our wheat, corn, cotton, rice, coal, mineral, education, etc., etc.

2. Many live as in Rom. 1: 21 (never give thanks), hence hearts darkened.

3. Two channels through which gratitude flows:

1. The use we make of money.

None so poor but is bound by Christian love to help his weaker brother.

Ex., poor widow—Shunammite woman.

God has increased our wealth.

Have we increased our gift?

2. Personal service.

1. Rom. 12: 1; 2 Cor. 8: 5.

III. Conclusion.



PRACTICAL GRATITUDE

Rom. 12: 1, 2

M. Clyde Horst

A grateful man once wanted to stay with Jesus all the time, but he was given a more

practical program of gratitude: "Go home to thy friends and tell them what things the Lord hath done for thee."

Many "mercies" have been bestowed upon us, and it is proper that we thank God, and sing, "O the depth of the riches." It is to be feared that gospel privileges are sometimes treated as commonplace.

But God wants the life as well as the tongue to praise Him. He demands thanks "living" as well as thanksgiving. Unless thanks "living" follow thanksgiving, the latter is mere hypocrisy.

Practical gratitude has a negative side—nonconformity to the world. The grateful soul will not follow the materialistic and imperialistic trend of this age. He will not make his stomach Cæsar's gold, Cæsar's

land, or "the golden image" his God. His renewed mind forbids such prostitution of the "mercies" of God.

The positive expression of practical gratitude is to present the body a living sacrifice. Patriots are laying their lives upon the altar of their country. Shall Christians do less for the world program of Christ? Volunteers for the mission field, the ministry, and the Sunday-school ought to come forward in great numbers.

While the nation is mobilizing her men, her money, and her material for the winning of the war, shall not the church be persuaded "by the mercies of God" to mobilize her men, women, children, and material resources for world evangelization?

Oct. 4, 1917.

WEEKLY PRAYER HOUR

Anna Beahm

"When the church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort it will see the kingdom of God come with power."—Edinburgh Conference Report, Vol. 6.

November 11-17.—THE BOYS IN CAMP. Give praises that there is One Who is over all and will work out all for the best to those who love Him.

Many of our brethren are in the training camps. Many life plans seem to be suddenly changed—for the present, at least. Intercede earnestly that our brethren may continually realize the presence of Jesus; that each one may have wisdom in taking a definite stand for the right; that their lives may be the means of taking Jesus to others.

Pray for the moral and spiritual conditions of the camps.

Pray for every effort put forth for the good.

November 18-24.—THE COUNTRY CHURCH.

The country church is receiving a great impetus. Its importance and possibilities are realized more than ever before.

Pray for strong, Spirit-filled pastors and elders.

Pray that every member may be active—putting God first.

Pray that each congregation may be awake

to the missionary opportunities surrounding it.

Watch the columns of the Gospel Messenger and pray definitely for the different series of meetings in progress this fall.

Pray for the young people and the babes in Christ, that they may be steadfast in their Christian purpose.

November 25-December 1.—CITY MISSIONS.

"He who serves his brother best
Gets nearer God than all the rest."

Read about conditions in the cities—especially the mission work.

Pray for more active workers.

Pray for those who have charge of the different missions.

Many people are reached with material things. Ask God that they may be reached with the spiritual, also.

God has allowed much foreign work to come right to our door. Missions for Jews, Italians, Chinese, and Japanese have been started. Pray for those who labor among these different nationalities, that their Christian love may grow daily.

Pray for the advancement of the Italian Mission in Brooklyn, the Chinese and Jewish Missions in Chicago, and the Chinese and Japanese Missions in Los Angeles and Seattle.

(Continued on Page 313)

CHRISTMAS PROGRAM

Arranged by Anna M. Hively

It has been intended that this be simply a suggestive program, and the supplying of details is optional with those using the program.

Song by Congregation: "Joy to the World."

Scripture Reading: Isa. 7: 14-16.

Special Christmas Prayer.

Song: "Holy, Holy, Holy."

Recitation:

BRIGHTEST AND BEST OF THE SONS OF THE MORNING

Reginald Heber

Brightest and best of the Sons of the Morn-
ing!

Dawn on our darkness and lend us thine
aid!

Star of the East, the horizon adorning,
Guide where our Infant Redeemer is laid!

Cold on His cradle the dewdrops are shin-
ing,

Low lies His head with the beasts of the
stall;

Angels adore Him in slumber reclining,
Maker and Monarch and Savior of all!

Say, shall we yield Him, in costly devotion,
Odors of Edom and offerings divine?

Gems of the mountain and pearls of the
ocean,

Myrrh from the forest, or gold from the
mine?

Vainly we offer each ample oblation;

Vainly with gifts would His favor secure:
Richer by far is the heart's adoration;

Dearer to God are the prayers of the poor.

Brightest and best of the Sons of the Morn-
ing!

Dawn on our darkness and lend us thine
aid!

Star of the East, the horizon adorning,
Guide where our Infant Redeemer is laid!

Scripture Reading: Isa. 9: 6, by a good
reader among the boys or girls of the Sun-
day-school.

Recitation:

AFTER CHRISTMAS

Mollie Brown Speaks—

What did I have for Christmas? Oh, some
bonbonnières and a doll,

A watch, an upright piano, and a point-lace
parasol!

But I wanted a grand piano—I don't like the
tone of this.

And I wanted a diamond necklace—wouldn't
that have been bliss!

The bonbons are every one creamy—they
know I don't like that kind.

And the doll isn't anything extra—they said
'twas the best they could find.

Oh, Christmas is always horrid! I never
get what I expect,

And then I must wait a year longer, and
again have my hopes all wrecked!

Mollie Smith Speaks—

What did I have for Christmas? Oh, a
jewsharp! Isn't it sweet?

And this beautiful new china doll, with dress
and apron complete!

And I had two sticks of candy, lemon and
peppermint,

And a splendid long lead pencil, and a pretty
new dress of print!

Oh, Christmas is always lovely! I never
expect a thing,

And then I get presents and presents, till I
feel as rich as a king!

Essay: "What Will Christmas in the
Trenches Be?"

Recitation:

FORTY YEARS AGO

C. C. Hassler

Talk about your Christmas times!

Talk about its joys!

'Tain't a patchin' to the fun

Had when we were boys;

Mother busy fixin' for

Dinner for the folks,

Uncle John amusin' us

With his funny jokes—

Ginger cakes and cider, too,

'Lasses candy, oh!

That's the Christmas time we had

Forty years ago.

Used to hang our stockings up

Christmas Eve, and dream

'Bout Kriss Kringle comin' with

Sleigh an' prancing team;

Sister, she expected hers

Filled with something nice,

As we cuddled up in bed

Quieter than mice.

Think I oft' can see 'em yet,

Hangin' in a row—

Never dreamed that daddy filled 'em,

Forty years ago.

Hid in every corner, was

Presents laid away,

Waitin' for the dawnin' of

Happy Christmas Day.

Talk about your Christmas times!

Wish we had 'em now,

Like before the silver locks

Glistened on our brow;

Think the world was better off,

Less of pain and woe,

More of joy and happiness

Forty years ago.

Christmas Day is comin', but
It's only once a year;
Let us try to wear a smile,
Kindly, when it's here.
Christmas! happy Christmas times,
Guess it's me that sees
Things so different, from he
Climbing on my knees;
'Haps if I were young again,
Like little Tom or Joe,
Couldn't tell the difference
From forty years ago.

Scripture Reading: Jer. 23: 5.

Song: No. 687, "Brethren Hymnal."



A Christmas Story:

A CHRISTMAS EXPERIENCE

Elizabeth Price

As Miss Martin passed in at the side entrance that led to the choir loft, she overheard a murmur from a group of people on the pavement, "That is she—our first soprano that I told you about. I can hardly wait for you to hear her glorious voice."

A slight flush mounted her fair face, and a feeling that she deserved the words of praise swelled in her heart. Had she not struggled up through many trials to her present high place in the musical world? Now that success was hers she should enjoy it to the full. She loosened the rich fur that clasped her throat, and removed the filmy veil which had protected her wavy hair from the rough caresses of the wind, unrolled her music and softly trilled a bar or two—not because she needed further preparation, but from very joy of being able to warble like the birds. If the people of this church had liked her voice before, what would they think after the magnificent solo she should sing that Christmas morning?

Just then Mr. Niles came into the ante-room behind the great organ.

"Miss Martin," he began, then hesitated.

"Well?" she encouraged him, smiling.

"I want to ask a great favor of you. A few of us are going this afternoon to the woman's ward of the penitentiary to hold a Christmas service with the inmates. Could you, would you, go with us and sing for them?"

Her smile faded. "O Mr. Niles, how dreadful!" she exclaimed with a shiver.

"What is dreadful?"

"The whole idea. The penitentiary—ugh! And this day of all days to visit such a ghastly place! You must excuse me."

"Miss Martin, if you understood all it would mean to those poor creatures, some of them young, most of them victims of circumstances rather than criminals from choice, I think you would go. It is just one hour; there are twenty-three hours of Christmas left, you know."

The organ was pealing, and its deep tones reverberated among the huge pipes. Miss Martin laid her hand on the door knob.

"I shall need the afternoon for rest and preparation for the song service tonight," she said, coldly. "Some one else can sing for you who has less to do than I," and Mr. Niles was left alone, while Miss Martin took her place in the choir loft.

The service moved on smoothly—the anthem, Scripture lesson, hymn and prayer; and then her solo—the event of the morning to others than the singer. It was all she had hoped, and more. The audience sat through it as if spellbound, and many were in tears when the last note died slowly away.

Miss Martin did not expect to pay much heed to the sermon—the important part of the morning had ended when her work was done. But she had not counted on the effect of Mr. Niles' earnest prayer for her out in the little anteroom after she left him, nor on the message which the preacher—filled with the Spirit—brought from God to her soul.

It was over at last, and she passed out, only pausing to say to Mr. Niles, "I have altered my mind. You can count on me for this afternoon." He looked at her in pleased surprise, but she drew down her veil and hurried away.

So it came about that she was one of the little group who filed into the penitentiary hall that afternoon, and stood facing the rows on rows of women sitting there in prison garb.

On all four sides were iron stairways leading to the grated cells, four tiers high. At the front of the hall stood a white pulpit, a small organ and several chairs. Doors were locked and windows barred; inside were misery and wretchedness; outside the blessed freedom of God's pure aid and—Christmas.

Sitting during the opening exercises Miss Martin scanned the faces before her; some so pitifully young and fair, some as free from marks of guilt as hers; others hard and old in sin, with evil eyes and darkened brows.

On the front row sat a woman not more than thirty-five years old, but with a seamed and hardened face looking sadly out of keeping with the crimped and frizzed hair which towered above her forehead. She stared with sullen, glittering eyes at Mr. Niles as he read and prayed. Many heads bowed, and sounds of stifled sobbing came from different parts of the room as the sweet story of the first Christmas was read, but this woman sat like a statue, with compressed lips.

Presently Miss Martin sang. Those walls had never echoed to sounds more sweet, for her heart was in the message as she sang of Jesus' birth, His love and pity. The black eyes did not leave her face, but gave no sign of feeling.

While Mr. Niles and others talked to them, Miss Martin's heart was lifted in prayer—the first real prayer she had ever uttered, it seemed to her—that God would give her the joy of bearing a message of help to some needy soul.

At the request that those who wished to be prayed for should make it known, many hands were raised and yearning faces were uplifted, as if pleading for help. But the woman on the front seat did not move, nor take her steady gaze from the beautiful, girlish face by the organ.

She sang again—a message of peace on earth, good will to men, so sadly needed; and as she finished the black eyes dimmed suddenly, and the set lips whispered, "Oh, sing again!" She began at once, without an accompaniment, the Gospel hymn,

"Softly and tenderly Jesus is calling."

Every sentence thrilled with entreaty, as she sang,

"Come home, come home!
Ye who are weary, come home!"

As she finished the hardened face suddenly melted, and a broken voice sobbed out, "Help me! oh, help me! I do want to be good."

On the stone floor they knelt, and there, with deep penitence and earnest prayer, at last one sinful soul found forgiveness.

"It was the singing that did it," the poor woman said, holding fast to the firm, white hand that did not shrink from the contact. "I could have resisted all the rest, but not that—today—Christ's birthday—and mine." The voice sank to a whisper, but the hard face glowed with the light of Christmas.

Miss Martin and Mr. Niles walked through the heavy gates together, hearing the clang that shut them out and those others in. Then the young man began:

"I want to thank you—"

But she interrupted him. "Let me thank you instead," she said, tremulously. "It has been an experience I could not afford to do without. I am ready to say now, with the spirit and with the understanding also,

"Take my voice and let me sing
Always, only for my King!"

Scripture Reading: Luke 1: 46-56. By some good reader.



Recitation:

CHRISTMAS ON THE PRAIRIES

It was Christmas Eve, and the wind blew keen

Across the prairies that lie between
Fort Dodge, on the Arkansas, under the hill,
And the straggling hamlet of Purdeville,
Where dwelt Niles Nelson, who rode that day

From his home to the northward, far away,
Over the bunch-grass, bare and brown,
Into the bustling frontier town.

The night was dark—not a star on high—
And a blizzard brewing up there in the sky.
Niles Nelson stepped out into the street;
The wind was driving a blinding sheet
Of powdery snow right into his face.
But Niles was happy; he left the place
With a glow in his heart, for little Moll,
His baby daughter, would get her doll,
The Christmas gift he had promised long.
Niles Nelson, trolling a Christmas song,
And facing the north wind, sturdily rode,
While past him the storm fiend's coursers
strode.

The snow grows deeper, the night more wild,
When he hears the wail of a little child,
Lost on the prairie and doomed to die
If Heaven prove deaf to its feeble cry.
He leaps from his pony, he searches long;
He feels it; he has it within his strong,
Rough hands; he presses it to his breast—
A place of shelter, a place of rest.

"Don't cry, little honey, you'll catch more cold,"

And he wrapped the child in many a fold
Of his blanket coarse, and he hugged it tight

To his big, broad breast, but the blizzard's blight

Still strove to wither its tender life.

He mounted his pony, and then the strife
With the wolfish wind, and the blinding snow,

And the biting cold (that the plainsmen know,

When the storm fiend flies) began once more,

And under his breath Niles Nelson swore.
Then a silence fell in the tumult wild.

And he heard the voice of the little child;

"Now I lay me down to sleep;
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

Niles Nelson paused, at the sound dismayed.

And then—and then Niles Nelson prayed:

"Lord save," was all he could think of then.
"Lord save," he muttered, "Lord save,
amen."

Then starting to northward; and into the night,

"I see it!" he shouted, "Thank God, a light."

'Twas a beam from a lamp on a window sill
Of his own sod cabin. With right good will
His pony quickened its lagging pace,
And soon in that dear, familiar place,
His cozy cabin, Niles Nelson stands;
He kisses his wife and he holds her hands.

"Where's Mollie?" he cries, "where's little Poll?"

I've brought her a wonderful Christmas doll!"

Then he points to the bed where the blanket lies

In a queer little bundle: "That's my surprise.
Why don't you answer? You're deadly pale;
You tremble and shiver; you sob and wail.
Answer! Where's Mollie?" "O Niles," she said—
"My God, how can I? O Niles, she's dead."
"Dead?" "Yes, Niles, she's lost in the snow;
Today was pleasant, and Mollie would go
On the prairie to play, and she didn't come back.
When the night shut down, all stormy and black,
I set the lamp on the window sill,
Rushed into the storm and sought her until
The blizzard drifted me back to the door,
That shall open for Mollie, our Mollie, no more."

Niles Nelson stood like a statue of stone;
Then he raised his hand and said, with a groan:
"Is there a God that will kill a child
And bring its father across the wild
Of wintry plains to save from death
The child of another?" He drew his breath
With a savage hiss, as he snatched away
The blanket in which the baby lay.
The blue eyes open; the rosy lips call:
"Oh, papa, you're home! Now I want my doll."

Essay: "The Wise Men's Gift."

Recitation:

UNDER THE HOLLY-BOUGH

Charles Mackay

Ye who have scorned each other,
Or injured friend or brother,
In this fast-fading year;
Ye who, by word or deed,
Have made a kind heart bleed,
Come gather here!
Let sinned against and sinning
Forget their strife's beginning,
And join in friendship now.
Be links no longer broken,
Be sweet forgiveness spoken
Under the Holly-Bough.

Ye who have loved each other,
Sister and friend and brother,
In this fast-fading year:
Mother and sire and child,
Young man and maiden mild,
Come gather here;
And let your heart grow fonder,
As memory shall ponder
Each past unbroken vow;
Old loves and younger wooing
Are sweet in the renewing
Under the Holly-Bough.

Ye who have nourished sadness,
Estranged from hope and gladness
In this fast-fading year;

Ye with o'erburdened mind,
Made aliens from your kind,
Come gather here.
Let not the useless sorrow
Pursue you night and morrow,
If e'er you hoped, hope now.
Take heart—uncloud your faces,
And join in our embraces
Under the Holly-Bough.



Recitation:

BELLS ACROSS THE SNOW

Frances Ridley Havergal

O Christmas, merry Christmas!
Is it really come again,
With its memories and greetings,
With its joy and with its pain?
There's a minor in the carol,
And a shadow in the light,
And a spray of cypress twining
With the holly wreath tonight.
And the hush is never broken
By laughter light and low,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
'Tis not so very long
Since other voices blended
With the carol and the song!
If we could but hear them singing
As they are singing now,
If we could but see the radiance
Of the crown on each dear brow;
There would be no sigh to smother,
No hidden tear to flow,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
This never more can be;
We cannot bring again the days
Of our unshadowed glee.
But Christmas, happy Christmas,
Sweet herald of good will,
With holy songs of glory
Brings holy gladness still.
For peace and hope may brighten,
And patient love may glow,
As we listen in the starlight
To the "bells across the snow."

Scripture Reading: Luke 2: 7-17. By a Sunday-school boy or girl.

Song: "The Silver Star," No. 124, "Brethren Hymnal."

Bestowal of Christmas Gifts.

Christmas Offering.

Closing Prayer.



One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four States like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio.

FINANCIAL REPORT

CORRECTIONS

In the September Visitor under Hiel Hamilton Hospital the \$12.50 credited to Deer Park congregation, Minnesota, should instead be credited to Gleaners' Class, Deer Park Sunday-school.

In the Conference Report of the August Visitor under Quinter Memorial the \$205 credited to West Johnstown, Western Pennsylvania, should be \$5 instead, and West Johnstown should have credit for \$200.00 under World-Wide.

During the month of September the General Mission Board sent out 36,828 pages of tracts.

The following amounts have been contributed to the Board's funds during September:

WORLD-WIDE

California—\$882.78.

Northern District.

James A. Fainter Estate,\$ 865 63

Individuals.

A Sister, \$10; Harvey Elkenberry (marriage notice), 50 cents, 10 50

Southern District, Sunday-school.

Irwindale, 6 65

Illinois—\$498.72.

Northern District, Individuals.

Sam'l and Lizzie Studebaker, \$493; Paul S. Hoover, \$2.60; Edna L. Kessler, \$1.56; Vera D. Kessler, \$1.56, 498 72

Ohio—\$461.22.

Northwestern District, Individuals.

J. R. Spacht, \$26; Aditha Keith, \$5, 31 00

Northeastern District, Congregations.

Reading, \$40; Freeburg, \$35, 75 00

Individuals.

Elizabeth Ihrig, Wooster, \$10; W. H. Young, \$1, 11 00

Southern District, Congregation.

West Charleston, 42 63

Estate Abraham Minnich, 300 00

Individuals.

Lydia E. Bright, \$1.04; Van B. Wright (marriage notice), 50 cents, 1 54

Indiana—\$377.79.

Northern District, Congregations.

West Goshen, \$92.20; Blue River, \$70; Elkhart Valley, \$29.41; Wawaka, \$21; Camp Creek, \$10; Maple Grove, \$30, 252 61

Individuals.

M. C. Mahoney and Family, \$10; Gladys Strycker, \$5; J. F. Appleman and wife, \$15; J. W. Kitson, \$6.50; Mrs. D. J. Whitehead, \$2.75, 39 25

Middle District.

Lydia H. Smith Estate, 80 37

Southern District, Congregation.

Fairview, 1 00

Individuals.

F. McGuire, \$3; Anna Moore, \$1.56, ... 4 56

Kansas—\$107.13.

Northwestern District, Christian Workers.

Maple Grove, 2 00

Individuals.

Morning Star Class, Quinter, 5 13

Individuals.

A Brother and Sister, \$40; A. J. Wertenberger (marriage notice), 50 cents, ... 40 50

Northeastern District, Sunday-school.

Chapman Creek, 2 25

Individual.

J. D. Freed, 2 25

Southwestern District, Individuals.

H. M. Brubaker, \$25; D. H. Longenecker, \$20; Henry R. Stover, \$5; U. S. Royer, \$3; Mary A. Steele, \$1; W. H. Yoder (marriage notice), \$1, 55 00

Iowa—\$102.75.

Northern District, Sunday-school.

Green, 2 75

Individual.

L. W. Kennedy, 100 00

Colorado—\$43.66.

Western District, Individual.

J. E. Bryant (marriage notice), 50

Southeastern District, Sunday-school.

Rocky Ford,\$ 43 16

Canada—\$25.50.

Western District, Sunday-school.

Battle Creek, 25 50

Pennsylvania—\$23.40.

Western District, Individuals.

Thos. Harden and Family, \$1; Joel Gnagey, \$2; W. N. Myers (marriage notice), 50 cents; M. J. Brougher (marriage notice), 50 cents, 4 00

Middle District, Christian Workers.

James Creek, 1 50

Individuals.

Hannah Puderbaugh, \$5; Dewey Kauffman, \$3; Anna H. Sell, \$3; Esther H. Smith, \$1, 12 00

Southern District, Individuals.

Mrs. W. C. Wertz, \$5; Elizabeth Book, Perry, 90 cents, 5 90

North Dakota—\$15.00.

Congregation.

Pleasant Valley, 15 00

Minnesota—\$10.00.

Individuals.

Mr. and Mrs. D. Broadwater, 10 00

Oklahoma—\$8.00.

Unknown, 8 00

West Virginia—\$6.00.

Second District, Individuals.

J. F. Ross, Bethany, \$1; E. Lodge Ross, Bethany, \$5, 6 00

Michigan—\$5.10.

Individuals.

Emily Roberts, \$0.10; A sister, \$5, . 5 10

Idaho—\$5.00.

Individual.

D. J. Blickenstaff, 5 00

Missouri—\$4.85.

Middle District, Individual.

L. B. Ihrig, 1 50

Southern District, Christian Workers.

Carthage, 3 35

Virginia—\$3.56.

Northern District, Individuals.

Mary E. Kagey, \$1.56; Mrs. Geo. Hoover, \$1, 2 56

Second District, Individuals.

Geo. A. Early (marriage notice), 50 cents; John S. Flory (marriage notice), 50 cents, 1 00

Maryland—\$2.90.

Eastern District, Congregation.

Monway-Thurmont, 2 90

North Carolina—\$1.00.

Individual.

Sarah E. Cornish, 1 00

Washington—\$0.50.

Individual.

E. L. Whisler (marriage notice), 50

Nebraska—\$0.50.

Individual.

Eld. W. W. Blough (marriage notice), 50

Total for the month,\$ 2,585 36

Previously received, 71,963 85

For the year so far,\$ 74,549 21

INDIA MISSION

Pennsylvania—\$92.22.

Middle District, Congregation.

Spring Run,\$ 28 72

Estate G. W. Kephart, 47 50

Eastern District, Individuals.

A Brother and Sister, Harrisburg, ... 4 00

Southern District, Sunday-school.

Welty, Antietam, 12 00

Canada—\$40.80.

Western District, Congregation.

Battle Creek, 40 80

Kansas—\$15.00.

Southwestern District, Congregation.

Newton, 15 00

Nebraska—\$6.56.

Sunday-school.
Bethel,\$ 6 56

Illinois—\$5.46.

Northern District, Congregation.
Cherry Grove, 5 46

Indiana—\$3.50.

Southern District, Congregation.
Indianapolis, 3 50

Ohio—\$3.00.

Southern District, Individual.
Katie Riley, 3 00

Oklahoma—\$2.60.

Individuals.
Labe Davis, \$1; A. C. Brubaker, \$1;
D. D. Root, 60 cents, 2 60

Kentucky—\$2.00.

Individual.
M. E. Ralston, 2 00

Oregon—\$2.00.

Individuals.
A. E. Troyer and wife, 2 00

Total for the month,\$ 173 14

Previously received, 1,481 76

For the year so far,\$ 1,654 90

INDIA ORPHANAGE**Pennsylvania—\$17.50.**

Middle District.
Estate G. W. Kephart,\$ 47 50

Indiana—\$38.00.

Middle District, Aid Society.
Manchester, 10 00

Classes 7 and 8, Salamonie, 8 00

Southern District, Individual.
Anna Wagoner, 20 00

Maryland—\$16.00.

Eastern District, Sunday-school.
Pipe Creek, 16 00

Ohio—\$15.00.

Southern District.
Willing Workers, Red River, 15 00

Nebraska—\$5.00.

I'll Try Class, Afton, 5 00

Total for the month,\$ 121 50

Previously received, 1,551 44

For the year so far,\$ 1,672 94

INDIA BOARDING SCHOOL**Pennsylvania—\$94.03.**

Western District, Congregation.
Meyersdale,\$ 79 03

Christian Workers.
Indian Creek, 15 00

Virginia—\$25.00.

Second District, Aid Society.
Sangerville, 25 00

Indiana—\$10.25.

Northern District, Christian Workers.
Turkey Creek, 6 25

Middle District.
Mrs. Rife's Class, Marion, 4 00

Washington—\$9.30.

Congregation.
Wenatchee Park, 9 30

Total for the month,\$ 138 58

Previously received, 786 89

For the year so far,\$ 925 47

QUINTER MEMORIAL HOSPITAL—INDIA**Pennsylvania—\$274.16.**

Western District.
Aid Society, Summit, \$25; Mt. Pleasant,
Jacobs Creek, \$25,\$ 50 00

Middle District.
Aid Society, Huntingdon, 113 16

Individual.
Anna H. Sell, 1 00

Eastern District, Aid Society.
Elizabethtown, 100 00

Southeastern District.
Aid Society, Philadelphia, 10 00

Indiana—\$105.00.

Northern District, Aid Society.
Wakarusa,\$ 5 00

Middle District, Aid Societies.
Yellow Creek, \$50; Pipe Creek, \$25;
Bachelor Run, \$25, 100 00

Iowa—\$90.00.

Middle District, Aid Society.
Coon River, 25 00

Southern District, Aid Societies.
South Keokuk, \$50; Council Bluffs,
\$15, 65 00

Ohio—\$84.06.

Northeastern District, Aid Society.
Akron, 50 00

District of Northeastern Ohio, 34 06

California—\$75.00.

Northern District.
Aid Society, Lindsay, 50 00

Southern District, Individuals.
A Brother and Sister, 25 00

Michigan—\$25.00.

Aid Society, Woodland, 25 00

Illinois—\$10.00.

Northern District.
Aid Society, Franklin Grove, 10 00

North Dakota—\$10.00.
Aid Society, Williston, 10 00

Colorado—\$5.00.

Southeastern District, Christian Workers.
Rocky Ford, 5 00

Kansas—\$5.00.

Northwestern District, Aid Society.
Belleville, 5 00

Total for the month,\$ 683 22

Previously received, 3,692 24

For the year so far,\$ 4,375 46

INDIA HOSPITAL**Pennsylvania—\$17.50.**

Middle District.
Estate G. W. Kephart,\$ 47 50

Ohio—\$25.00.

Northeastern District, Sunday-school.
Wooster, 25 00

Total for the month,\$ 72 50

Previously received, 1,029 16

For the year so far,\$ 1,101 66

CHINA MISSION**Pennsylvania—\$52.50.**

Middle District.
Estate G. W. Kephart,\$ 47 50

Eastern District, Individuals.
A Brother and Sister, Harrisburg, ... 5 00

Indiana—\$26.63.

Southern District, Congregation.
Plevna, 26 63

Ohio—\$11.20.

Southern District, Congregation.
Ludlow, 11 20

Kansas—\$5.94.

Southeastern District, Individuals.
E. L. Crumpacker, \$5; Lucetta Burk, 94
cents, 5 94

Virginia—\$1.00.

Southern District, Individual.
Sarah J. Hylton,\$ 1 00

Total for the month,\$ 97 27

Previously received, 1,531 10

For the year so far,\$ 1,628 37

CHINA ORPHANAGE**Kansas—\$5.75.**

Northwestern Dist., Christian Workers.
Quinter,\$ 5 75

Total for the month,\$ 5 75

Previously received, 378 30

For the year so far,\$ 384 05

CHINA BOYS' SCHOOL

| | |
|---------------------------------------|-----------|
| Colorado—\$12.15. | |
| Southeastern District, Sunday-school. | |
| Rocky Ford, | \$ 12 15 |
| Total for the month, | \$ 12 15 |
| Previously received, | 104 38 |
| For the year so far, | \$ 116 53 |

CHINA GIRLS' SCHOOL

| | |
|---------------------------------------|-----------|
| Indiana—\$22.23. | |
| Middle District, Christian Workers. | |
| Ogans Creek, | \$ 6 23 |
| Flora Missionary Committee, | 16 00 |
| Colorado—\$12.15. | |
| Southeastern District, Sunday-school. | |
| Rocky Ford, | 12 15 |
| Louisiana—\$5.00. | |
| Individual. | |
| E. L. Spalding, | 5 00 |
| Total for the month, | \$ 39 38 |
| Previously received, | 176 65 |
| For the year so far, | \$ 216 03 |

CHINA HOSPITAL

| | |
|---------------------------------------|-------------|
| Ohio—\$25.00. | |
| Northwestern District, Sunday-school. | |
| Wooster, | \$ 25 00 |
| Illinois—\$10.00. | |
| Northern District, Sunday-school. | |
| Sterling, | 10 00 |
| Pennsylvania—\$6.00. | |
| Middle District, Individual. | |
| Anna H. Sell, | 1 00 |
| Eastern District. | |
| Ever Faithful Class, Lancaster, | 5 00 |
| Total for the month, | \$ 41 00 |
| Previously received, | 1,007 11 |
| For the year so far, | \$ 1,048 11 |

ITALIAN MISSION—BROOKLYN

| | |
|------------------------------|-----------|
| Pennsylvania—\$47.50. | |
| Middle District. | |
| Estate G. W. Kephart, | \$ 47 50 |
| Total for the month, | \$ 47 50 |
| Previously received, | 673 66 |
| For the year so far, | \$ 721 16 |

SOUTHERN WHITE MISSION

| | |
|-------------------------------|----------|
| Pennsylvania—\$47.50. | |
| Middle District. | |
| Estate G. W. Kephart, | \$ 47 50 |
| Massachusetts—\$25.00. | |
| Individual. | |
| T. M. West, | 25 00 |
| Total for the month, | \$ 72 50 |
| For the year so far, | 72 50 |

SOUTHERN UNITED STATES, COLORED

| | |
|------------------------------|----------|
| Pennsylvania—\$47.50. | |
| Middle District. | |
| Estate G. W. Kephart, | \$ 47 50 |
| Total for the month, | \$ 47 50 |
| For the year so far, | 47 50 |

NEW ENGLAND MISSION

| | |
|------------------------------|----------|
| Pennsylvania—\$47.50. | |
| Middle District. | |
| Estate G. W. Kephart, | \$ 47 50 |
| Total for the month, | \$ 47 50 |
| For the year so far, | 47 50 |

CUBAN MISSION

| | |
|------------------------------|----------|
| Pennsylvania—\$47.50. | |
| Middle District. | |
| Estate G. W. Kephart, | \$ 47 50 |
| Total for the month, | \$ 47 50 |
| For the year so far, | 47 50 |

AFRICAN MISSION

| | |
|------------------------------|----------|
| Pennsylvania—\$47.50. | |
| Middle District. | |
| Estate G. W. Kephart, | \$ 47 50 |
| Total for the month, | \$ 47 50 |
| For the year so far, | 47 50 |

BELGIAN RELIEF

| | |
|-----------------------------------|-------------|
| Tennessee—\$5.00. | |
| Individual. | |
| Mrs. D. T. Keebler, | \$ 5 00 |
| Illinois—\$3.12. | |
| Northern District. | |
| Old Sisters' Class, Lanark, | 3 12 |
| China—\$2.00. | |
| Nettie M. Senger, | 2 00 |
| Indiana—\$1.00. | |
| Northern District. | |
| Mrs. Nicholas Waugaman, | 1 00 |
| Total for the month, | \$ 11 12 |
| Previously received, | 1,353 88 |
| For the year so far, | \$ 1,365 00 |

ARMENIAN AND SYRIAN RELIEF

| | |
|--|-------|
| Pennsylvania—\$170.15. | |
| Western District, Congregations. | |
| Shade Creek, \$38.10; Trout Run, \$24, \$ | 62 10 |
| Middle District, Sunday-school. | |
| Martinsburg, Clover Creek, | 25 00 |
| Individual. | |
| A brother, | 42 00 |
| Eastern District, Sunday-school. | |
| Indian Creek, | 38 00 |
| Southern District, Sunday-school. | |
| Hampton, | 3 05 |
| Ohio—\$90.47. | |
| Northwestern District, Congregation. | |
| Logan, | 24 68 |
| Southern District. | |
| Brookville, \$30.92; Painter Creek, \$29.- | |
| 87; Ludlow, \$5, | 65 79 |
| Maryland—\$42.45. | |
| Eastern District, Christian Workers. | |
| Westminster, Meadow Branch, | 42 45 |
| Virginia—\$40.55. | |
| First District, Congregation. | |
| Peters Creek, | 18 40 |
| Sunday-school. | |
| Calvary, per Mrs. Sam Gray, | 10 00 |
| Individuals. | |
| Addison M. Dooley, \$1; Mrs. B. H. | |
| Funk, \$2, | 3 00 |
| Eastern District, Individual. | |
| Geo. W. Shaffer, | 8 15 |
| Southern District, Individual. | |
| Sarah J. Hylton, | 1 00 |
| Missouri—\$39.00. | |
| Northern District, Individuals. | |
| Bruce S. Williams, \$25; Emma Schild- | |
| knecht, \$4, | 29 00 |
| Middle District, Individuals. | |
| John M. Mohler, \$5; A Sister, \$5, | 10 00 |
| Canada—\$32.60. | |
| Western District, Sunday-school | |
| East Arrowood, | 7 60 |
| Individuals. | |
| Jos. D. Reish and wife, | 25 00 |
| Illinois—\$22.12. | |
| Northern District, Congregation. | |
| Yellow Creek, | 12 50 |
| Individual. | |
| D. J. Blocher, | 2 00 |
| Southern District, Congregation. | |
| Kaskaskia, | 7 62 |
| Montana—\$21.75. | |
| Individual. | |
| Martha Baker Wright, | 21 75 |
| Kansas—\$19.00. | |
| Southwestern District, Aid Society. | |
| McPherson, | 15 00 |
| Individual. | |
| Clara T. Brandt, | 2 00 |
| Southeastern District, Individual. | |
| Susan Crumpacker, Paint Creek, | 2 00 |

(Continued on Page 313)

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Walkerton, Ind.
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INDIA

Abwa, Dangs Forest, via Billimora, India.
Pittenger, J. M.
Pittenger, Florence B.

Anklesvar, Broach Dist., India.

Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India.

Blough, J. M.
Blough, Anna Z.
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Mohler, Jennie
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India.

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Hoffert, A. T.

Vada, Thana Dist., India.

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Kaylor, Rosa
Powell, Josephine

Post: Umalla, via Anklesvar, India.

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Long, I. S.
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THE MISSIONARY VISITOR



"And a Little Child Shall Lead Them"

CHURCH
OF THE
BRETHREN

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MAR
1918
BRIDGEMAN

Vol. XIX
No. 12

DECEMBER, 1917

The Missionary Visitor

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CHURCH OF THE BRETHREN

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Contents for December, 1917

EDITORIALS,—

| | |
|---|-----|
| Miscellaneous, | 325 |
| In Memoriam: Rosa Wagoner Kaylor, | 341 |

ESSAYS,—

| | |
|---|-----|
| A Rare Opportunity for Some One, By I. S. Long, | 328 |
| India Notes, By Effie V. Long, | 329 |
| A Visit to a Neighboring Mission, By Anna M. Hutchison, | 331 |
| September News from China, By Emma Horning, | 333 |
| One of the Greatest Churches of All Lands, By Floyd M. Irvin, | 335 |
| Now, Now, Now, By J. S. Bowlus, | 337 |
| The Beauty of System in the Lord's Work, | 338 |
| Main Drive of the Tithing System, | 339 |
| Weekly Prayer Hour, By Anna Beahm, | 342 |
| To the Volunteers, By Merlin G. Miller, | 349 |
| A Backward and Forward Look, By Nettie M. Senger, | 351 |

THE LITTLE MISSIONARY,—

| | |
|---|-----|
| Mastering the English Language, | 343 |
| In a Belgium Loft, | 344 |
| The Cross Old Mother-in-Law, | 346 |
| Sweet Roses in Desert Places, By Ernest D. Vaniman, | 347 |
| Mrs. Yin, By Anna M. Hutchison, | 347 |

| | |
|-------------------------|-----|
| FINANCIAL REPORT, | 353 |
|-------------------------|-----|

The Missionary Visitor

Volume XIX

DECEMBER, 1917

Number 12

EDITORIALS

"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end" (Isa. 9:6, 7).



What a message from Isaiah to a people distracted and torn with wars, and dangers both from within and without! What a message of cheer to which the people might look forward—the coming of the Christ Child! And then the hopes of a kingdom of peace, of which this Child would be the very Prince—a kingdom that should know no end.



"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, Which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2: 10, 11, 13, 14).



What news this was to the people of the Palestinian hills and plains, bringing with it the fulfillment of that day to which Isaiah had pointed them! No marvel that those shepherds did not fully comprehend the portent of that joyous message. True though it was, significant of a new day, those people did not realize its happy meaning, nor do men in this twentieth century fully appreciate the content of the delivered message.

It would seem, in view of the present troublous times, that the prophet Isaiah missed it just a bit in saying that "of the increase of peace" there should be no end, yet that message is as truly prophetic now as it was at the birth of a Savior. The present warfare may be the threshold of a new day, a day in which all men shall be considered equal throughout the earth, and in which all can feel safe from the iron heel of tyranny. We shall watch and pray for that time.



And so, in the name of Him Who is the Prince of Peace, we wish you a Merry Christmas, a time made joyous through giving to those who are in want. We cannot conceive of happiness coming this Christmas time to serious-minded people without there being in it some of the pure nectar gained from gifts to those who are in need.



We wish there might be organized in every church of our Brotherhood at this Christmas time a "Society for the Prevention of the Giving of Useless Expensive Christmas Presents," and at the same time another "Society for the Befriending of Those in Need," the money saved from the first to be the fund for the work of the second. How sane, how sensible, how practical, how real would such efforts make our Christmas celebration! How Christian it would make our church and our nation seem to those peoples who are without the physical and spiritual bread of life!



Workers on the foreign mission field have been assigned for support as follows:

Bro. Howard Alley, Northwestern Kansas
and Northeastern Colorado Sunday-
schools.

Sister Howard Alley, Northwestern Ohio
Sunday-schools.

Bro. W. J. Heisey, Southern Indiana Sun-
day schools.

Sister Ella Ebbert, Northeastern Kansas
Sunday-schools.

Sister Mary Schaeffer, Northern Indiana
Sunday-schools.

Bro. A. T. Hoffert, Walnut Sunday-school,
Northern Indiana.

Bro. J. F. Graybill, Mingo congregation,
Eastern Pennsylvania.

A few workers remain unsupported, and we shall be glad to hear from any who desire their representative on the foreign field. We cannot but be pleased with the splendid response of our people in this direction.



One of the most gratifying checks that we have received in many years came recently for World-Wide Missions, for \$1,030.67. It was from Bro. J. S. Gabel, treasurer of the Wichita Conference committee of arrangements, and represents the cash balance after all Conference bills were paid. In view of the fact that few recent Conferences left a very substantial balance for missions, and considering the small attendance at Wichita, this committee of arrangements must be commended for efficiency and financial ability along with its other splendid capacities for service as displayed at Wichita.



The following official notice from the Student Volunteer Movement has just come to hand: "The eighth International Student Volunteer Convention, announced for December, 1917, will be postponed until a later date. This action was taken by the executive committee of the Student Volunteer Movement because conditions in Canada and the United States created by the war rendered it impracticable to hold the convention at the time proposed."



This is the time of year when new District missionary secretaries are taking their places; also when new local missionary committees are beginning their work. The

Mission Rooms will be glad to get in touch with all those who are appointed for such responsible work, for we need your cooperation in the program mapped out for the present winter.



Some time ago the secretary of the General Mission Board sent out a letter to each pastor or elder in charge of a church, asking for information regarding mission study. Stamped postcards with a very short questionnaire were enclosed. Just venture a guess on how many of these cards have been returned. Ten per cent, you say? Make it lower. Surely not as low as eight per cent! Oh, guess five and strike at the truth of the proposition. The fact is about 95 per cent have replied nothing on the subject. Young people, ask your pastor or elder if the letter was received. Also ask him to return the card and thereby oblige us. Likely it is an oversight on his part that it has not been mailed promptly.



Two questions—nay, three—are paramount in the planning of a "good" missionary meeting. The first of these is to decide upon the end to be gained by the service; the second is to make preparation so that the audience will be pleased and edified; and the third is to master the first two in such a way that you can make an honest, sincere appeal to folks to attend the meeting, because you have something worth while to offer them. The third should never be done without thorough mastery of the first two.



"Only melted gold is minted,
Only moistened clay is moulded,

Only softened wax receives the seal;
Only broken, contrite hearts—
Only these receive the mark

Of the potter as he spins us on his wheel;
Shaped and burned to take and keep the
mould—

The heavenly mark—the stamp of God's
pure gold.



World civilization has never been purchased without the shedding of blood, or, to put it another way, much blood has been shed in the battle of civilization against

savagery. Robert Goldsmith, in a treatise on "A League to Enforce Peace," states that in the 3,314 years of recorded history there have been, since 1496, only 227 years of peace. The blood-red line is written across practically every recorded page of history.



A good brother in a Western State, who is liberal with his money and generous with his time for the Lord, says in a recent letter: "Sometimes I wonder where we are going to, anyhow; there is so little interest shown in the church and its work." There is food for reflection in his statement. Possibly not unlike his wonder is the question of the Master, "When the Son of man cometh, shall He find faith on the earth?" Some writer recently said that of the Christians in our American churches ten per cent do all the work.



There is no need for wonder as to where the individual or the church is going that refuses or willfully neglects to do the Master's work. The way of decay, destruction, ruin, desolation is too plainly marked with the wrecks of individuals and churches to admit of any wonder.



The church that shows little interest in the work of the Lord usually will do one of two things. It will seek to cover up its spiritual poverty under the cloak of discipline or legalism, or it will allow its influence gradually to leak out into the world and be wasted, becoming as empty and devoid of spiritual vigor as a hoopless barrel. Nor is there hope with either until conditions are changed. Abundant proofs of either extremity might be cited. But there is something else to be more concerned about than the destination of such churches mentioned above. They have their little powerless day.



The burning fundamental question in the whole problem that disturbs our brother is not so much a problem of church as it is of individual. "Where am I going when I show little interest in the Lord's work?" Churches are blamed for many things that should not be laid upon the church, but upon certain individuals of that organization.

Am I one of those individuals? Am I advancing the Lord's cause by my present attitude? These questions, properly answered, will solve a multitude of burning church problems.



How about your salary or income, brother? Does it enable you to live as you have been accustomed to? If it does, is it wise that you should continue to live so in the face of the world's crying needs? If it does not, then is not the struggle to make ends meet really a blessing in disguise for you? We venture the guess that this cost of high living, in which our nation has become engulfed, will be solved best, and most effectually, by a real genuine high cost of living.



And those famished peoples of Europe and Asia and Africa? Shame on the Christians of America who spend their time grumbling over the high cost of T-bone steaks and mutton chops and muffins and waffles and mince pies, when the little children of Poland cry for a crust of bread and the babies of the Balkans and the child life of Armenia and Syria and Palestine cry out for a few grains of parched corn! What shall it profit us if we gain a great war and lose our own souls on the altars of selfishness and extravagance?



The American Baptist Mission at Nellore, India, is said to be one of the hottest stations in South India. Three missionaries have been in charge there. Rev. S. S. Day died at the age of 63, Rev. Lyman Jewett at the age of 84, and his widow recently passed away at the age of 91. Dr. D. D. Downie, who has been forty-two years at Nellore, is still hale and hearty. The ages of these three workers, with their wives', cover a period of 465 years, or an average of 77½ years. This is one refutation of the oft-repeated statement that missionaries in the hot climate of India die young.



Witchcraft ideas still prevail in parts of the world. From Angola, Africa, comes the story of a region almost depopulated through what is known as the "sasswood

(Continued on Page 356)

A RARE OPPORTUNITY FOR SOME ONE

I. S. Long

FOR a year or more the India Field Committee has been asking for an agricultural graduate to come to our aid. He should be a missionary, too, not simply one who knows the science of modern farming.

Our request should not lead any of you to suppose that none of the rest of us ever saw a farm, and hence are totally ignorant of the business. Nor does it imply that we are not doing what we can to date to help our Indian Christians to better methods of both extensive and intensive farming. No, neither of these, but a real desire to do the very best possible for the community, and a desire to lead off on industrial lines, thus winning government approval, impel us to call for the agricultural expert.

Just two days ago the writer was in conversation with the commissioner at the head of the department of agriculture, Baroda State. I took occasion to tell him that we have been vainly trying for four years to get his highness' (the king) permission to purchase land for more extensive farming in conjunction with our boarding-schools, and also land for building plots in the several villages where we have teachers. Last year, too, in our request we mentioned the fact of our calling for an agricultural expert, and yet we have not sanction to buy more land. The present commissioner is new on the job, but was much surprised, apparently, at government's refusal to grant us land additional to what we have.

The following is a gist of what he said to me: "If such an expert should come to Vyara, his first duty would, of course, be to serve you on your model farm and garden. But he would be available, would he not, for advice and some instruction to our schools [government] at Vyara and Songhad? And at times might I not even call him to Baroda for consultation with the Department of Agriculture, to assist at the time of industrial fairs, etc.? Moreover, I have in mind trying the experiment of an horticultural farm at Vyara, for there the land is rich and irrigation facilities are good. He might assist us in that," etc.

My reply was in brief to the effect that we haven't land enough at Vyara to think of building him a bungalow, so we can't even invite him, at present. But his work amongst us will probably be guiding and helping the Indian farmers in charge of our gardens and farms at our several boarding-schools, throughout our whole mission. But I see no reason at all why he should not gladly serve the several states near us by way of advice and demonstrations, and it will certainly be his aim to make our boarding-school farms and gardens models for the communities where they are located.

Being exceedingly keen on improvement in farming lines he said, "Please urge him to come out soon. I'll see that you get all the land you require at Vyara for him to demonstrate upon." I told him that in that case maybe we should be able to manage his horticultural farm instead of the government. He then told me to send in another request for land, directing the request to himself.

Some of you readers have read of Sam Higginbottom's work in Allahabad, North India. He is managing a young Agricultural College along with a large farm, on which his students, who are princes of Indian kings, gardeners of the largest planters of North India, and many Christian boys, practice outside what they learn in theory, inside. I venture to say no other missionary in India has such a large influence with the various petty courts of India as he.

Yes, here in our own field is an opportunity worth the attention of a man with a vision, a man who also knows his job. The famine of 1900 admitted us into Raj Pipla State, where the philanthropic work of our older missionaries gave us a creditable name, as a mission. In this state, Baroda, we have had all sorts of hindrances placed in our way, thus far. One of our missionaries, who tried to get permission to enter Bansda State, next to us, for missionary work, was "turned down." We much desire to enter Dharampur State, which joins Bansda State on the south; and directly south of this comes Jewar State, where we

shall want full right to work in order to join Vada work to that at Dahanu.

Why write the last paragraph, do you ask? Simply because I feel morally sure that a missionary agricultural graduate, if he can "deliver the goods" on our school farms, will be in tremendous demand for expert advice and demonstrations in the several native states in question. And will not his influence with the officials and his success in our schools make our work desirable rather than otherwise? I believe it will.

If boys by the millions are willing to lay down their lives for their country, in defence of democracy, has not the Brethren Church even one agricultural graduate of

a number one college who will hasten to this undertaking? I call it a large opportunity. Remember that about 80 per cent of India's millions are in the villages and on the farms. Then, call to mind that of these we are responsible for at least one million. If this million could be taught to farm, each day laborer might become worth more than ten cents per day, and each farmer discard tools used from the days of our Lord till now. And in this way, too, our poor dependent Christian community might rapidly become an independent community, contributing much toward the work of evangelism in this land. In fact, the short cut to self-support is just here. What do you say?

INDIA NOTES

Effe V. Long

WE are glad to report that India's predicted famine seems to be averted. While the monsoon of 1917 has been abnormal in some respects, there is about the average of rainfall for all India up to date. Because of hailstorms and heavy rains in May, when it is usually dry and hot, scarcity of rain and famine were predicted on all sides. One native king took famine relief measures and made all preparation for it, even before monsoon set in, but now his province has had such heavy rainfall as to destroy railway bridges and burst out large dams.



At Jalalpor 108 persons entered the Sunday-school examination July 21. Seventy-five of these passed, six boys of the fisher caste being in the honors list.



Smallpox was very bad in seven villages in which there are mission schools, in the Jalalpor District. In every case but one the teachers stayed right by their work, and in some cases boys with smallpox came to school rather than let the other boys get ahead of them. None of the teachers took the disease. The wife of one teacher got smallpox, but not while in the village with her husband. One school is now closed on account of plague.

Vyara is again experiencing a scourge of plague. Most of the inhabitants of the town have moved out into grass huts, or rented rooms. Many came to ask us for rooms on the mission compound, but we had to refuse. The native doctor urged the people to be inoculated, but they are not ready for that yet. It is very hard for them to be camping out like that during the rains. They had just moved back into their houses in May, having gone out last winter because of plague. But the houses were not thoroughly disinfected. There have been thirty-six deaths from plague during the last two months, and thirty-one in the hot season.



The little church at Ahwa sustained a great loss in the early summer, in the death of our dear sister Goabai. She was a well-educated and capable woman. In her going, the church lost a most valuable worker, her children a loving mother, and her husband a good wife. This is the fifth mother who laid down her life for these people in the jungle. All passed away having had no medical help. So writes Sister Pittenger from the Dangs. We trust the day is not far distant when those who live in the jungle may have the best of medical help.

Still, we rejoice that there is growth in the church and community at Ahwa. The number who took the Sunday-school examination was as large as last year, and nearly all passed. The farming community is increasing in numbers and also in efficiency. The hope of the schools is brighter since Bro. Hivarli has taken up a close supervision over them.

Because of failing health Bro. Pittenger is at Bulsar under the care of Drs. Cottrell. Pray for him, that his strength may be restored and that he may soon be able to go back to the work and people dear to him.

At our request Dr. Nickey has sent us a report of her work, for the year, completed July 8:

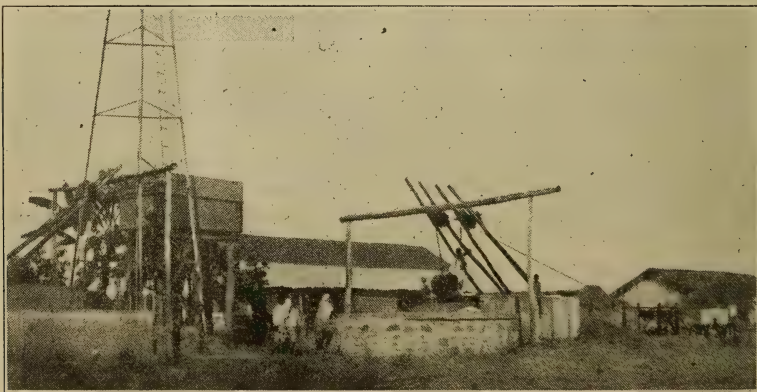
| | |
|-------------------------------------|-------|
| Out-patients, new cases, | 1,300 |
| Total attendance, | 2,500 |
| Professional visits to homes, | 90 |
| Major operations, | 5 |
| Total operations, | 34 |

Brethren Blough and Kaylor have just returned from a ten days' visit to some missions in the Marathi country, making a study of school conditions, etc., getting ideas and help that may be applied to our own schools. Brother and Sister Lichty spent ten days in Poona for a little rest and change from the routine of work. Bro. Long has been doing translation work during the month of August.

The building work at Dahanu is progressing. It is hoped that both the dispensary and the bungalow will be ready for occupancy by the new year.

Following the lead of our mission, all the missions of Gujarat and Kathiawar have decided to use the American Sunday-school Course for 1918. Bro. Blough is to be editor of our Gujarati Quarterly. Bro. Emmert has been Gujarati editor for several years, and of both English and Gujarati work the last year.

Several weeks ago word came that Rev. and Mrs. Duckworth and six children, of the Alliance Mission, and Miss Helen Robinson, of the Methodist Mission, were drowned at sea. They were returning from furlough via the Cape of Good Hope, when their vessel was submarined and all were lost. Both missions were saddened by this great loss. They had all been working in Gujarat—in fact were “our neighbors”—and many of our missionaries knew them well. Just now word comes that they are not drowned but are prisoners of the Germans. We hear that the memorial services which were to be held for them were recalled, on getting this word. But things are so uncertain nowadays. We can only hope the latter report may be true, and that, if prisoners, they may be spared much suffering, especially the dear little children. And may they return to the work that needs them so much!



The Two Wells at Vyara

One has a wind wheel over it, and the other has poles and leather bucket to draw water out with bullocks

A VISIT TO A NEIGHBORING MISSION

Anna M. Hutchison

SOME fifty miles, or a three days' journey (by donkey), south of Liao Chou is the city of Luanfu, where for nearly thirty years has been located a station of the China Inland Mission. Although so near us, not until the present year had any of our missionaries exchanged visits or even acquaintances with the missionaries of that station.

Having had correspondence in reference to some school pupils who had come from their station to ours, invitations were extended for an exchange of visits. Thus it happened that Sister Nettie Senger and the writer made a visit to the China Inland Mission Station at Luanfu in the early part of the present summer. Not alone for personal pleasure and recreation did we desire to avail ourselves of this opportunity, but more especially for the spiritual uplift and practical help in our work which we felt such a trip could give.

Missionary ideas and ideals are exchanged, successes and problems discussed, methods and plans of work compared and exchanged, besides the opportunity for the exchange of friendship and good will, mutual prayer and Christian fellowship. By such intercourse the missionary is encouraged, strengthened and broadened in every way. Thus we praised the Lord for opening the way to us for such a trip, and felt we were as truly serving Him while away as when at the post of labor.

The time of our going being in the early summer, there was danger of exposure, both from heat and rain, and so, instead of journeying by donkeyback, our usual mode of travel, we decided to each go in a mule-litter, feeling the preservation of health justified the extra expense. Would you like to know what a mule-litter is like, since it is our "North China Pullman car"? Here is a description of it as given by a certain writer:

"The chansi or mule-litter is unspeakable. Two long poles, fastened to wooden saddle frames, are placed on the backs of mules, one mule in front and one behind. Between the poles, in the middle of the

length, is strung a network of ropes, and attached above is a poke-bonnet-shaped cover, made of matting. Food box, clothes, books and bedding are packed inside in various ways, according to the preference of the individual. Comfort is studied in the arrangement, but little is realized, though it is the missionary's Pullman car of North China. With mules that seldom travel in step, the distinct pepper-box-sieve-and-nutmeg-grater motion is not conducive to a restful ride, shaking up as they do the bones, the nerves and the temper, leaving one at the close of the journey generally demoralized."

Such was our mode of travel on this trip, and right thankful were we for even this. Just at the time of our going the disturbed political conditions throughout the country were such that our Liao official, having orders from headquarters to protect the foreigners at this place, would not consent to our going on the road without soldier escorts. And thus to satisfy the official, rather than our own desire, two armed soldiers accompanied us. One of the English ladies at Luanfu, seeing them, remarked, "That never would have been done for us English. The Chinese favor you because you are Americans." However that may be, we have been thankful more than once since living in China for the friendly relations existing between China and America. And the protection now given us is in striking contrast to conditions as they existed in 1900, when the fleeing foreigner was hunted down from village to village.

About 5 o'clock in the evening of the third day we neared our destination, having had a safe and pleasant journey. And the more thankful were we for this, since but a week previous there had been a case of robbery on the same road, and the week following our return the rivers were so swollen as to be almost impassable. There were no clean, inviting-looking inns or hotels with ready-prepared meals and comfortable beds awaiting us at our stopping places along the way. But with a bowl of millet or dough-strings, and some appetiz-

ing additions from our own larder, hunger was amply satisfied. With our little traveling camp cots, and "the joy of the Lord" in our hearts, we could say with the Psalmist, "In peace will I both lay me down and sleep; for Thou, Jehovah, alone makest me dwell in safety."

We passed through much beautiful country of growing crops and many villages, where the people would hurry out to see the queer-looking foreigner, or else crowd into the poorly-ventilated inns at our stopping places until we could scarcely breathe. Yet many an hour we thus spent in endeavoring to bring to them some message from the old, old story of Life and Love. How they enjoyed the singing, and would want us to sing again and again! No high mountains were crossed on this journey, but often long stretches of deep gullies or ravines lay parallel with our road or path of travel, where but a slip of the animal's feet or a false step might have sent us suddenly over the precipice. As we neared Luanfu a thrill of joy came to the writer in beholding the broad stretches of level country, with waving wheat fields so like "My Maryland" that one could easily imagine herself on her own native soil.

Reaching the city, and having passed through the north suburb, we entered the great north gate of the city wall, a wall some forty or fifty feet high, and ten or more feet wide, built of brick and mud, and, unlike our Liao city wall, in good repair. Entering the city we were surprised to see broad, though poorly-kept streets, lined on either side with noble locust trees. The interior cities usually have narrow streets and but few trees. One thing that almost brings a lonely, homesick feeling to the foreigner, accustomed to green lawns and clean, painted buildings, is the dull, unkept, dirty compound and building walls that greet one everywhere in interior China. Thus, as we entered the city and soon came in sight of a well-kept, clean-looking compound wall and buildings towering above it, we concluded at once that this must be the foreigners' compound.

Entering, a most hearty welcome awaited us, which made us feel at home at once. During the four days that followed everything was done for our comfort and pleas-

ure that human hands could do. We were made to feel that our visit was no less appreciated by our friends than by ourselves. Living interior, even farther than we, they perhaps had felt, even more than we, the isolation from the outside world. Differences of nationality and church relationship were forgotten in the broader, deeper bond of Christian fellowship and common interest in the salvation of this great empire in the heart of which we are living.

With the China Inland Mission sending out missionaries regardless of nationality or denomination, one is likely to find a mixture of these at most any C. I. M. Station in China. Thus it was at Luanfu. The three young ladies located there at the time of our visit were respectively English, Danish, and Norwegian. The pastor in charge was Australian (though of English birth) and his wife Scottish, while their recent doctor was American and his wife Irish. However, one would scarcely detect these differences, from the apparent harmony in which they seem to live and work together. While visiting with them we were shown throughout their compound, were taken entirely around on the city wall, and through the length and breadth of the city. All of their buildings were repaired Chinese structures except the home of Mr. Lyon, the pastor, and their spacious hospital buildings.

One's heart ached to see their splendid, newly-built hospital and compound, including the doctor's and nurses' homes, vacant, because the doctor had gone into other business. The war in England taking a number of physicians home from other mission stations, they as yet had not been able to secure another doctor for the place. Though an old mission station, it seemed that not much work had been accomplished in the city itself, their work being mainly in the country and at their out-stations, their native helpers coming into the city every four weeks for a monthly conference. It is generally admitted by missionaries that country work is much easier than city work, as the people in the country are more friendly to the foreigner and more open to teaching, and thus one finds at many old mission stations the main emphasis given to the country work. It was decidedly so

at Luanfu, for, besides the usual tendency, there were unusual hindrances to city work.

Not far from the mission compound is a large Catholic cathedral and school, and besides this in the city are 800 Mohammedan families, who form almost insurmountable barriers to the extension of Christianity in their midst. Though hindered in this city it is marvelous the work the China Inland Mission has been doing during the last half century since its inception by Hudson Taylor. Of the 7,000 mission stations and out-stations in China, 2,500 are China Inland Mission Stations. Thirty of these are in our own Province of Shansi. Great has been the faith of this people, and marvelous

has been God's workings through them. Truly can they say

"They who trust the Lord wholly
Find Him wholly true."

Miss Hunt, the English lady at the Luanfu station, has been in China twenty-four years. She has had many interesting and testing experiences, yet through it all her faith has remained bright and in constant expectation of the Master's coming. A visit among such people cannot but be a blessing and an inspiration to take up our work again and fill our little corner for the Master.

Liao Chou, Shansi, China.

SEPTEMBER NEWS FROM CHINA

Emma Horning

CHINA has had more rain this year than she remembers ever having before. It has been raining three to five days a week now for about three months. The coast districts are flooded for many miles inland. Many, many villages have been swept away, and thousands of farms are under water. Many thousands are left homeless and have nothing to live on this winter. The city of Tientsin is flooded several feet deep, leaving many thousands homeless. The government has twenty thousand men at work on the waterways near the city, hoping to relieve the desperate situation. They are suffering from lack of food and drinking water, but supplies are being sent in from the other cities. Railroad communication has been broken on all lines, making travel and mail very uncertain.

Because of the floods the missionaries returned from their vacations under great difficulties. Some of their trunks are not home yet. Bro. Vaniman's and Bro. Flory's families did not get home till the last of September. They traveled as much as they could by railroad, but where the road was washed away they came by boat, donkey, coolie, etc. Bro. Flory's especially had difficulties getting across the rivers and mountains on their way from Ping Ting to Liao.

We have been wonderfully protected through all dangers and are all back at work.

All the schools have reopened with new interest. Everybody seems glad to be at work again. The girls' schools at both stations have been very fortunate in securing a lady teacher from other mission stations to help in the school work. We hope in time to have teachers of our own trained. The Sunday-schools, church services and all other work have taken on new life since the hot weather is over, and we hope to have a very prosperous year of mission work.

Sister Senger has been teaching and visiting in a number of villages this fall and finds the work very enjoyable and encouraging. Bro. Bright, also, has been doing work in the out-stations.

Bro. Crumpacker and company have not arrived yet, but we are daily waiting their arrival. The language school opened Nov. 1, and we are very eager for the new workers to come, so they will not be delayed in their language work. We are also desirous to have the Crumpackers at the fall mission meeting, which will be held this month (November).

Sister Bright and baby Calvin have not been well this summer, and the physicians have advised that they return home this fall instead of next spring, when their furlough is due, thereby having the advantage of the winter at home. We are awaiting advices from the Mission Board.



The Ping Ting men's hospital has been moved from its rented quarters to the new hospital compound. Because of the low price of gold the hospital buildings have not been built—only a row of side buildings having been completed. This we will endeavor to get along with for the men till building operations can be continued. The women's hospital has been repaired and enlarged, and will do very well till a better one can be erected.



Bro. Oberholtzer is having a native house

repaired to live in until a new one can be built. They will soon be housekeeping in a home of their own. Now, having had a year of language, they are beginning to help some in the mission work. We are very glad to have Bro. Oberholtzer teaching a Sunday-school class of boys from the Government High School.



The former official is now on trial for his life. While in office here he appropriated to his own use many thousand dollars which he had squeezed from the people. May the republic bring more such men to justice. Our present official is a Mohammedan. He has nothing to do with idolatry and seems to be doing very well. There are five or ten million Mohammedans in China, and the missionaries are anxious to reach them, for they are little different from the rest except they do not worship idols.

THE BURDEN

"O God," I cried, "why may I not forget?
These halt and hurt in life's hard battle

Throng me yet.

Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened
been!"

And the Thorn-crowned and Patient One
replied, "They thronged Me, too. I,
too, have seen."

"But, Lord, Thy other children go at will,"
I said, protesting still.

"They go, unheeding. But these sick and
sad,
These blind and orphan, yea, and those that
sin,

Drag at my heart. For them I serve and
groan.

Why is it? Let me rest, Lord, I have
tried."

He turned and looked at me: "But I have
died!"

"But, Lord, this ceaseless travail of my
soul!

This stress! This often fruitless toil!
These souls to win!

They are not mine. I brought not forth
this host

Of needy creatures, struggling, tempest-
tossed—

They are not mine."

He looked at them—the look of One divine;
He turned and looked at me: "But they
are Mine!"

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave
be

To Thy least, weakest, vilest ones;
I would not more be free."

He smiled and said: "It is to Me."

—L. R. M., in Chinese Recorder.



An incident is told by a medical missionary of a native African soldier who captured several women and then cocking his gun said: "If there is a woman here who dares to say she is a Christian I will shoot her on the spot. Now who is a Christian?"

One woman held up her hand and said, "I am."

"Stand out here," said the soldier, and when the woman stepped out he said, "You may go free, for you must be the real thing."



"A Sunday Audience in the Presbyterian Church at Elat, W. Africa"

ONE OF THE GREATEST CHURCHES OF ALL LANDS

Floyd M. Irvin

As you notice the above caption you no doubt expect to hear of a church in Boston, New York, Philadelphia, Chicago or elsewhere in this great land of America; but not so. True, we have great churches here in this land of light, but with all our enlightenment and centuries of Christian teaching, few that rival the subject of this article, the Elat church, Cameroon, Africa, a bright spot in that dark continent.

Were you to go with me 120 miles inland in Cameroon, West Africa, and spend a Sunday at Elat, you would witness a gathering that could not easily be forgotten. As the people would begin to assemble by the hundreds, coming from all directions, you would likely wonder whether it really was Sunday or Fair Day. But having assured yourself by inquiring from one of the men that it was the Lord's Day, and that the people were assembling to worship God, as you watched the thousands grouping into a crowd of such proportions as you never dreamed Africa could hold, you would likely wonder if it wasn't something like a

Brethren's Annual Conference or a "Billy" Sunday meeting. On further inquiry, a member of the church would tell you it was just an ordinary communion Sunday, that the total number in attendance was between 8,000 and 15,000, most all of whom had confessed Christ and were catechumens, if not church members. It would also be interesting to you to notice that the teaching and preaching were done by natives, and that the missionary kept himself in the background. You might be astounded, too, when you learned the amount of the offering, for practically all the thousands in attendance are systematic envelope givers. The offering is lifted once per month, with usually twice as many present on offering Sunday as on other Sundays.

The first Christian work was put forth at Elat when the Presbyterian mission of Cameroon opened a station there in 1895. However, little was accomplished until after the church was organized with a charter membership of two men and four women, in October, 1912. The membership last December was 5,000, with over 15,000 cate-

chumens and over 1,100 Bible readers or helpers. The Bible readers are paid out of the local church contributions. They spend two months of the year in a special training class and ten months at work in the villages. They hold meetings for instruction with catechumens; keep in touch with members; are constantly after new converts. Their work, to a large extent, is responsible for the large numbers in the church. Plans were perfected recently by which eight churches were organized from the former membership.

The Elat church has had to endure hardship and persecution. When, at the beginning of the Great War, armies ravaged the country in Cameroon for eighteen months, plundering houses and villages, even seizing mission stations, carrying off thousands of the natives as carriers, separating families, leaving untended gardens, hunger, sickness and death in their wake; the question in the minds of many was, "Will the Cameroon church stand the test of persecution?" It stood. It is estimated that in all the churches of Cameroon not more than six per cent fell away. Striking and inspiring as well as romantic are the accounts of the heroic sacrifice and forbearance of the native Christians, the godly devotion of wives to their husbands, and the wisdom of the action of the missionaries during the trial. In the Elat church in one year, during the fiery test, 3,000 confessed Christ and more than 1,000 of the catechumens were advanced to full membership. While funds could not be sent from America, the contributions of the native church, which were double, made possible the continuation of the work. The first cable message from the first missionary who returned after the armies entered Cameroon shows the interest in souls, the Christian zeal, and ceaseless action of the church. It read, "Hurry up order for the Bulu Gospels."

In view of the wonderful results it might be well to consider the policy of the Cameroon mission. Four points in the methods of work are emphasized.

First. The missionary avoids becoming a pastor, keeping himself in the background as a supervisor. The Christians and inquirers are organized into groups, so that

each native minister or helper has the oversight of about ten.

Second. Much emphasis is placed on the work of itinerating of both the missionary and the natives. Each missionary and helper is assigned systematic and regular tours. Some of these preaching tours cover as high as a thousand miles and last more than a month. The churches of Cameroon support an average of thirty-one native preachers each. In other words, each church, instead of paying one man's salary, pays on the average thirty-one men. These men are constantly working for souls, teaching those who have confessed Christ, and after those who have not.

Third. Educational work is made an important feature. Efficient boarding-schools and numerous day-schools are scattered out as far as 150 miles from the stations. Sixteen thousand come under the influence of these schools. Every teacher in these schools is a Christian, and what is more, each one is an evangelist. The Bible is taught as a Textbook on week days, and in connection with each school is a day-school where God's Word is taught on the Lord's Day. Industrial training is furnished in the sawmills, chair factory, shoe shop, tailoring shop and other industrial establishments. All teachers receive systematic training and inspiration in normal classes conducted by a missionary at certain seasons of the year.

The fourth important point in the policy of the mission is the endeavor to establish a self-supporting, self-governing native church as soon as possible by encouraging the people to give of their substance for the support of the church and of their service and lives for evangelistic work. That the natives do give and work is evident from the fact that, during the year ending in August, 1915, 7,500 confessed Christ at the Elat church, of whom 5,000 were won by the natives without any direct help from the missionaries. Perhaps the secret of this great work is that the natives are taught from the beginning that "Christianity is a life," and not merely a profession.

The Elat church is full of apostolic zeal and fervor. Surely its members, along with those of the other churches of Cameroon, will carry the Gospel far into the interior. But vast are the regions beyond, which are

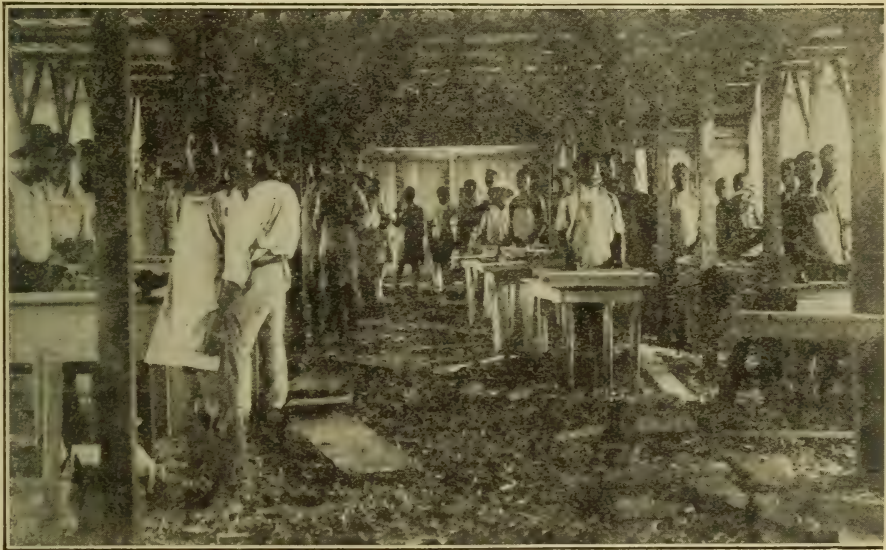
still in darkness. With the largest unevangelized area of the inhabited world to the north and east of Cameroon, and with Mohammedanism advancing from the north, spreading its demoralizing and shameless religion, should we Americans not haste to establish more such churches as the great Elat church? Why could not the Church of the Brethren found such a church in the Sudan? Is God's hand shortened? Did Christ speak an untruth when He said, "All things are possible to him that believeth"? Is not all authority His and is He not with us?

Chicago, Ill.

GO OR GIVE

Who will go among the heathen
Wondrous words of life to teach,
That the Savior's love so precious
May be known and shared by each
Who in darkness now is sitting
Far beyond our power to reach?

Who will give to send the Gospel
To the dwellers o'er the sea?
Though from home we may not wander,
By our offerings glad and free,
In the world's song of redemption
Ours a glorious part may be.



"Teaching Young African Hands to Work"

NOW, NOW, NOW

J. S. Bowlus

IT would be a great blessing to the Church of the Brethren, and equally as great a blessing to the givers, if the offering at Hershey, Pa., in 1918 should read \$75,000. And yet, my dear brethren, that would only be an average of about 75 cents per member. How small and insignificant a sum! How few members in the Brotherhood would not be able to contribute that much! How many who could contribute one hundred times 75 cents—yea, much

more! O God, hasten the day when the Brethren Church will awaken to her mission in the world!

Now is the time for each elder to begin planning for the offering at next Conference. As soon as the Thanksgiving offering is taken, ask your congregation to make an honest effort to double their last year's contribution, and then, Bro. Elder, work to that end and pray earnestly for the Lord to lay the matter heavily upon the

hearts of your congregation. I firmly believe that, if all the elders of the respective congregations would awaken now to a sense of their duty, the offering at 1918 Conference would not stop at \$75,000. My brethren, let us quit playing with the Lord's work, and let us earnestly teach the "Go ye."

In the Brethren Church are a very responsive class of people, and I have confidence in them that they will respond most liberally. Let us teach our flocks that the New Testament teaches systematic giving. Let us appeal to them to spend less on self

and to give to the Lord that which surely belongs to Him. Bro. Minister, has it ever occurred to you that possibly in the day of judgment you may meet this charge—that your flock has robbed God because you have neglected to teach the doctrine of liberal giving as laid down by Jesus and His apostles when here on earth? Let us now get busy planning and praying for an offering of Seventy-five Thousand at next Conference. Surely, the Lord's work needs it. Will you, my brother, will you, my sister, lend a helping hand?

Burkittsville, Md.

THE BEAUTY OF SYSTEM IN THE LORD'S WORK

MANY churches are learning the beauty of system in the Lord's work. In the order of service, in the church budget, and in the plan of giving there is a large place for system and foresight. Take, for example, the matter of church finances. How is it possible for a church to introduce system and order where more or less chaos has long reigned? How may the church raise the sums needed for regular expenses and the quotas for home and foreign mission work with the least inconvenience to all concerned?

In answer to this question it may be said that experience has shown that some method of systematic giving is very superior to any irregular give-as-you-like-it plan.

When it comes to deciding upon some systematic method of giving it is hard to think of anything more simple than the Christopher Sower Envelope System. There is really nothing intricate about this plan. In essence the plan is simply to give each member a little box of fifty odd envelopes at the beginning of the year. For each Sunday there is a little envelope, and this envelope holds the offering of the day. When the envelopes are collected they show at once who has given, the amount, and the purpose for which the offering is intended. The envelopes for each box have a separate number, and the number may be used in place of the name in the treasurer's record if so desired. Where the only offering taken is for church expenses a single

envelope may be used for each donor, but it is better to use the duplex system where the envelope has a partition in it, thus providing two pockets. One of these pockets may be used for donations to the current church expenses and the other for some special offering; as, World-Wide Mission, India General Fund, China General Fund, etc.

The simplicity of the Sower duplex envelope sets is at once apparent, but some of its other advantages are very much more important. The system induces regularity in giving, and this makes it not only possible to raise the needed funds more easily, but also more conveniently to all concerned. The system encourages liberality, and this leads on to a keener interest in church work, both at home and abroad.

The first of the year would be a good time to adopt the Sower envelope sets as a means of introducing the beauty of system into the Lord's work. Samples and literature may be obtained from the Brethren Publishing House, Elgin, Ill.



Blessed is the church officer who is not pessimistic.

Blessed is the man who loves the church with his pocket as well as with his heart.

Blessed is the man who is generous to his neighbor in all things except the application.

Blessed is the man whose watch keeps church time as well as business time.

A WORLD'S HEARTACHE

The great world's heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;
And the men to bear that message, and to
speak the living word,
Are you and I, my brothers, and the mil-
lions that have heard.
Can we close our eyes to duty? Can we
fold our hands at ease,
While the gates of night stand open to the
pathways of the seas?
Can we shut up our compassions? Can we
leave our prayer unsaid
Till the lands which sin has blasted have
been quickened from the dead?

We grovel among trifles and our spirits
fret and toss,
While above us burns the vision of the
Christ upon the cross;
And the blood of Christ is streaming from
His broken hands and side,
And the lips of Christ are saying, "Tell
My brothers I have died."
O Voice of God, we hear Thee above the
shocks of time,
Thine echoes roll around us, and the mes-
sage is sublime;
No power of man shall thwart us, no
stronghold shall dismay
When God commands obedience and love
has led the way.

—Frederick George Scott.

MAIN DRIVE OF THE TITHING SYSTEM*

Bert Wilson, Secretary of the Foreign Christian Missionary Society

Most churches are looking for some panacea to cure their financial ills, and almost any feasible plan will be seized upon eagerly by despairing church boards. Many plan to inaugurate the tithing system, for testimonies are so overwhelmingly conclusive that the tithing system will produce the money that short-sighted preachers and churches may hastily try it. Their reasoning will be about as follows: "Other plans have not produced the money: we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely.

What the Main Purpose of Tithing Is Not

1. It is not to get money to pay off church debts, nor to pay last year's deficit, nor to pay interest on money borrowed at the bank, nor to pay the preacher's back salary. If any such selfish, low motive is presented as a reason for starting the tithing system, the members will resent it from the start. The whole program should be put on a higher plane.

2. It is not merely a substitute for other worn-out methods of attempting to raise money. To start out with the attitude, "We've tried everything else; let's try this

for a while," defeats the thing before it starts.

3. It is not a cure-all to remedy the many ills of the church. Some one reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past.

4. Primarily and fundamentally the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the church to launch a systematic campaign, teaching the high motives and purposes of systematic stewardship, these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

What Is the Main Motive in Tithing?

1. It is to teach men to put God and the

*From a chapter from an excellent forthcoming book on "Tithing."—Editor Missionary Voice.

church first. With most professing Christians self, home, business, pleasure come first. After time, attention, energy, and money have been given to other things, if there be any left the church may get it. The church takes the last place instead of the first. The main drive, therefore, must be to reverse the order. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who put God and His church where they rightfully belong—first.

2. To teach men to recognize and acknowledge God's ownership. God owns the property—land, money, and income—which we call our own. It is God's world. The gold and the silver belong to Him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that at least the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher or the debt, but we ask him to pay to God what already belongs to God. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. He renders unto God the things which belong to God.

3. To teach men that God's minimum ratio of giving is the tenth. On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it; others give what fathers and grandfathers gave; others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent, some five per cent. But God's ratio through the ages has never been less than one-tenth. The tithe as a minimum, therefore, has had the divine sanction and should be recognized by every follower of Christ as the ratio which God Himself has established and expects us to pay. The exception to this rule is the man who has been exceptionally prosperous, who should give very much more than the tithe.

4. To teach that tithing is an act of worship. Some one has said that worship is self-giving to God. A man's money is a

part of himself, his brain, his brawn, his energy. When he gives money, he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship of his God. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure; but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

The main drive, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.—Missionary Voice.



HIS GOD IS MADE OF WOOD

Dear Father, there's the other boy tonight,
Who's praying to a god that's made of
wood.

He asks it to take care of him till light
And keep him—but it won't do any good.

He is so far I cannot make him hear;
I'd call to him and tell him if I could
That You'll take care of him, that You are
near
And love him—for his god is made of
wood.

I know he'd ask You if he only knew,
I know he'd like it if he only could.
Father, take care of him and keep him, too,
The other boy whose god is made of
wood.

—Ex.



The world's wealth and pleasures cannot satisfy the soul. King Solomon tried them and then cried out from the depths of his heart, "All is vanity and vexation of spirit."



"Life is the soul's nursery—its training place for the destinies of eternity."—Thackeray.



In Memoriam

Rosa Wagoner Kaylor

"Bombay, Oct. 29, Rosa Kaylor died, Bulsar, dysentery. Cottrell."

On a bolt of lightning, flashed beneath the seas, this message was conveyed to us, bearing the sad news of Sister Kaylor's death. This is all that we know, no information having reached us of her sickness.

Rosa Wagoner Kaylor, daughter of Andrew and Susan Wagoner, was born Feb. 5, 1885, near Pyrmont, Ind. All of her life was spent in that State until her departure for India.

At the age of thirteen years she gave her heart to her Master. Always interested and active in church work, she became a teacher of rare ability, and was dearly loved by her Sunday-school children.

Her education was received in the common schools, high school and at Manchester College. Drawing and art work were a delight to her, and with this she took a Bible course, graduating in June, 1911. Some time, previous to entering Manchester, was spent as caretaker for orphan children at the Mexico (Ind.) Brethren Home.

The call for service was heard during her school-days, she often expressing a desire to labor for those to whom the light had not come. She was united in marriage to Bro. John I. Kaylor Aug. 2, 1911, and with him went out to India in October of the same year. A period of the India life was spent at Ahwa, after which they were transferred to Vada, of which station they had charge at the time of her death.

As a missionary Sister Kaylor had always been considered as efficient, kind, and fully in sympathy with the native peoples, and in love with her work. To humankind her departure seems untimely, but the Father knoweth best. Our sympathies go out to Bro. Kaylor in this lonesome hour; and our sympathies also go out to the sisters of the forest and jungle who knew Sister Kaylor as their true friend.

"Of such as she was there are few on earth;
Of such as she is there are many in heaven;
And life is all the sweeter that she lived,
And all she loved more sacred for her sake;
And death is all the brighter that she died,
And heaven is all the happier that she's there."

WEEKLY PRAYER HOUR

Anna Beahm

December 9-15.—GENERAL MISSION BOARD.

The General Mission Board directs the work of missions for the church. Its decisions concern vitally the lives of many. We must hold them up in prayer.

Pray that each member, individually, may be guided by the Lord for the duties which his office demands.

Pray for the secretary of the Board in his many duties.

Pray for the direction of the missionary activities of the church which are fully entrusted into the hands of the Board.

December 16-22.—DENMARK. (Sent by Bro. A. F. Wine.)

Pray for all the members who are compelled to live very economically because of the scarcity of food and the high prices.

Pray earnestly for the ministering brethren, that they may have spiritual power to rise above the strong opposition and indifference which surround them. There are quite a number of old and feeble members. Remember them.

Pray for the Sunday-school children and the young members. Many of them are hindered in attending services because of being servants in the homes of State Church members.

December 23-29.—SWEDEN. (Also prepared by Bro. Wine.)

Many poor people are destitute and starving because of no work, scarcity of food, and extremely high prices. Because of these conditions the work of Brother and Sister Graybill is made doubly difficult. Many calls for help and much entertaining require special wisdom and discernment. Pray earnestly for them.

Pray for Sister Buckingham's work with the children, juniors and young people. Remember all of Bro. Graybill's collaborators in the ministry.

Pray that the crowded conditions of the present hall may be bettered by more room.

December 30-January 5.—LIAO CHOU, CHINA. (Extracts from requests sent by Bro. Flory.)

No power but that of God through His Son Jesus can successfully solve the problems we meet and save the heathen from deep darkness, in which they have been groping for many centuries. So, realizing our great weakness and inability, we appeal to you, brother, sister, to cooperate with us in this great task.

In special prayer remember Bro. Bright, who for the last three years has had practically all the directing of the evangelistic work, and the boys' school, and has taken care of nearly all the business of the station. Do you think human strength could carry such a load? Now, he has more time for the boys' school. Remember this great work. Pray also for Sister Bright in her work in the home and among the women.

Pray for Sister Anna Hutchison, who will have charge of the girls' school in Sister Cripe's absence; and Sister Nettie Senger, who will assist her. Pray for them in the village work among the women.

Intercede earnestly for Dr. Brubaker in his medical work, and for Sister Brubaker in the home.

Pray for Sister Laura Shock, who has come to us for the great work of educating the children of the mission station.

Pray for the native teachers, especially that they may be given strength to resist temptation.

Pray for our four colporteurs, that they may show the Christ-life in their daily lives and in their work.

Pray for Sister Flory, and for your weak brother, who is writing this appeal. We are expected to direct the evangelistic work here and at our three out-stations. Pray fervently for us that we may wholly yield ourselves so that Christ may live in and work through us, to the glory of His name."

THE LITTLE MISSIONARY

MASTERING THE ENGLISH LANGUAGE

IF Chinese "as she is spoke" by the Occidental is nearly as funny as the language that passes for English among young Orientals, we Westerners must afford our Eastern friends many a quiet chuckle.

Almost any missionary will confess to having made more mirth-provoking errors than some of the following quotations which have been taken from written work handed in by girls from the fifth to the high school standards, or grades, and from nearly every possible subject taught in the Methodist Girls' School at Kuala Lumpur, Malaysia. One can usually distinguish the subject and tell what the child tried to say at least:

"When the form of a verb is changed it is called congregation."

"The prime meridian is called the eternal date line."

"Gibraltar is the key-note in the Mediterranean."

"The finest wheat that ever cropped grows in Russia."

"A pronoun is the form of a verb which shows the relation of a verb."

"The masculine of spinster is bore."

"Thinly people live there."

"He had nothing on except a sword and he was unarmed."

"A wife is the upset [opposite] of the husband."

"Cork contains a cork harbour."

"The dative case tells the date."

"The place was taken by storm and thunder."

"Benjamin Franklin looked very funny with his clothes behind and a loaf of bread in his mouth."

"If one should travel around the earth he would come to an end."

"Paris is noted for the manufacture of agricultural goods."

"The cat was thin and pale."

"Poisoned by sugar and lead is to give Epsom's salt in every ten minutes until it acts to bowel."

"Occasions for artificial respiration

should be used such as drowning, poisoned by opium and alcohol."

"How nice it was when Mrs. Lee told the poet [recited poetry]."

"Salmon is so numerous that the people eat when they can't and can't when they can."

"They took off their shoes and socks and waddled by the seaside."

"Africa is the hottest country on the globe because two-thirds of its vast land has fallen on the equator."

"Gibraltar is known as the key-hole of England."

"St Helena is a place where Napoleon had been diminished."

"The Barbarian states are Morocco, Algiers, Tripoli and Turnips."

"Queen Victoria reigned sixty years. She was the longest sovereign that ever ruled in England."

"The dog went behind him and shook his tail. He shut up his eyes and died."

"Æsop lived in a centuries for long years."

"The chief occupation of the people is Slavonic, fishing, farming and musician."

"Lyons is a manufaction. Coal is very less and iron however plentiful."

"Their religion are all of them Mohamodized."

"When we enter a house we must not forget to shake the dust on the foot-rug."

"The Black is a sea and it has important islands flowing into it."

"The accidence of a language is whether it is still spoken by its people or is dead."

"When they hang a man they put him on a gallon."

"The monsoon is a tragedy wind that blows for a certain number of months in a place and then goes away to another place."

"The earth is constantly rotation in the exact direction from five to ten degrees apart."

"Latitude is placed in the atmosphere and longitude is placed on the equator."

"Equinox means the orbit of a point nearest the sun."

"Solstice means solitude."

"Climate changes the seasons of the cold parts of the world into four sections: spring, summer, autumn and winter."

"A small boy, during examination, attempted to write the name of the school with this result: 'Modest Girls' School.'"

"A proud father purchased a piano for his daughter and soon afterward came to make arrangements for her music lessons. He began thus, 'I want my daughter to take piano tuning; we have a machine at our house.'"

In teaching English composition simple stories are read out to the children and then they reproduce what is read. Often very common words or expressions will not be fully understood by the class, and will come out in their reproductions sadly distorted in meaning. The moral, usually a short, easy statement, sometimes suffers as much as any other part of the story. Thus, "One good turn deserves another," was shortened to "One deserve turns another." "Honesty is the best policy" came back as follows: "Be honesty and policy; an honest man better be a policy."

The girls often show great originality in their compositions. A holiday spent at home was given as a topic for composition, and one girl describes the firecrackers as follows: "The noise of crackles was heard from every inhabitations of the Malay's houses." A frog was described as follows: "A frog is a bug with four legs. It stands up in front and sits down behind."—The World Outlook.



A PRAYER FOR INDIA

Eternal Father, strong to save,
For India now Thy help we crave;
O heavenly Father, stretch Thy hand
O'er that poor famine-stricken land;
Oh, hear us in our hour of need,
Do Thou the starving millions feed!

Eternal Father, God divine,
O'er India let Thy Gospel shine;
Let doubt and error flee away,
And turn their midnight into day;
Oh, keep this nation in Thy sight,
And turn their darkness into light.

—Ada O'Neill.

IN A BELGIUM LOFT

(Reprinted from "The Record of the United Free Church," of February, 1915)

IT was a Sunday morning in Belgium. There had been a sharp engagement, and the British troops, holding a village, had been hurriedly forced by great masses of the enemy to retire. In the confusion three Scottish privates and a corporal had been cut off in the streets, and had backed into the first open door they came to. The occupants had fled, and they made their way up a long staircase, intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach.

"Better lie low for awhile," suggested the corporal, as they stood listening to the terrible sounds outside. The Germans were evidently burning, looting and killing. Now and again they heard screams and the discharge of rifles; somewhere an explosion would shake the building, showing that houses were being blown up; while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy, as the enemy would be sure to invent some excuse for putting them to death.

Suddenly the corporal said: "Lads, it's time for church parade; let's hae a wee bit of service here; it may be oor last." The soldiers looked a little astonished, but they piled their rifles in a corner and came and stood at attention. The corporal took out a small Testament from his breast pocket and turned over the pages.

"Canna we sing something first? Try ye're hand at the Twenty-third Psalm. Quiet noo—very quiet."

"Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For Thou art with me; and Thy rod
And staff me comfort still."

There wasn't much melody about the tune, but the words came from the heart.

Then the corporal began:

"'Fear not them which kill the body, but are not able to kill the soul: but rather fear Him Which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.

For the very hairs of your head are numbered. Fear ye not therefore, ye are of more value than many sparrows.'"

As he read there were loud shouts from below; doors banged, and glass was smashed. But he went on:

"'He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.'"

He ended, and his grave face took on a wry smile.

"I'm no' a gude hand at this job," he said, "but we maun finish it off. Let us pray."

He stood with the Book in his hand, and the others knelt and bowed their heads. His memory went back to the days of family worship in his father's cottage, and he tried to remember the phrases he had heard. A little haltingly, but very simply, he committed their way to God, and asked for strength to meet their coming fate like men.

While he prayed a heavy hand thrust open the door, and they heard an exultant exclamation and then a gasp of surprise. Not a man moved, and the corporal went calmly on. After a pause he began with great reverence to repeat the Lord's prayer.

That a German officer or private was standing there they realized; they did not see, but they felt, what was taking place. They heard the click of his heels, and they knew that he was also standing at attention. For a moment the suspense lasted, and then came the soft closing of the door and his footsteps dying away.

The tumult in the house gradually ceased, and soon afterward the storm of war retreated like the ebb of the tide, and quiet fell upon the village and remained upon it. At dusk the four men ventured forth, and by making a wide detour worked round the flank of the enemy and reached the British outposts in safety.



It is said there are 161,113 more negro Baptists in the United States than members of all other denominations of that race combined.

There are in one Southern city 30,000 Spanish-speaking people, and for all this number there is only one small Bible class organized in their behalf.

The city of Tokyo, Japan, covers, ap-

proximately, ninety square miles and has a population of three and one half millions of people. Only London and New York exceed this city in population.

Some one has made the notation that if Christ had started on the day of His baptism to visit the villages of India, and had visited one village each day from that date until now, He would still have 30,000 villages to visit.

Four things in Japan can be found and seen everywhere—the newspaper, the postman, the bookstore and the school. There is mail delivery in the cities every two hours until ten o'clock at night.

Is the experience of Martin Luther realized in your lives, brethren? Late in life he said, "I have had many things in my hands, and I have lost them all; but whatever I have been able to place in God's hands, I still possess."

Out of the six thousand foreign students in the colleges and universities of the United States, there are only two hundred women. Of these, one hundred are Chinese, fifty Japanese, a few Koreans, and Armenians and Africans. One African princess is in the University of Wisconsin.

The Salvation Army maintains at Manoa, on the Hawaiian Islands, a home and school for neglected girls. Such a success has been made of this venture that \$70,000 and a tract of land have been given the Army by friends in Honolulu for the establishment of a similar institution for boys.

One hundred and twenty-five African carriers, each with a sixty-pound load of tin-lined cases on his head, were required to deliver a consignment of 3,000 Bibles to the interior.

A missionary in Africa some months ago sent the statement to a temperance worker in England, that when he went down to the customs house at his African seaport for a case of Bibles, he was told by the officials to come again in two days, as there were 16,000 cases of gin and whiskey to be unloaded before the case of Bibles could be reached.

Former-Ambassador Morgenthau, who is a Jew, has paid the following tribute to missionaries in Turkey: "When the roll of saints and heroes in this war shall be made up—and it will be a long one, for many valorous deeds have been performed—the

names of the American missionaries in Turkey will be at the head of the list."

Plans are being made for the establishment of a Women's Christian Medical College in South India. Such an institution for the training of native Indian women doctors will be of incalculable value to the Indian Empire.

Students say that only one-twentieth of the world's population is now at peace.

Not long ago Dr. Norris, of the Rockefeller International Health Commission, was visiting in Siam. He made request of the viceroy to see the government schools. But the viceroy replied: "The only schools worth seeing here are the mission schools."

The District Chamber of Commerce, Shanghai, China, and the heads of influential bankers of China have determined to stop the use of the Chinese tael, the standard of Chinese exchange, and to substitute for it the dollar as the standard. From our little knowledge we are confident that mission treasurers in China will vote unanimously for the substitution.

The national government of Peru has offered a prize of \$500 gold for the best textbook written, teaching temperance, to be used in the public schools.

The first Zionist convention ever held in Russia met in Moscow in April. Its sessions are reported to have been tremendously enthusiastic, since this is the first time that Jews have ever been able in that land publicly to discuss questions of special interest to themselves.

There is said to be more unexplored country in Brazil than in all the rest of the world put together. If the United States possessed a river like the Amazon of Brazil, stretching through the country from New York City, the largest ocean steamers could sail inland as far as Omaha, Nebr.



THE CROSS OLD MOTHER-IN-LAW

An Old Chinese Story

IT was a great day at the home of Choong Meng, for on this day the bride, the new daughter-in-law, had come to the home. The sedan-chair, all hung in red, had arrived at the door; the ceremonies of the wedding had been gone through, and the bride, Phu-to ("Grape"), lonely and frightened, was being inspected

by the many guests who were continually coming in.

"Are they going to be good to me?" she kept wondering. "Oh, I wish I were at home! The mother-in-law looks so cross, and if she is mean to me I shall be just as mean to her."

On this day Grape must be dressed in her best and do no work, but the next day her duties began. Early the next morning she rose, and began the long task of combing her hair, making it shiny, smooth, and neat as a Chinese woman's should be. But she was ready none too soon for her mother-in-law. Breakfast must be cooked by the little bride; then there was water to be drawn from the well in the courtyard, and a hundred things to be done.

The mother-in-law was very exacting. She never praised, but scolded instead; and Grape, on the lookout for unkindness, finally began to give sharp answers back to her. As time went on the bitter feeling between them grew. Choong Meng, however, who was always kind to everyone, had become very fond of his little wife, as he had always been devoted to his mother.

At last, one day, Grape came to her husband in despair and said: "I just can't endure her any longer, the cross old mother-in-law. She scolds and scolds, and I can't do anything to please her." Choong Meng thought hard for a bit, then he said to himself, "I have it." So he turned to his wife and said: "I am going away for a month. All the time that I am gone you must be very kind to the mother-in-law. No matter how cross she is, you must answer her kindly; do everything you can think of to please her, just as though you loved her dearly. It will be for only a month. Then, if she is still cross and mean when I come back, I'll cut off her head."

Grape was very greatly surprised to hear her husband say such a thing, but she promised to do as he said.

Grape tried very hard to be good to the a ma (mother-in-law); even when a ma was most provoking, she remembered her husband's words, and did all she could to please, answering only in kind words.

Every day she did this until the a ma began to wonder, "Why is my daughter-in-law so pleasant and good-tempered? Really she acts as though she were very fond

of me." And before she knew it she was answering agreeably too.

When the month was over, Choong Meng came back from his journey. He noticed the happy, pleasant looks of his wife and his mother, and he was delighted. Yes, they were talking to each other as though each loved the other; Grape was bringing a chair for the a ma almost before the old woman knew herself that she wanted it, and the old woman was actually smiling at the little wife.

Early the next morning Choong Meng was stirring about in his room. Grape came in a minute from the kitchen where she was preparing the morning rice.

"What are you doing?" she asked, as she saw her husband sharpening a long knife.

"Why, I am getting the knife ready to cut off the cross old mother-in-law's head," he answered, scarcely looking up.

"You shall not, you shall not!" cried Grape, snatching at the knife. "She is not the cross old mother-in-law any more, but my dear ma, and I love her."

And so, delighted that his plan had worked so well, Choong Meng put the knife away; and the three lived together in peace and happiness the rest of their days.—Wide World.



SWEET ROSES IN DESERT PLACES

Ernest D. Vaniman

ON May 25, wife, little daughter and I returned from our Chinese annual conference, which was held at Liao Chou this year, three days' journey to the south over the mountains. It was a most enjoyable trip, as there were so many wild flowers blooming. In many places the little flowers of different colors almost covered the ground. We called them God's carpets. There were three high mountains to cross and the most difficult of these was covered in places with wild yellow roses, which made the air fragrant.

The four days' meetings were very good indeed. Our native evangelist moderated the meeting. The time allotted to the different subjects was not enough to allow all to speak who wished to do so. The best of harmony prevailed throughout. The music was good. It was especially encouraging to hear the schoolboys, several from

both schools, speak on different subjects and to note the strength of faith and hope and other qualities which enable one to overcome. It made our hearts glad, and our thoughts seemed somewhat akin to those of the beloved disciple when he wrote, "I write unto you young men because you are strong and have overcome." Bro. Yin, the last day of the meeting, asked me why it was that at times of baptizing and several times during the meetings, tears would begin to flow from his eyes. He said that he was not at all sad but very happy. Was he not experiencing Christian joys? Was not this a bursting forth of heavenly fragrance in earthly form? Such experiences are not so very plentiful in this heathen land.

Rejoice with us because of these sweet roses in desert places. They are all planted by our Loving Father.



MRS. YIN

Anna M. Hutchison

SINCE the death of our first native Bible woman, Mrs. Liu, in April, 1916, Mrs. Yin has been taken on as Bible woman in her stead. The term "Bible woman" may be applied either to an experienced, educated woman, who goes alone or with the missionary into the homes, teaching the Bible and teaching the women to read, or it may mean an ignorant native woman, who goes simply as companion for the missionary. She interprets when the missionary is not understood, and makes it possible at times to enter homes that would otherwise be closed to the foreigner. Though ignorant at first, she may, by constant contact with the missionary and her teaching, become in time a valuable helper, especially if she learns to read. Being accustomed to the missionary's voice she understands when often the stranger imagines she herself cannot understand the strange voice of the foreigner, and indeed frequently does not understand until she, too, becomes accustomed to the new voice.

Mrs. Liu, whose death brought sorrow to our little circle, was a woman of splendid character and good influence, but as Bible woman was little more than a companion, both because of ignorance and because of her timidity in giving out what

she did know. Before her death she had becoming a Christian and was growing in knowledge and in Christian experience.

Mrs. Yin, who is helping in her place, though poor in this world's goods has more ability and is more apt in teaching, and so promises to make a valuable worker. She is a woman of 38 years, and is learning to read quite nicely. She was baptized in the fall of 1915, with our first women converts, and has been a faithful attendant at practically all our Christian services ever since. Though mother of eight children, she gives her afternoons to mission work, going into the homes, teaching the beginners to read and telling the gospel story so far as she knows it. She has one boy and two girls in our mission schools at Liao.



THE MULTITUDE'S NEED

Souls in heathen darkness lying
Where no light has broken through,
Souls that Jesus bought by dying,
Whom His soul in travail knew—
Thousand voices
Call us o'er the waters blue.

Christians, hearken! none has taught them
Of His love so deep and dear;
Of the precious price that bought them;
Of the nail, the thorn, the spear.
Ye who know Him,
Guide them from their darkness drear.
Haste, oh, haste, and spread the tidings
Wide to earth's remotest strand;
Let no brother's bitter chidings
Rise against us when we stand
In the judgment,
From some far, forgotten land.

—Selected.



PATHS

The path that leads to a Loaf of Bread
Winds through the Swamp of Toil,
And the path that leads to a Suit of Clothes
Goes through a flowerless soil;
And the path that leads to the Loaf of Bread
And the Suit of Clothes is hard to tread.
And the path that leads to a House of Your
Own
Climbs over the bowldered hills;

And the path that leads to a Bank Account
Is swept by the blast that kills.
But the men who start in the paths today
In the Lazy Hills may go astray.

In the Lazy Hills are trees of shade,
By the dreamy Brooks of Sleep;
And the rollicking River of Pleasure laughs
And gambols down the steep;
But when the blasts of the winter come
The brooks and the rivers are frozen dumb.

Then woe to those in the Lazy Hills
When the blasts of winter moan,
Who strayed from the path to a Bank Account

And the path to a House of Their Own!
These paths are hard in the summer heat,
But in winter they lead to a snug retreat.



—Exchange.

LO! I AM WITH YOU

Beside the plow He walks with me,
And if my step be slow,
He pauses, waiting so that He
May lead me where I go.
I feel His presence at my side,
His hand upon my hair;
His love sweeps boundless, like the tide.
About me everywhere.

Beside the plow He walks with me;
I cut the furrows deep;
I know His gentle eyes will see
The harvest that I reap.
His guiding touch is on my arm,
And well I know the care
That keeps me safe from sin and harm
Is with me everywhere.

Beside the plow He walks with me,
And all my troubles sweep
Away, I know that there will be
No time to pine or weep.
My very oxen seem to feel
The rapture in the air,
The love that lives to bless and heal
Surrounds us everywhere.

Beside the plow He walks with me,
And lo, the sun shines down;
The same that shone on Galilee,
And on a thorny crown.
God grant that when the shadows creep
Across the mountain fair,
His love may still be wide and deep
About me everywhere.

—Margaret E. Sangster,

TO THE VOLUNTEERS

Merlin G. Miller, Traveling Secretary

Those of us who have younger brothers and sisters have often noticed how much more apparent their growth is to us when we return home after a prolonged absence than it is when we are with them day after day. Some such observation has been mine this autumn. During the past twelvemonth many quiet changes have taken place in the Volunteer Bands; and it has been my privilege this autumn to observe the transformations and record them thus for you. You, the Volunteers, have grown; and I shall hold the mirror up for you to see yourselves. But be not as he who "beholdeth his natural face in a mirror and goeth away and straightway forgetteth what manner of man he was."

First, to speak of the Volunteer Bands as a whole. The Volunteers have grown in numbers. In spite of the fact that the largest two bands have fewer members this year than last, and in spite of the fact that the schools as a whole have fallen off somewhat in enrollment, the total number of Volunteers in school is slightly larger this fall than last. This is a normal, healthy growth, especially when one considers how many of last year's Volunteers are not in school this year.

Again, the Volunteer Bands as a whole are more alive to spiritual realities and more active in prayer this year than last. This is most necessary; without spiritual development we should be utterly unfit for the stupendous tasks which shall soon be ours to perform—in God's strength.

And lastly, the Volunteer Bands are more influential this year than last. It is interesting to watch this phenomenon, the development of the influence of a Volunteer Band—to see a band organize, at first, perhaps, with only a few, young, and relatively uninfluential students; to watch those young and uninfluential students develop in manhood and womanhood, self-control, personality, and magnetism; and to see that band become the dominant student organization of the institution, comprising in its membership those who are the leading students in every college activity from athletics to debating. Nearly every one of our Volun-

teer Bands is at some stage of just such a transformation. Where is yours?

Not only are the Volunteer Bands increasing in influence on the college campuses, but they are growing in influence among the congregations of the Brotherhood. Wherever deputation groups from our bands have gone with their message of missionary needs, they have left behind high hopes and expectations. Churches may have been awakened—but they are looking to us to be those whom they shall send forth to the work of the church. If we fail them—if even a few of us give ourselves to life for self—the missionary cause in our church may be set back many years. In the eyes of the church, we are on our honor to serve the kingdom of God with our whole lives. We dare not do less.

The Individual Bands

But I should not feel myself to have done you justice did I not record the most striking evidences of growth in each individual band. As I make these comparisons, remember that I am not comparing one band with another; neither am I seeking to give you cause to glory, but rather cause to praise God. Remember also that I am not attempting to record the condition of your band last spring at the end of last year's efforts, but I am attempting to record the condition of your band at the opening of this school year as compared with its condition at the opening of last school year. So here you are.

Blue Ridge College.—No increase in numbers; but whereas last year most of you were associate members and uncertain in your life plans, this year most of you have heard the call of some definite need, and claimed that vocation as your own. Where there were volunteers there shall now be ministers and missionaries.

Hebron Seminary.—No increase in numbers; but a greater fixity of purpose and a most commendable unity of spiritual life marks your band's growth.

Daleville College.—Where last year there was a small band struggling for existence, and at the opening of this year no Volun-

teer Band at all—there you have organized, more in numbers and more active, in service, perhaps, than the band of last year. Your band is but at the beginning—but a splendid beginning it is. God grant that you may grow in service and in soul-life alike.

Bridgewater College.—Double the numbers of last fall, with a corresponding growth in spirituality. Yours is a splendid achievement, not made in any spectacular way, but therefore all the more Christlike.

Elizabethtown College.—A slight increase in numbers. Your band seems to be in that period of consolidation which must follow every conquest and precede each new victory. But beware lest it become a period of stagnation!

Juniata College.—Double the membership in the Volunteer Band, with a deeper spiritual concern in the entire student body. Most encouraging is the large increase in the devotion of lives to the foreign missionary enterprise, which presages the return of Juniata to her old glory as a center of missionary life.

Mount Morris College.—The band a half larger than last autumn; the spiritual life of the entire student body deeper and more hopeful than last year. "Press on unto the goal"; and let last year's achievements be this year an incentive to new progress, and last year's promises this year a rich fruitage.

McPherson College.—The band a third larger than last year. With your continued enthusiasm and your far-reaching program of deputation service your band should touch and influence thousands of lives.

Manchester College.—A smaller band than last year, as numbers go. But although many of your staunchest volunteers left with last year's classes, your program of practical work, itself the achievement of years of effort, ought to be a spur. You are to be commended upon your determination to give first place this year to solidifying what you have gained in the heat of great enthusiasms of past years; but though you expect to work quietly for new volunteers, by no means rest on your oars in these urgent times.

Bethany Bible School.—As a mountain

5,000 feet above sea level might appear as a low foothill, if rising from a plateau 4,000 feet above sea level, so a Volunteer Band loses its uniqueness of ideals and of service when placed among students all of whom are preparing for some sort of definite Christian service. Yet you have a real service to perform in the conserving, by mutual interest and helpfulness, of the ideals and experiences given by the school in classroom and practical Christian service.

La Verne College (formerly Lordsburg College).—Although I have been unable to visit you, either this year or last, the reports received indicate a commendable increase in numbers and in Christian service. We in the East thank God for your achievements, and wish you Godspeed in the future.

Present Tendencies

Were I to add to the foregoing remarks a table of statistics on membership, two strong tendencies could be traced, both commendable. The first is the tendency to emphasize the active membership far above the associate membership. In some bands there are no associate members. This tendency is good. Let the Volunteer Band be known to the world and to the church as a group of young people who definitely offer their whole time to reap the whitened harvest. Many there will be, no doubt, who, though they admire such a life work, are called of God to do their service in less ostentatious ways. Let us welcome them as associates; and let us cast no reflection on their sincerity or their consecration. But let us still call urgently for those who will go; there will always be those who will stay.

The second tendency which is at work in most of the bands is the tendency to conserve the results of past years' growth, to deepen spirituality, and strengthen consecration among ourselves before reaching out for any new, large ingathering of volunteers. Certainly this is wise in many of the bands. We cannot hope to maintain our spiritual force unless we conserve what we have gained. On the other side is the danger of stagnation. Let the tendency which is at work find its expression in quietness of method in winning new volunteers,

rather than in neglect of winning new volunteers. Fruit, be it remembered, is best when picked by hand and when left on the trees to ripen before being picked.

In urging the Volunteer Bands not to be remiss in seeking new volunteers, I am conscious all the while that this is a year of exceptional opportunity. The appeals of the nation to instincts of humanity and patriotism have awakened dormant traits of heroism and thoughtfulness in the youth of the land. Among our own people there is a greater openness to the appeals of the church than ever before. From my observations I know that there are among us many more young men contemplating the ministry this year than last. So also with foreign missions. This is the time to call into the ranks of the Volunteers for training those who shall go forth into the fields of service when the smoke of battle clears away. Tomorrow may be too late.

A Personal Note

In conclusion I want to thank you personally for the privilege you have bestowed upon me. It is a rare opportunity for a young man to visit our colleges as you have asked me to do. For this opportunity I am grateful indeed. But most of all do I thank you for the privilege of knowing you as men and women, for the privilege of sharing some of your hopes and ideals. To share the vision of youth—this is a priceless boon.

As I give up the office you have given me I know I can assure my successor, whoever he may be, of a right royal welcome as he goes from school to school. And for myself, I shall count myself obligated to you, individually, for life, to aid you in any way I may be able, be it by letter, by prayer, by counsel, or by any other service within my power to render. And I shall count myself favored, should you consider me worthy of that highest of tributes—your friendship.

A BACKWARD AND FORWARD LOOK

Nettie M. Senger

IN the south city of Peking stands the famous Temple of Heaven, that for hundreds of years has been the center of worship for the Celestial Empire. Each succeeding emperor worshiped there in behalf of his people because it was the custom. Since the change to a republic it has been locked and now no one can enter it. It is a monument reminding one of the past. Near it is the beautiful marble Altar of Heaven, where the emperor sacrificed animals and prayed that heaven and earth might give his people plenteous crops. It, too, is a monument of the past, now in disuse. This has been one of the most sacred places of all China.

Still another place of interest and great note in China's past is the Hall of Classics at Peking, where students from all over China gathered to be instructed by the emperor and take examinations in writing literary essays and composing poems of great

literary art and beauty. There the emperor had a throne where he sat as the students stood before him for instruction. This place, with its tablets, from six hundred to twenty-five hundred years old, of the Ming, Sung and Chou Dynasties, stands for the past, and in these days of forward move is not used. This backward glance shows us what China's ideals have been.

Another look shows the forward move: a republic with a president favoring Christianity; a vice-president, a Christian; and the ancient city of Peking, now China's great center to promote Christian learning. Colleges, seminaries, medical schools and hospitals, for both men and women, dot every side of the city. Young men and women are graduating from these high-class schools and scattering all over China to help their people to better things. With China thus moving forward, giving out teachers, pastors, evangelists, leaders and thinkers she is becoming a Christian nation. The heaven is working; pray that it may continue.



Home of a Christian Family in Bulsar, Built in 1916 With Their Own Money. He Is Our Head Carpenter and Deacon in the Church

LET SOMETHING GOOD BE SAID

James Whitcomb Riley

When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of so and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his
head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Savior
bled,
And by your own soul's hope for fair re-
nown,
Let something good be said.



"LARGENESS OF HEART"

Give to Thy people as to one of old,
Largeness of heart and wisdom to dis-
cern;
Wherever truth is questioned make us bold
The right to vindicate, the wrong to
spurn.

Destroy the barriers whereby our souls
Are kept enslaved to customs or to creed;
Let not our thoughts and ways be run in
molds

Of sentiment. Upon no broken reed
Of popular opinion let us lean;
Make us to stand upright as sons of God;
Broaden our vision, keep our senses keen,
Rule us, if needs be, with the iron rod;
But leave us not to our shortsightedness.

Rebuke our greed, our bland hypocrisy,
And give us courage meekly to confess,
Our weaknesses—our foolish bigotry,
Largeness of heart—oh, how we crave this
gift

Whereby we triumph through the power
of love,
Becoming lever with the grave to lift
Our brothers from the slough to heights
above,
Where they may see the land of corn and
wine,

And learn to choose the things that make
for peace,
The priceless treasures of the life divine;
The riches that forevermore increase.

—O. G. Adams, in Springfield Republican.



Men are like trees—each one must put
forth the leaf that is created in him. Edu-
cation is only like good culture—it changes
the size, but not the sort.

FINANCIAL REPORT

CORRECTIONS

In October Visitor under World-Wide, Southern California, the amount \$174.06 credited to East Los Angeles is an error and should not appear here. This will decrease the total for World-Wide by that amount.

In the same report under World-Wide the \$5.00 credited to G. E. Replogle, Washington, should have been credited to Armenian and Syrian Relief instead. This decreases total for World-wide by that amount, and increases total for Armenian and Syrian Relief.

During October the General Mission Board sent out 94,402 pages of tracts.

The Board acknowledges the receipt of the following donations to its funds for October:

WORLD-WIDE

| | |
|--|--------|
| Indiana—\$179.13. | |
| Northern District, Congregations. | |
| Union Center, \$50; Rock Run, \$37.19; | |
| Yellow Creek, \$36.20; Wakarusa, \$16; | |
| Oak Grove, \$7.25,\$ | 146 64 |
| Individuals. | |
| Lee Corey (marriage notice), 50 cents; | |
| "K. K." \$10, 10 | 50 |
| Middle District, Sunday-school. | |
| Burnetts Creek, 13 | 99 |
| Individual. | |
| Marie Shively, 7 | 00 |
| Southern District, Individual. | |
| Celestia Miller, Fairview, 1 | 00 |
| North Dakota—\$150.41. | |
| Congregation. | |
| Minot, 32 | 76 |
| Zion Missionary Committee, 26 | 65 |
| Individuals. | |
| J. J. Gensinger, \$61; A brother, \$25; | |
| A Brother and Sister, Carrington, \$5,.. | 91 00 |
| Pennsylvania—\$127.22. | |
| Western District, Congregations. | |
| Indian Creek, \$12.68; Manor, \$9.55; | |
| Pittsburgh, \$45, 67 | 23 |
| Individuals. | |
| A sister, \$10; Wm. H. Rummel (mar- | |
| riage notice), 50 cents; Mary A. Town- | |
| send, 50 cents; Thos. Harden and Fam- | |
| ily, \$1, 12 | 00 |
| Middle District, Congregation. | |
| Spring Run, 18 | 19 |
| Individuals. | |
| M. H. Brumbaugh, \$1; S. E. Kinkle, | |
| \$1; Mrs. G. W. Otto, \$1; Mrs. Martha | |
| Parks, \$1; Calvin Enders, \$1; Mrs. El- | |
| mer Snowberger, \$1; Anna Brumbaugh, | |
| \$1, 7 | 00 |
| Eastern District, Individual. | |
| B. G. Hildebrand, 1 | 00 |
| Southern District, Individuals. | |
| D. B. Hostetler, \$10; Solomon Strau- | |
| ser, \$6.30; J. H. Keller (marriage no- | |
| tice), 50 cents, 16 | 80 |
| Southeastern District, Congregation. | |
| Coventry, 5 | 00 |
| Kansas—\$112.50. | |
| Northeastern District, Individuals. | |
| J. W. Mosier, \$12; G. G. Canfield (mar- | |
| riage notice), 50 cents, 12 | 50 |
| Southeastern District, Individual. | |
| John Schul, 100 | 00 |
| Ohio—\$83.35. | |
| Northwestern District, Congregations. | |
| Silver Creek, \$25.36; County Line, | |
| \$8.12, 33 | 48 |
| Individual. | |
| W. C. Detrick, 2 | 00 |
| Northeastern District, Congregation. | |
| West Nimishillen, 10 | 00 |
| Individuals. | |
| Simon Harshman, Wooster, \$10; A | |
| brother and sister, West Nimishillen, | |
| \$5, 15 | 00 |
| Southern District, Congregation. | |
| Prices Creek, 22 | 37 |

| | |
|--|--------|
| Individual. | |
| Hugh Miller (marriage notice),\$ | 50 |
| Missouri—\$70.50. | |
| Middle District, Congregation. | |
| Mound, 12 | 60 |
| District Meeting, 53 | 25 |
| Individuals. | |
| Maggie Taylor, \$3.65; Wm. Leusa and | |
| wife, \$1.00, 4 | 65 |
| Virginia—\$67.26. | |
| Northern District, Congregation. | |
| Greenmount, 50 | 00 |
| Individuals. | |
| S. H. Hausenfluck and wife, \$9; Mrs. | |
| M. A. Burner, \$2; S. L. Huffman, \$1; Sa- | |
| lome A. Goehenour, \$1, 13 | 00 |
| Southern District, Congregation. | |
| Beaver Creek, 4 | 26 |
| Oklahoma—\$38.55. | |
| Congregation. | |
| Washita, 33 | 55 |
| Individual. | |
| Mrs. W. H. Williams, 5 | 00 |
| Nebraska—\$28.25. | |
| Individuals. | |
| Jacob Martin and wife, \$25; Levi Hof- | |
| fert, \$3.25, 28 | 25 |
| California—\$26.92. | |
| Northern District, Individuals. | |
| W. F. Ramsey, \$2.60; Lois Dyek, 52 | |
| cents; Rachel Dyek, \$3.90; Wm. Dyek, | |
| \$2.60, 9 | 62 |
| Southern District, Individuals. | |
| Blanche E. Arbegast, \$1; A sister, \$10; | |
| A brother, \$6.30, 17 | 30 |
| India—\$24.00. | |
| Individuals. | |
| John M. Pittenger, \$12; J. M. Blough, | |
| \$12, 24 | 00 |
| Illinois—\$23.14. | |
| Northern District, Congregation. | |
| Mt. Morris, 21 | 64 |
| Individual. | |
| Marshall McNeel, 1 | 50 |
| Louisiana—\$10.00. | |
| Individuals. | |
| John and Lucy Metzger, 10 | 00 |
| West Virginia—\$9.47. | |
| Second District, Congregation. | |
| Beans Chapel, 9 | 47 |
| Idaho—\$6.00. | |
| Individuals. | |
| Mrs. F. C. Zimmerman, \$5; Lizzie | |
| Greene, \$1, 6 | 00 |
| New Mexico—\$5.00. | |
| Individual. | |
| E. P. Fike, 5 | 00 |
| Washington—\$5.00. | |
| Individuals. | |
| Sunnyslope, 5 | 00 |
| Maryland—\$2.50. | |
| Eastern District, Individuals. | |
| Helen W. Saylor, 50 cents; An individ- | |
| ual, \$2, 2 | 50 |
| China—\$2.00. | |
| Elgin S. Moyer, 2 | 00 |
| South Dakota—\$1.50. | |
| Individuals. | |
| Marie Taylor, \$1; Grant Tooker (mar- | |
| riage notice) 50 cents, 1 | 50 |
| Iowa—\$1.50. | |
| Northern District. | |
| Unknown, 1 | 00 |
| Middle District, Individual. | |
| W. H. Blough, 50 | |
| Michigan—\$0.50. | |
| Individual. | |
| H. A. Weller (marriage notice), 50 | |
| Total for the month,\$ | 974 70 |
| Previously received, 47,864 | 65 |
| For the year so far, .....\$48,839 | 35 |

INDIA MISSION

| | |
|---------------------------------------|-------------|
| California—\$28.71. | |
| Northern District, Congregation. | |
| Patterson, | \$ 16 15 |
| Sunday-school. | |
| Trigo, | 9 96 |
| Individual. | |
| Q. F. Ramsey, | 2 60 |
| Pennsylvania—\$15.00 | |
| Southeastern District, Sunday-school. | |
| Royersford, | 15 00 |
| Maryland—\$13.82. | |
| Eastern District, Congregation. | |
| Washington, D. C., | 13 82 |
| Missouri—\$10.00. | |
| Middle District, Congregation. | |
| Kansas City, | 10 00 |
| North Dakota—\$4.75. | |
| Zion Missionary Committee, | 4 75 |
| Oregon—\$2.00. | |
| Individuals. | |
| A. E. Troyer and wife, Weston, ... | 2 00 |
| Illinois—\$1.00. | |
| Northern District, Individual. | |
| Sara G. Replogle, | 1 00 |
| Total for the month, | \$ 75 28 |
| Previously received, | 1,587 16 |
| For the year so far, | \$ 1,662 44 |

INDIA ORPHANAGE

| | |
|-------------------------------------|-------------|
| Canada—\$25.00. | |
| Western District, Sunday-school. | |
| Keithville Union, | \$ 25 00 |
| Oregon—\$10.00. | |
| Sunday-school. | |
| Newberg, | 10 00 |
| Indiana—\$10.00. | |
| Middle District, Individual. | |
| Grace M. Murphy, | 5 00 |
| Southern District. | |
| Faithful Gleaners, Rossville, | 5 00 |
| Pennsylvania—\$16.00. | |
| Southern District, Aid Society. | |
| Carlisle, | 16 00 |
| Michigan—\$8.00. | |
| Sunday-school. | |
| Crystal, | 8 00 |
| Iowa—\$5.00. | |
| Southern District, Individual. | |
| Blanche Shelly, | 5 00 |
| Total for the month, | \$ 74 00 |
| Previously received, | 1,543 24 |
| For the year so far, | \$ 1,617 24 |

INDIA BOARDING SCHOOL

| | |
|--------------------------------------|-----------|
| Pennsylvania—\$17.50. | |
| Western District, Congregation. | |
| Summit Mills, | \$ 17 50 |
| Canada—\$6.75. | |
| Western District. | |
| Dauntless Juvenile Mission Band, ... | 6 75 |
| Washington—\$6.30. | |
| Congregation. | |
| Stiverson, | 6 30 |
| North Dakota—\$5.00. | |
| Congregation. | |
| Minot, | 4 50 |
| Zion Missionary Committee, | 50 |
| California—\$1.04. | |
| Northern District, Individual. | |
| Wm. F. Ramsey, | 1 04 |
| Total for the month, | \$ 36 50 |
| Previously received, | 883 21 |
| For the year so far, | \$ 919 80 |

INDIA HOSPITAL

| | |
|-----------------------------|-------------|
| North Dakota—\$5.00. | |
| Sunday-school. | |
| Zion, | \$ 5 00 |
| Total for the month, | \$ 5 00 |
| Previously received, | 1,101 66 |
| For the year so far, | \$ 1,106 66 |

QUINTER HOSPITAL EQUIPMENT

| | |
|---------------------------------|----------|
| Indiana—\$10.00. | |
| Middle District, Aid Society. | |
| Flora, | \$ 10 00 |
| Ohio—\$5.00. | |
| Southern District, Aid Society. | |
| Painter Creek, | 5 00 |
| Total for the month, | \$ 15 00 |
| Previously received, | 50 00 |
| For the year so far, | \$ 65 00 |

DAHANU HOSPITAL—INDIA

| | |
|------------------------------------|-----------|
| Colorado—\$300.00. | |
| Northeastern District, Individual. | |
| M. Anderson, | \$ 300 00 |
| Total for the month, | \$ 300 00 |
| Previously received, | 17 45 |
| For the year so far, | \$ 317 45 |

CHINA MISSION

| | |
|--|-------------|
| Indiana—\$51.32. | |
| Northern District, Congregation. | |
| Rock Run, | \$ 13 00 |
| Middle District, Christian Workers. | |
| Logansport, | 5 00 |
| Endeavor Class, Huntington, | 16 50 |
| Southern District, Congregation. | |
| Pymont, | 16 82 |
| Ohio—\$50.16. | |
| Southern District, Congregations. | |
| Pleasant Hill, \$10.28; Salem, \$11; Ever- sole, \$5.35; Brookville, \$12.75; West Milton, \$5.18; Bear Creek, \$5.60, | 50 16 |
| California—\$12.10. | |
| Southern District, Christian Workers. | |
| Union, Inglewood, Los Angeles, South Los Angeles, Pasadena and Long Branch, | 12 10 |
| Total for the month, | \$ 113 58 |
| Previously received, | 1,546 36 |
| For the year so far, | \$ 1,659 94 |

CHINA ORPHANAGE

| | |
|--|-----------|
| Pennsylvania—\$46.32. | |
| Western District, Christian Workers. | |
| Scalp Level, | \$ 11 00 |
| Southern District, Christian Workers. | |
| York, | 12 82 |
| Southeastern District, Congregation. | |
| Germantown, | 22 50 |
| Indiana—\$36.00. | |
| Northern District, Sunday-school. | |
| Oak Grove, | 25 00 |
| Southern District, Sunday-school. | |
| Four Mile Primary, | 11 00 |
| Kansas—\$27.75. | |
| Northwestern District, Christian Workers. | |
| Quinter, | 5 75 |
| Southwestern District, Individual. | |
| Mrs. E. Adamson, Eden Valley, ... | 22 00 |
| Canada—\$22.00. | |
| Western District, Sunday-school. | |
| Keithville Union, | 22 00 |
| Oregon—\$5.00. | |
| Sunday-school. | |
| Evergreen—Myrtle Point, | 5 00 |
| Total for the month, | \$ 137 07 |
| Previously received, | 342 05 |
| For the year so far, | \$ 479 12 |

CHINA HOSPITAL

| | |
|---------------------------------------|-----------|
| Pennsylvania—\$15.00. | |
| Southeastern District, Sunday-school. | |
| Royersford, | \$ 15 00 |
| Ohio—\$10.00. | |
| Northeastern District, Aid Society. | |
| Owl Creek, | 10 00 |
| Washington—\$7.00. | |
| Cheerful Workers, Sunnyslope, | 7 00 |
| Total for the month, | \$ 32 00 |
| Previously received, | 636 33 |
| For the year so far, | \$ 668 33 |

CHINA BOYS' SCHOOL

Texas—\$7.40.

| | |
|----------------------------|----------|
| Individual. | |
| Irene E. Rupp, | \$ 7 40 |
| Total for the month, | \$ 7 40 |
| Previously received, | 88 77 |
| For the year so far, | \$ 96 17 |

CHINA GIRLS' SCHOOL

North Dakota—\$0.50.

| | |
|----------------------------------|-------|
| Zion Missionary Committee, | \$ 50 |
|----------------------------------|-------|

California—\$0.50.

| | |
|--------------------------------|----|
| Northern District, Individual. | |
| Beulah Choate, | 50 |

| | |
|----------------------------|---------|
| Total for the month, | \$ 1 00 |
| Previously received, | 193 46 |

| | |
|----------------------------|-----------|
| For the year so far, | \$ 194 46 |
|----------------------------|-----------|

LIAO CHOU GIRLS' SCHOOL BUILDING FUND

Indiana—\$4.00.

| | |
|--------------------------------|------|
| Northern District, Individual. | |
| Paul Eaton, | 4 00 |

| | |
|----------------------------|---------|
| Total for the month, | \$ 4 00 |
| Previously received, | 12 04 |

| | |
|----------------------------|----------|
| For the year so far, | \$ 16 04 |
|----------------------------|----------|

ITALIAN MISSION—BROOKLYN

Illinois—\$2.00.

| | |
|--------------------|---------|
| Southern District. | |
| A Sister, | \$ 2 00 |

| | |
|----------------------------|---------|
| Total for the month, | \$ 2 00 |
| Previously received, | 140 00 |

| | |
|----------------------------|-----------|
| For the year so far, | \$ 142 00 |
|----------------------------|-----------|

BRETHREN SERVICE COMMITTEE

Pennsylvania—\$14.00.

| | |
|------------------------|-------|
| Eastern District. | |
| Hamburg Sisters, | 14 00 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 14 00 |
|----------------------------|----------|

| | |
|----------------------------|----------|
| For the year so far, | \$ 14 00 |
|----------------------------|----------|

CHURCH EXTENSION

Pennsylvania—\$40.53.

| | |
|----------------------------------|----------|
| Southern District, Congregation. | |
| Falling Spring, | \$ 40 53 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 40 53 |
| Previously received, | 32 25 |

| | |
|----------------------------|----------|
| For the year so far, | \$ 72 78 |
|----------------------------|----------|

BELGIAN RELIEF

Virginia—\$15.00.

| | |
|---------------------------------|----------|
| Northern District, Aid Society. | |
| Dayton, | \$ 15 00 |

Ohio—\$10.00.

| | |
|------------------------|-------|
| Northeastern District. | |
| Friends, | 10 00 |

| | |
|----------------------------|----------|
| Total for the month, | \$ 25 00 |
| Previously received, | 1,190 67 |

| | |
|----------------------------|-------------|
| For the year so far, | \$ 1,215 67 |
|----------------------------|-------------|

QUINTER MEMORIAL HOSPITAL—INDIA

Pennsylvania—\$307.50.

| | |
|---------------------------------------|-------|
| Western District, Aid Societies. | |
| Pleasant Hill, Johnstown, \$50; View- | |
| mont, \$12.50; Red Bank, \$5, | 67 50 |

| | |
|------------------------------|-------|
| Sunday-school. | |
| Rockwood, Middlecreek, | 25 00 |

| | |
|--------------------------------------|-------|
| Loyal Daughters Class, Middle Creek, | |
| Eastern District, Aid Societies. | 25 00 |

| | |
|--|--------|
| Big Swatara, \$50; Ephrata, \$50; Ann- | |
| vile, \$50; Conestoga, \$25, | 175 00 |

| | |
|----------------------------------|-------|
| King's Daughters, Lebanon, | 15 00 |
|----------------------------------|-------|

| | |
|-----------------------|--|
| Ohio—\$216.50. | |
|-----------------------|--|

Northwestern District, Aid Societies.

| | |
|--|-----------|
| Stony Creek, \$50; Silver Creek, \$26; | |
| Green Spring, \$25; Black Swamp, \$10; | |
| Portage, \$2, | \$ 113 00 |

| | |
|---------------------------------------|-------|
| Northeastern District, Aid Societies. | |
| Bethel, | 23 00 |

| | |
|----------------------------------|-------|
| Southern District, Congregation. | |
| Harris Creek, | 10 00 |

| | |
|---|-------|
| Aid Societies. | |
| Prices Creek, \$25; Painter Creek, \$25; | |
| Trotwood, \$13; Beaver Creek, \$2.50, ... | 65 50 |

| | |
|------------------------------|------|
| Individuals. | |
| Viola and Mary Miller, | 5 00 |

| | |
|-----------------------|--|
| Iowa—\$160.00. | |
|-----------------------|--|

| | |
|--|--------|
| Northern District, Aid Societies. | |
| South Waterloo, \$100; Waterloo, \$50; | |
| Slifer, \$5, | 155 00 |

| | |
|---------------------------------|------|
| Middle District, Aid Societies. | |
| Maxwell, | 5 00 |

| | |
|-------------------------|--|
| Indiana—\$89.50. | |
|-------------------------|--|

| | |
|--|-------|
| Northern District, Aid Societies. | |
| English Prairie, \$25; Maple Grove, | |
| \$22; Gravelton, \$12.50; Willing Workers, | |
| Bethany, \$5, | 64 50 |

| | |
|-------------------------------|-------|
| Middle District, Aid Society. | |
| West Eel River, | 10 00 |

| | |
|---------------------------------|-------|
| Southern District, Aid Society. | |
| Anderson, | 15 00 |

| | |
|--------------------------|--|
| Virginia—\$75.00. | |
|--------------------------|--|

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|--|-------|
| Northern District, Aid Societies. | |
| Greenmount, \$50; Timberville, \$25, ... | 75 00 |

| | |
|-------------------------|--|
| Montana—\$50.00. | |
|-------------------------|--|

| | |
|------------------|-------|
| Aid Society. | |
| Grandview, | 50 00 |

| | |
|--------------------------|--|
| Missouri—\$25.00. | |
|--------------------------|--|

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|-------------------------------|-------|
| Middle District, Aid Society. | |
| Adrian, Mound, | 25 00 |

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|--------------------------|--|
| Illinois—\$22.50. | |
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|---------------------------------|-------|
| Northern District, Aid Society. | |
| Lanark, | 22 50 |

| | |
|--------------------------|--|
| Nebraska—\$19.00. | |
|--------------------------|--|

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|----------------------------|-------|
| Aid Society, Bethel, | 19 00 |
|----------------------------|-------|

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|------------------------|--|
| Oregon—\$15.00. | |
|------------------------|--|

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|-----------------------------|-------|
| Aid Society, Ashland, | 15 00 |
|-----------------------------|-------|

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|--------------------------|--|
| Maryland—\$12.50. | |
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| | |
|-------------------------------|-------|
| Middle District, Aid Society. | |
| Manor, | 12 50 |

| | |
|-----------------------|--|
| Idaho—\$10.00. | |
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| | |
|---------------|-------|
| Aid Society. | |
| Moscow, | 10 00 |

| | |
|------------------------|--|
| Kansas—\$10.00. | |
|------------------------|--|

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|-------------------------------------|-------|
| Northeastern District, Aid Society. | |
| Appanose, | 10 00 |

| | |
|-------------------------|--|
| Michigan—\$5.00. | |
|-------------------------|--|

| | |
|----------------|------|
| Aid Society. | |
| Elmdale, | 5 00 |

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|----------------------------|-------------|
| Total for the month, | \$ 1,017 50 |
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|----------------------------|----------|
| Previously received, | 3,985 91 |
|----------------------------|----------|

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|----------------------------|-------------|
| For the year so far, | \$ 5,003 41 |
|----------------------------|-------------|

ARMENIAN AND SYRIAN RELIEF

Illinois—\$161.44.

| | |
|-----------------------------------|----------|
| Northern District, Sunday-school. | |
| Franklin Grove, | \$ 61 44 |

| | |
|---------------------------------|--------|
| Southern District, Individuals. | |
| J. G. Wolfe and wife, | 100 00 |

| | |
|-------------------------------|--|
| Pennsylvania—\$161.40. | |
|-------------------------------|--|

| | |
|-------------------------------|------|
| Western District, Individual. | |
| Amanda Roddy, | 5 25 |

| | |
|------------------------------|------|
| Middle District, Individual. | |
| Hannah Puderbaugh, | 4 50 |

| | |
|----------------------------------|--------|
| Eastern District, Congregations. | |
| Mounville, | 110 52 |

| | |
|------------------|-------|
| White Oak, | 30 13 |
|------------------|-------|

| | |
|---------------------------------------|------|
| Southern District, Individuals. | |
| A brother and sister, Chambersburg, | |
| Southeastern District, Sunday-school. | 1 00 |

| | |
|-------------------|-------|
| Royersford, | 10 00 |
|-------------------|-------|

| | |
|--------------------------|--|
| Indiana—\$112.19. | |
|--------------------------|--|

| | |
|----------------------------------|-------|
| Northern District, Congregation. | |
| Union Center, | 30 34 |

| | |
|---------------------|------|
| Sunday-school. | |
| Elkhart City, | 4 35 |

| | |
|----------------------------|------|
| Individual. | |
| Mrs. Chas. C. Cripe, | 1 50 |

| | |
|---------------------------------------|-------------|
| Middle District, Individual. | |
| Martha Barnhart, | \$ 10 00 |
| Southern District, Aid Society. | |
| Four Mile, | 55 00 |
| In His Name, | 10 00 |
| A friend, | 1 00 |
| Ohio—\$36.70. | |
| Northwestern District, Sunday-school. | |
| Eagle Creek, | 25 00 |
| Individuals. | |
| Perry F. Dukes and wife, | 15 00 |
| Northeastern District, Congregations. | |
| East Chippewa, \$26.30; Beech Grove, | |
| Chippewa, \$17.40, | 43 70 |
| Individual. | |
| Elder D. R. McFadden, | 3 00 |
| Texas—\$62.50. | |
| Congregation. | |
| Nocona, | 52 50 |
| Individual. | |
| Danl. Bock, | 10 00 |
| Canada—\$50.00. | |
| Western District. | |
| A brother, | 50 00 |
| Iowa—\$25.00. | |
| Middle District, Sunday-school. | |
| Des Moines, | 25 00 |
| California—\$12.50. | |
| Southern District, Congregation. | |
| Long Beach, | 12 50 |
| China—\$10.00. | |
| Individual. | |
| J. Homer Bright, | 10 00 |
| North Dakota—\$10.00. | |
| Sunday-school. | |
| Zion, | 10 00 |
| Montana—\$6.00. | |
| Sunday-school. | |
| Florendale, | 6 00 |
| Washington—\$3.87. | |
| Sunday-school. | |
| Wenatchee, | 3 87 |
| Idaho—\$2.00. | |
| Individual. | |
| Lizzie Greene, | 2 00 |
| Total for the month, | \$ 703 60 |
| Previously received, | 3,009 55 |
| For the year so far, | \$ 3,713 15 |

SWEDISH RELIEF

| | |
|---|--------|
| Colorado—\$100.00. | |
| Southeastern District, Individuals. | |
| A brother and sister, | 100 00 |
| Ohio—\$45.00. | |
| Northwestern District, Individuals. | |
| Perry F. Dukes and wife, | 15 00 |
| Northeastern District, Individuals. | |
| Millard and Mary Moore, | 25 00 |
| Southern District, Individuals.... | |
| Viola and Mary Miller, | 5 00 |
| Virginia—\$33.00. | |
| First District, Individual. | |
| A. C. Rieley, | 30 00 |
| Northern District, Individual. | |
| J. H. Diehl, Mill Creek, | 3 00 |
| California—\$24.80. | |
| Northern District, Sunday-school. | |
| McFarland, | 24 80 |
| Pennsylvania—\$21.00. | |
| Middle District. | |
| Class No. 2, Raven Run, | 5 00 |
| Individuals, | 3 00 |
| Eastern District, Individuals. | |
| A sister, \$2; A brother and sister, \$2, | |
| Southern District. | 4 00 |
| Beginners' Dept., Waynesboro, | 5 00 |
| A Sister, | 4 00 |
| Nebraska—\$20.00. | |
| Lydia Dell, | 20 00 |
| Iowa—\$20.00. | |
| Northern District. | |
| W. I. Buckingham, | 20 00 |
| Indiana—\$16.60. | |
| Middle District, Congregations. | |
| Mexico, Peru, Santa Fe, Pipe Creek | |
| and Logansport, | 15 60 |

| | |
|------------------------------|-----------|
| Southern District. | |
| W. H. Friend, | \$ 1 00 |
| Maryland—\$10.00. | |
| Middle District, Individual. | |
| Naomi H. Coffman, | 10 00 |
| Oklahoma—\$5.00. | |
| Individual. | |
| Mrs. S. Latimer, | 5 00 |
| Minnesota—\$2.58. | |
| Friends, | 2 58 |
| Michigan—\$1.50. | |
| A sister, | 1 50 |
| Total for the month, | \$ 299 48 |
| For the year so far, | \$ 299 48 |



EDITORIALS

(Continued from Page 327)

test." Some one is accused of witchcraft. To prove his innocence he is required to drink a poisonous concoction. If he vomits it he demonstrates his innocence. If he does not he is subjected to torture until death releases him. This drink is said to be prepared from poisonous roots, with the addition of a powder made from parts of the body of victims who have died. Heathenism at its worst reveals many sickening horrors, of which this is surely one.



What I spent I had;

What I kept I lost;

What I gave I have.

Analyze this statement, brother, and see if it is not true in your case.



One native convert said to another: "If you had one hundred sheep, would you give fifty of them for God's work?"

He replied: "That I would; I would be willing to give fifty."

"If you had one hundred cows, would you be willing to give fifty of them to the gospel work?"

"Oh, yes, I would," was the prompt reply.

"But you would not do it if they were one hundred horses, would you?"

"Oh, yes, I would. You would see that I would."

"But if you had two pigs, would you be willing to give one of them?"

The man's countenance fell, and he quickly replied: "No, I wouldn't. You know I have two pigs; then why do you ask me that?"—United Presbyterian.

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 Crumpacker, Anna M.
 Horning, Emma
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 Schaeffer, Mary
 Seese, Anna
 Seese, Norman R.

On Furlough.

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 Walkerton, Ind.
 Metzger, Minerva
 Rossville, Ind.

INDIA

Ahwa, Dangs Forest, via Bilimora, India.

Pittenger, J. M.
 Pittenger, Florence B.

Anklesvar, Broach Dist., India.

Stover, W. B.
 Stover, Mary E.
 Widdowson, Olive
 Ziegler, Kathryn

Bulsar, Surat Dist., India.

Blough, J. M.
 Blough, Anna Z.
 Cottrell, Dr. A. R.
 Cottrell, Dr. Laura M.
 Mohler, Jennie
 Miller, Eliza B.
 Ross, A. W.
 Ross, Flora N.

Dahanu, Thana Dist., India.

Eby, Anna M.
 Lichty, Daniel L.
 Lichty, Nora A.
 Garner, H. P.
 Garner, Kathryn B.
 Nickey, Dr. Barbara M.
 Royer, B. Mary
 Swartz, Goldie

Jalalpor, Surat Dist., India.

Emmert, Jesse B.
 Emmert, Gertrude R.
 Hoffert, A. T.

Vada, Thana Dist., India.

Kaylor, John I.
 Kaylor, Rosa
 Powell, Josephine

Post: Umalla, via Anklesvar, India.

Arnold, S. Ira
 Arnold, Elizabeth

Vyara, via Surat, India.

Long, I. S.
 Long, Effie V.
 Miller, Sadie J.

On Furlough.

Ebey, Adam, North Manchester, Ind.
 Ebey, Alice K., North Manchester, Ind.
 Himmelsbaugh, Ida, 200 6th Ave., Altoona, Pa.
 Holsopple, Q. A., Elgin, Illinois
 Holsopple, Kathryn R., Elgin, Ill.
 Shumaker, Ida C., Meyersdale, Pa.

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THE SUPPLIES USED

consist of a carton of envelopes for each member giving a pledge, pledge cards, stock envelopes, and a Sower Financial Record.

1. Cartons of Sower Envelopes contain 52 envelopes, an explanatory leaflet and an initial offering envelope. The Duplex Envelopes have two pockets and thus provide a place for amounts for current expenses and for benevolences. These Duplex envelopes are always printed in two colors, the benevolence side in red and the current expense side in black.

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2. Pledge Cards are provided for either the Duplex or the Single Envelope system. The Weekly Duplex Offering Pledge Card No. 1 or the Weekly Offering Pledge Card No. 2 (for the Single Envelope System) comes at the same price.

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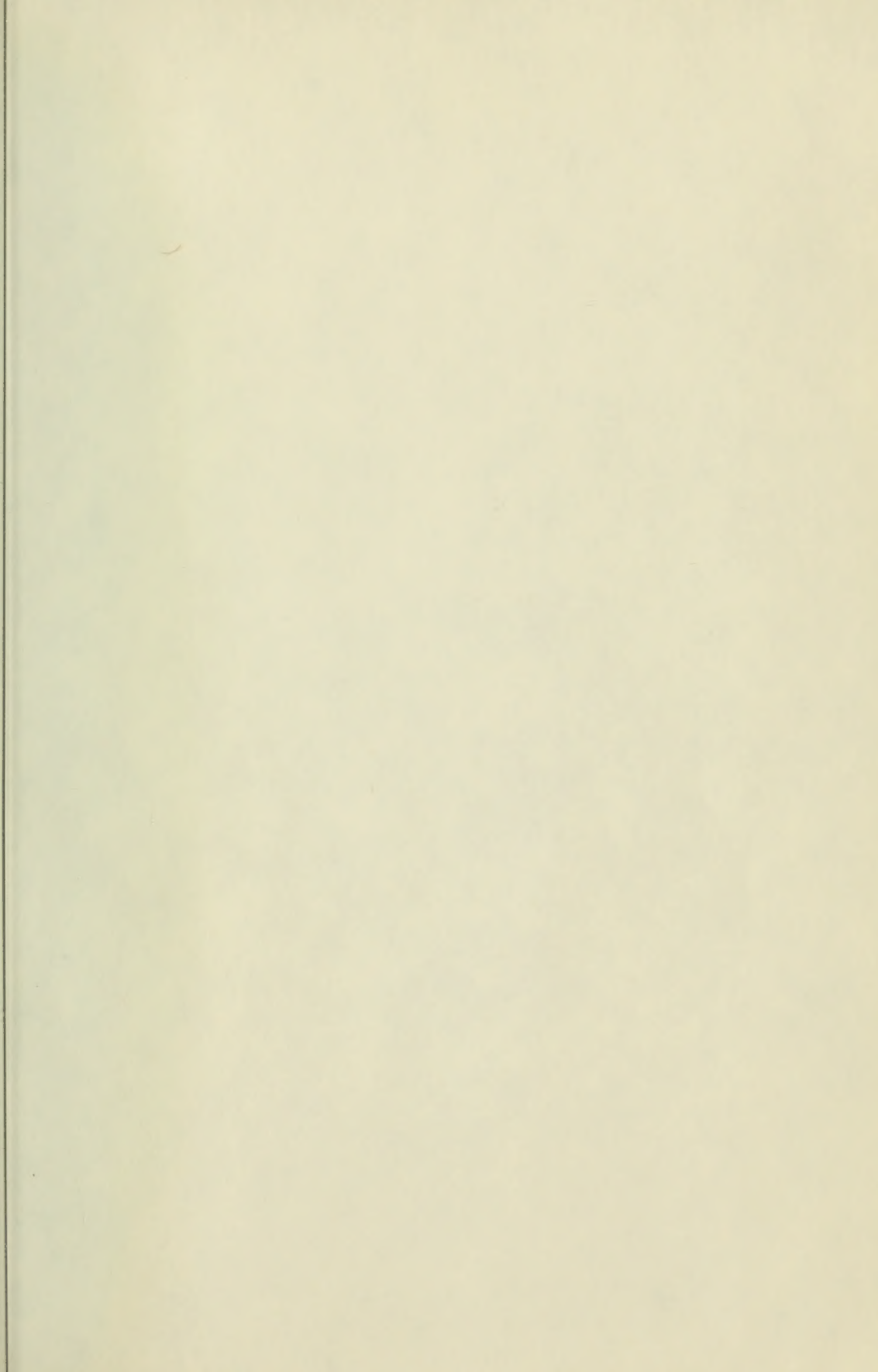
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| | | | |
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